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ANTIQUITIE TRIVMPHING OVER NOVELTIE:

*WHEREBY IT IS PROVED THAT ANTIQV-
tie is a true and certaine Note of the Christian Catholicke Church
and verity, against all new and late vpstart heresies, aduancing
themselves against the religious honour of old Rome, whose ancient
faith was so much commended by S. Pauls pen, and after
sealed with the bloud of many Martyrs and
worthy Bishops of that Sea.*

With other necessarie and important questions incident and proper
to the same subject:

*By IOHN FAVOUR Doctor of the Lawes, sometimes Fellow of New
Colledge in Oxford, now Vicar of Halifax.*

Iob 8. 8.

*Inquire I pray thee of the former age, and prepare thy selfe to search of their Fathers
(for we are but of yester day and know nothing, because our dayes vpon earth are a
shadow:) shall not they all teach thee, and tell thee, & vtter words out of their hearts?*

Hieron. ad Pammach. Epist. 5. c. 8.

*Aut profer meliores epulas & me conuiuâ vtere, aut qualicunque nostrâ cœnulâ con-
tentus esto.*



LONDON,

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Woodstreete. 1619.

ANTIQUITY

TRIVMPLING

COVERING

THESE ARE THE REMAINS OF THE
ANCIENT CITY OF LONDON
AS THEY APPEARED IN THE
MIDDLE OF THE SEVENTEENTH
CENTURY. THE SITE OF THE
CITY IS NOW COVERED BY
THE MODERN CITY OF LONDON.



11

R. d.

Printed by Richard Taylor, 11, St. Paul's Churchyard, London.



LONDON

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TO THE MOST
REVEREND FATHER
IN GOD, TOBIE, BY THE PRO-
VIDENCE OF GOD, LORD ARCH-

bishop of Yorke his Grace, Primate of England and
*Metropolitan, mine honorable good Lord and
Patron, increase of grace now, cer-
tainie of glory for euer.*

Most Reuerend,



Owe my selfe, and all I haue, vnto
your Grace, much more my ser-
uice, with the labour of my hands,
head and heart, as most bounden.
Though Truth need no Patron,
being it selfe free, and that which
freeth vs; protected by the God
of truth, preached by him that is
the Way, the Truth and the Life; published, preserved
and inspired by that Comforter that is the Spirit of
truth, and therefore is great, and must preuaile: yet do
I betake my selfe and my slender endeouours to your
Graces protection, as my chiefe Patron; leauing Gods
truth, which I haue laboured to make manifest, to his
owne gracious blessing, and the censure thereof to

his most Christian, Catholique, and Apostolique Church.

Your Grace did not onely by speech moue me to meditate vpon this subiect, but also gaue me great encouragement to proceed, when I presented vnto you a few sheets of paper the next morning after your motion, a slender modell of one nights framing. Hereunto I was pricked forward by a godly emulation (and it is good to emulate the good euer, yea and not onely the good, but the euill also in that which is good, as by the example of the vniust steward appears) partly toward those multitudes of Authors, sacred, profane, old, new, friends and foes, with whose works your Graces great and good Library is plentifully furnished; deeming it a shame to my selfe, being then threescore yeares old, to dye and sorrow like *Callicrates*, who as he gaue vp the ghost, said, *My death griueth me not, because I came out of my countrey to dye; but it griueth me to dye before I giue a wound vnto mineemie.* So verily it griueth me not to be old, or to dye; but it would griue me to dye before I had wounded a head of that beast which persecuteth the Saints of God. Wherefore seeing so many haue written great and tedious volumes against the truth, I would not passe like an arrow in the ayre, or a ship in the sea, and leaue no monument behind me, *to put my flocke in mind of those things which I would wish to be beleened after my departure*; as well by my pen, which may haply pierce when I am dead, as by my tongue, which shall not cease (if it please God) to preach while I liue: and God knoweth I desire to liue no longer. Yea and not without some emulation of your Graces selfe, whom I continually obserue to be
as

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as painfull in your studies, as diligent in your preaching; as active in your government, as affable in your entertainment; as iudicious in the obseruation of all authors as euer; which I haue not onely considered with due admiration, but also bene emulous to follow and imitate such a guide, and so good, *quamuis non passibus equis*. These haue bene my motiues. Such as my poore labours are, I present to your Graces feete, as a part of that dutie which I owe for the great bountie of your more then liberalitie and continuall fauour extended to me and mine. Which if they shall be vouchsafed your fatherly acceptance, I shall solace my selfe as *Antimachus* did, when all his auditors failed saue onely *Plato*: *Legam nihilominus: Plato enim vnus mihi instar omnium est*. So if all my readers should faile me but your Grace, I would notwithstanding write; for your Grace vnto me is in stead of all, seeing you haue already stood me in more stead then all. If these obligations of your desert and worth, were either by my negligence forgotten, or by mine vnthankfulnesse misprised; yet the very subiect matter of my book would challenge it for your Grace before any other, and as soone from me as from any other.

For I writing of *Antiquitie* in mine old age, to whom should I commit it (for I cannot commend it) but to an Ancient in Gods Israel, who is the staffe and stay of my declining dayes? And seeing I hold, that the most *Ancient Religion is the best*, why should I not offer it to the most ancient Doctor of Diuinitie that I heare of in this land, and the most ancient Bishop, both for age and consecration, that I know in our Church? who hath

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not onely read all the *Ancient Fathers* with a diligent eye, but hath also noted them with a iudicious pen (as mine owne eyes are witnessses, and God reward you for such my libertie) and made continuall vse of them in his Sermons, as any ancient Father in our nation, shall I say? yea in all Christendome, as I dare say, and verily do beleue: which our aduersaries howsoever they did enuie it, yet in their conscience could not denie it.

Wherefore as *Cicero* wrote his booke *De Senectute*, in *senectute*; made noble *Cato Maior* his object, as the best patterne whereto he might conforme his proiect; and commended it to *Pomponius Atticus* an old man, as the worthiest Patron of such a subiect: So my poore selfe, in these mine old yeares (hauing entred my Climactericke) for the comfort of mine age, haue penned this little passage of the oldest Religion, and chosen your Grace as the fittest and most worthie Patron thereof. Not to be tedious or troublesome to your Grace any farther, I will beg leaue (which your Grace will vouchsafe) to vsurpe in the conclusion of mine Epistle, that which your old friend and familiar vsed as the Preface of his booke:

Cicero de Senectute,

Nunc mihi visum est de senectute (sive Antiquitate) ad te scribere: hoc enim onere quod mihi tecum commune est, aut iam urgentis, aut certe aduentantis senectutis, & te, & me ipsum leuari volo. Etsi te quidem, id modeste & sapienter sicut omnia, & ferre & laturum esse certo scio. Sed mihi cum de senectute, (id est, Antiquitate) vellem aliquid scribere, tu occurrebas dignus eo munere, quo uterque nostrum communiter uteremur. Mihi quidem ista incunda huius libri confectio fuit, ut non modo abster-
serit

DEDICATORIE.

serit omnes senectutis molestias, sed effecerit mollem etiam & incundam senectutem. Nunquam igitur satis laudari (Theologia & Antiquitatis peruestigatio) potest, cui qui pareat, omne tempus etatis sine molestia, imò summa cum letitia & conscientie securitate possit degere.

Your Graces most humble
and bounden Chaplaine,

John Favour.





To the Readers.



My hearts desire and endeuour in this my poore labour, hath bene, and is, to glorifie God, and benefite his Church. What I haue, or shall attaine vnto, standeth and resteth vpon Gods blessing, and the Christian Catholique Churches censure. My humblest prayer to God is, that my heart and worke may be acceptable in his sight, and profitable to his Church. My tender sute vnto this Church, is, that my paines may rest approued vnto each honest heart; or that I may receiue brotherly admonition from the learned, for any thing in it which is amisse. As for them that are without, I say, Parum est me à vobis iudicari, aut ab humano die. If those which sit in scorners chaire shall contemne or condemne me, I will solace my selfe with Seneca, Argumentum est recti malis displicere. If my glorious Father and gracious mother iustifie me, I shall care little who condemne me.

Yet because Readers may be of diuers fashions and factions, some beneuolent and propitious, some malenolent and captious; some ignorant, though malicious; some better instructed, yet humorous; some pregnant enough to discern, yet as peeuish and peremptorie, either wittily to carpe, or wilfully to misconster, or wickedly to peruert and slander what may be mistaken or wrested; I haue thought good to addresse a few words, and become an humble suiter, or an earnest soliciter of all that shall reade, and will censure this my booke. For how many readers, so many censurers I looke to find. To whom I would tender in generall but two requests: That they would reade this booke with Christian humilitie, and censure it with brotherly charitie, without preiudice or partialitie. And perhaps it will not be amisse to reade twice, before they censure once.

I was first moued and led to this labour by the commanding intreatie of my most reuerend Lord, whom I am bounden to honour
and

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and obey whilest I live. A long sicknesse succeeded the first motion: yet it being rather tedious by continuance, then vexatious with pain, I made it aduantageable to my purpose, stole so much time for meditation and search, as furnished me with more speed to pen it, in that order wherein it is now digested.

Wherein notwithstanding I had many impediments, well knowne vnto the places of my residence: as preaching euery Sabbath day, lecturing euery day in the weeke, exercising iustice in the Commonwealth, practising of Physicke and Chirurgerie, in the great penurie and necessitie thereof in the countrey where I live, and that onely for Gods sake, which will easily multiply both clients and patients: yet the night hath afforded me that which the day would not allow me: the silence and quiet whereof, hath ministred much matter and meanes to further my meditations. The due consideration whereof, I do not tender as a vaine boast, or an excuse for my selfe: but to stirre vp the able minds of many that are more learned, and better furnished in this kind then I am, who live either in Cathedrall Churches or Colledges, or are placed ouer small congregations, where they haue more ease and leisure, with fewer distractions and impediments then such as my selfe haue, to set their hands and their hearts with Ezra and Nehemiah to the repaire of Gods Temple and Citie, against Tobiah and Sanballat beyond the riuer, that is, the Pope and the Iesuites, with other conspirators, who terrifie the peoples hearts from so needfull and gracious a worke as the entertainment of Christs truth and Gospel, to the saving of their soules. The Pope with Briefe vpon Briefe, Priuiledge vpon Priuiledge, Indulgence vpon Indulgence, encourageth his Iesuites and other Priests, Regulars and Seculars. They like swarmes of Locusts ouerspread the field where Gods precious seed is sowne, and are not onely diligent and painfull in compassing sea and land to make Proselytes, the children of bell, seuen times worse then themselves, but are ready to aduenture their liues, euen out of their bloud to raise a seed of sedition and rebellion to Antichrist their sole and soueraigne king; whilest too many amongst vs are so lumpish and idle, as if the danger appertained not vnto vs. We haue (blessed be the name of God) many vigilant Pastors and reuerent Doctors, that preach diligently, and write learnedly of all Controuerfies questioned in these
enill

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euill times, who neither preferre pleasure nor profit, nor honour, before the aduancement of Gods glorie and the benefite of Christs Church; neither would spare their liues for the furtherance of the Gospell. Yet haue we some that are not prouoked by their good example, but propose vnto themselves a more broad, pleasant and easie way, as if the way were not narrow that leadeth to life. Whom I would onely intreate as brethren, seriously to consider the improbous labour and incessant industrie of our aduersaries, who are so captious as to canill at all we say or do, that make mountaines of mole hils, great outcries vpon small occasions, God knoweth, and are readie to call our vertues vices, and for our sakes whom they hate, speake euill of the way of truth which we professe, and they know not; and neuer to suffer their hypocrisie to outface our sinceritie, their policy preuent our due circumspection, their crafty informations outstrip our plaine and honest dealing in the sight of God or men; lest their double diligence in euill, rise vp in iudgement against our negligence in good: or lest their mouths be vniustly opened against the truth, for the vnholines of those that preach & professe it. Let vs rather stop the mouths of foolish and ignorant men by wel doing, and glorifie God in our holy calling, lest God require it. O that the careful Gouvernors, by the wel established discipline of our Church, would take order to stir up the minds of such Ministers as are able vnto this work, and spur the idle forward, and make them go or bleed; and by due punishment chastise the insolency of fruitlesse and carelesse men, if any such be, to a speedy reformation, or vtter expulsion; that the pleasant pasture of the laboring oxe, be not deuoured either by lazie asses or rauening wolues.

My learned and studious fathers and brethren I would humbly pray, friendly to admonish me of any thing in my booke, which an aduersarie may not onely iustly taxe, but probably caluminate; that I may receiue aduertisement and admonition from a friend, before a reproofe from an aduersarie; that the mouth of reproach may be stopped, before it be opened to slander the Gospell for my sake. If I shall haply receiue your approbation, it shall stand for my reall and comfortable contentment and satisfaction. Vpon the ignorant, curious, captious or malicious I repose not my credit. For *Ea est perfectio iucunda laus quæ ab his proficiscitur qui & ipsi in laude vixerunt.* If I haue offended, let the righteous smite me; for

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for the stripe of a friend is better then the kisse of an enemy, when the balme of the wicked may breake my head. If the leud should approue or applaud me, I might fall into Antisthenes feare: O me miserum, in tuo ne in crimen aliquod inciderim.

If any of our aduersaries shall undertake by writing to answer this that I haue published, I would intreate them also that they would write as becometh Diuines, without the spirit of Rabthecca that railed on the liuing God. To auoid all personall calumniationes, which as they are beside the cause, so do they not further the affection of any honest mind, and are most disgracefull to them that vse them. Michael gaue not railing words to the Diuell. It pleased God himselfe to visite and comfort his Prophet in a soft and still aire, rather then in fire, tempest or earthquake. It was a good motion, Discite à me, quia ego mitis & humilis sum; and as good an example to follow, When he was reuiled, he reuiled not againe. Which I remember the rather, because many of our aduersaries bookes, wherein they answer others on whom they would raile, which mattereth not so much where no person is touched, are diuulged either without names at all, like speechlesse idols, or onely with a paire of letters, perhaps truly importing the first characters of their names, but for the most part transposed, that Oedipus himselfe could not find out the riddle: or a plaine counterfet name, as Mattheus Tortus for Robert Bellarmine, appearing vnto the world like whiffles at a play, with vizards of diuers shapes to terrifie or delude the simple, and to abuse whom they list without controlment, while themselves are vnkowne, as disguised in such hypocriticall and dissembled attire. Which notwithstanding is not onely censured as a fault in Printers, qui sæpe tacito, sæpe etiam emēcito prælo, & quod grauius est, sine nomine auctoris imprimunt, by the Conuenticle of Trent, but also by a solempne Decree is forbidden for euer hereafter: Decernit & statuit, vt nulli liceat imprimere, aut imprimi facere, quosuis libros de rebus sacris sine nomine auctoris. Though they haue a crafty cautel following, yet this were a good rule, were it generally obserued, especially in matters of cōtrouersy, where there may be expectatio of answer or reply.

Finally, I would intreate, that if any answer be published, it be not generall, or at randon, or by snatches and peeces, but distinct
and

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and particular, either by Paragraph and Paragraph, or by Chapter and Chapter, as it standeth in order. These conditions are reasonable, friendly and Christian, becoming both the cause we handle, and the men we professe our selues to be; and so let causa cum causa, ratio cum ratione concertare.

The Lord Iesus giue a gracious blessing vnto these my paines in the worke of my Ministerie, and that not onely I, but all my brethren may be found faithfull in the fruitfull employment of his talents committed vnto vs, vnto the day of the straight reckoning and account, at that great iudgement, when euery mans worke shall be approned or disallowed before the seete of that

Lord who shall iudge both quicke and
dead at his appearing
in glorie.



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CHAP. III.

What true Antiquitie is, with the bounds and limits thereof, when it began, when it ended.

CHAP. IIII.

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CHAP. V.

All aforesaid notwithstanding, we will not so confine Antiquitie in triall of Veritie to that one euidence which is the Scriptures onely; but for all mens more abundant satisfaction, we will enlarge the bounds of Antiquitie to ancient Councils, Fathers, and Histories, which are the largest borders of probable Antiquitie.

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CHAP. XI.

Instead of ancient Councils, the Romanists presse vs with late partiall Conuenticles, which they call Generall and Oecumenicall Councils, but are unworthy the Church of God.

CHAP. XII.

For ancient Fathers, the Romanists offer vs new Fellowes with old names. Some graue men indeed, but stript out of their owne comely ornaments, and harrowed out of their wits, and so made incompetent iudges, or witnesses for the truth. And for abundant Cautell, they take their owne Schoolemen, in defect of old Fathers indeed.

CHAP. XIII.

When the ancient and approued histories will affoord no helpe to repaire the ruines of the Romane Synagogue, her builders seeke reliefe from fables and Legends, the dreames and deuices of Monasticall Locusts.

CHAP. XIII.

When all is said and done, it is neither the antiquitie of Scriptures, Councils, Fathers or Histories, nor the supply of Traditions, Conuenticles, bastard Fathers, or Legends, that can confine the Romane Catholikes within the limits and bounds of truth, for the triall of their religion; but all must be referred to the Catholike Church: this must be understood for the Church of Rome, and this againe must

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must be contracted into the Popes person, who must stand sole Iudge in all matters of faith: and this must be the present Pope for the time being, or none other.

CHAP. XV.

Suppose there must be one such uniuersall Iudge in the Church, to whose finall determination all controuersies must be referred, (which notwithstanding is unreasonable and vnpossible) yet the Bishop of Rome, things standing or rather falling, as they do, and long haue done, cannot, may not be that uniuersall Iudge, for many reasons.

CHAP. XVI.

If the state of the Romane Church were such as is said in the head, it was as ill at the least in the members, which caused and increased ignorance and superstition: these gaue way to heresie in doctrine and dissolutenesse of life; and thence to that apostasie from faith, and ataxie in manners, which hath long continued, and yet remaineth in that Church to this day.

CHAP. XVII.

Whatsoever is pretended of the corruption and apostasie of the Romane Church in faith or manners, it is most certaine that the Romanes faith was once commended by the Apostle Saint Paul, and was after continued sound vnder the holy Martyrs, Bishops of that sea. Shew when, how, the time, the meanes by which this once holy Spouse of Christ fell from her first integritie, to such error in faith, such leudnesse of life?

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CHAP. XIX.

If the Catholicke Romane Church were so declined, or rather fallen away, and continued in that defection so long; then what became of our ancestors, who lined and died in those dayes of darknesse, are they all condemned?

CHAP. XX.

How may an vnlearned true hearted Christian Catholicke, in this present Romane defection from the true Church and faith, and
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in so great varietie of opinions as are now ventilated in the Christian world, secure himselfe, and haue his conscience satisfied with comfort, that he is a member of the true, holy, ancient, Catholicke, and Apostolicke Church.

CHAP. XXI.

Seeing our Aduersaries will haue no other witnesses but domesticall, against whom we may iustly except: no other Iudge but the Bishop of Rome their obliged friend, our capitall enemy; often ignorant, vniust, and wicked, and therefore partiall and incompetent; we vpon so iust cause appeale, from Babylon to Ierusalem, from Trent to Nice, from Romes new Consistorie on earth, to Gods Tribunal in heauen; from that pretended Vicar, to God the Father, and to Iesus Christ his Sonne, the iust Iudge of quicke and dead, with the holy Ghost the sanctifier of the Elect, for a faithfull and finall sentence, whether Protestants or Papists haue and hold the truth of God in their Religion.



CHAP.

CHAPTER I.

Nothing is more dangerous to the Christian Catholique Church, then the usurped pretence of Antiquity, and the false imputation of Nouelty, whereby the truth of God is deluded, & error supported among the children of unbeleefe, within the bosome of the seeming visible Church.



O winde hath bene of so great force, to remoue the wauering mindes of vnconstant men from the grounds of euident truth, as the vaine blast of pretended *Antiquitie*. Not because true *Antiquitie* is a vaine blast, or should be compared thereunto: but because vaine men, who are altogether set on the loue of vanitie, puffe Psal. 4. 2. vp with the vnconstant winde of their vanishing imaginati-
ons, abusing the name thereof to credit their Nouelties, with-
out the nature and substance of it, haue withdrawne ignorant
seduced men from the way of truth; like a shooting starre,
which being indeed a grosse Meteor, exhaled from the fog-
giest earth in farre distance, hath the shining and glory of a
true fixed starre, and so is taken by the rude and simple, but
the skilfull Astronomer can easily discover it; yea the most
rude and ignorant, when they finde it, and feele it, can discry
it, to be but a slimie slough, that hath lost its brightnesse,
and is good for nothing.

2 No terror hath so withdrawne men, that are *Children in* 1. Cor. 14. 20.
vnnderstanding, though strong in malice, as the vizard of *Antiquity*;
not that true *Antiquity* is a vizard, more then Christian liberty 1. Pet. 2. 16.
is a cleake for *maliciousnesse*: but because the betrayers of truth,
abuse it as a vizard, both to couer the deceit of their insoy-
sted Nouelties, and to obscure the truth which they trample
vnder foote, as swine do do pearles, or dogges holy things. Math. 7. 6. They
teach the ignorant to call superstition the *old Religion*, and the
reformed religion the *New learning*. As the brutish theeues

To old M.
Gilpin.

Buch. in hist.
rerum Scoti-
carum, l. 15.

Fox. Acts, &
Mon. p. 1266.

Bellar. de San-
ctorum Bea-
tit. l. 1. c. 16.

Respons. 1552

in the borders were wont to say, that the commandement of God, *Thou shalt not steale*, was not Gods *Old Law*, but a *New Law*, of King *Henrie* his making. Or like the Cleargy of Scotland, in the dayes of their ignorance; *qui Nouitatis nomine offensi, contendebant Nouum testamentum nuper à Martino Luthero inuentum, ac Vetus testamentum reposcebant*: Who offended with the name of Nouelty, contended the *New Testament* to be of *Martin Luthers* making, and therefore required the *Old testament*. So ardent were they for *Antiquity*, against Noueltie, they would haue the *Old testament*, but not the *New*. And that this ignorance may not seeme monstrous, though it be maruellous, the Bishop of Dunkelden, *George Treiton*, who liued about those times, professed to Deane *Thomas Forret*, that he knew neither the *Old testament*, nor the *New*; but his Portuise serued his turne. In so much that it grew to a prouerbe, Like the Bishop of *Dunkelden*, that knew, neither the *Old law*, nor the *New*. And therefore it was no wonder, that the Cleargy could not distinguish the one from the other, when a Bishop was so learned that he knew neither. About which time there was a great dispute, which troubled such learned BB. long, whether the *Pater noster* might be sayd to the B. *Virgin Marie*; when one answered perhaps rashlie, yet very vnhappily; Let God haue his *Pater noster*, &c. let our Lady be contented with her *Aue*, in the diuels name. Yet perhaps it is not so barbarous to say it to the blessed Virgine, as to Saint *Barbara* or Saint *Katherine*, in *Bellarmines* conceit. And lest Ierusalem should mocke her sister *Samarita* with this grosse darknesse, I could tell of a Doctor in Cambridge, a little before the beginning of King *Edwards* dayes, who finding a *New testament* of *Erasmus* translation in a scholers hand, tooke and read it a while, and redeliuering it to the owner, said, *It was a pretty booke, but he had neuer seene it before*. *Robert Stephens* reports also of a great *Sorbonist* in *Paris*, that swore *per diem, quod nunquam sciret quid esset nouum testamentum*, by the day, he neuer knew what was the *New testament*. This is the lesse strange, if we consider that the Scriptures were seldome or neuer read in schooles, but either *Diomysius*, or the Maister

Maister of the Sentences, or *Thomas Aquinas*, or *Bonaventure*, schooleman vpon schooleman: but none vpon the old Testament, or new. And by these meanes each tooke of other, at second hand, and so forsaking the fountaine of liuing waters, they *Ier. 2. 13.* digged vnto themselves pits, yea broken pits, that would hold no water.

3 Thus either *the blind leading the blind*, or the malicious sub- *Math. 15. 14.* uerting the wilfull, do either ignorantly pretend, or wickedly obtrude the name of *Antiquitie* against all reformation, as an armour of impregnable prooffe; though they know not what it is, neither can discern between *New and old*. Yet *Bellarmino* maketh this, euen such as it is, the second note to *Bellar. de notis Eccles.* proue the certainty of the present Romaine Church.

But when the arrowes of Gods, not onely ancient, but euerlasting truth, shall be shot against this false pretence, *Adams* fig leaues could as well couer his nakednesse from the *Gen. 3. 7.* sight of God, or *Goliaths* forehead withstand the stroke of *Dauid*s sling, as this maske can couer the shame of Rome, or gainstand the force of Gods eternall truth: though her face were of the mettall of the Giants boots. *1. Sam. 17.*

4 Valiant *Iosuah*, and the sagest elders of *Israel* were decei- *Iosuah. 9. 12.* ued by the *Gibeonites*, shrowded and shadowed vnder this veile. They pretended nothing but *Old* clothes, *Old* shoes, rent bottles, torne bagges, sowre drinke, mouldie bread, all old, and all so old, that all was naught, and themselves too: all affected, all dissembled *Antiquity*, neuer a word true; and yet such wise, such great men, vnder this pretence were deceiued. No maruell then if many, neither so valorous as *Iosuah*, nor so wise in experiment of policy as the ancients of *Israel*, be sometimes overtaken with this sleight, while the *Gibeonites* of Rome bring such old stufte, moth-eaten and canker-fretted monumētts, that to the simple may beare a probable shew of *Antiquity*, but being thoroughly sifted and seriously examined, they appeare, as indeed they are, meere intruders vpon the ancient evidences of the Church, which they either falsifie by rasing, or interlining, or make away by imbezeling and purloynning, or sophisticate by glosing, and

commenting, or bring in their roome *New* inuentions vnder the names of old Authors, and so craftily cosin the people of God.

Hieron. ad
Trapezitam.

5 There is most danger and cunning in counterfeiring the most precious mettals. To sophisticate base minerals will neuer quite cost. This makes the Romanists so eager and desperate in adulterating of *Antiquity*, because it is a pearle of most esteemed price, which once entertained by them whom they desire to deceiue, is holdē as a *Jewel* of most precious value, but any skilful lapidary can soon espie the Alchymy. It seemeth gold, it is but brandished brasse; it seemeth a rubie, one of the stones in *Aarons* holy attyre, or a foundation of new *Ierusalem*, wherein is admitted no counterfeit; but it is onely a polished Garnet: It beareth resemblance of a Diamond, but it is digged out of Saint *Vincent's* rocke, as good as a Saint *Martins* chaine. At one word, many things are offered and vrged for *Antiquitie*, which vpon triall proue meere *Noueltie*, yea and worse then vanitie, a plaine nullity.

Erasmus in
Paracleti in
Athan.

6 When *Constantine* the first constant Christian Emperour came to Bizantium, there came to him certaine Philosophers, and complained that he worshipped not God as he ought to do, and that he practised certaine *Nouelties* in holy things, bringing in a *New* kind of worship into the commonwealth, *Prater ea quae eius Maioribus visa sunt, & Graecorum Romanorumque Principibus, quos transacta saecula habuerunt*: Besides, those things which seemed good to his *Ancestors*, and to the Nobles of *Greece*, and *Rome*, who liued in *passed* ages. If this noble and religious Emperour had not bene as an Angell, to discern truth from error, good from euill, this shadow of *Antiquitie* might haue depriued him of the substance of *verity*. But theirs was *fabulosa Antiquitas*, fabulous *Antiquity*, a bable to please fooles, no solide learning to conuince conscience.

Epist. Simach.
apud Ambro.
lib. 5. Epist. 30

7 *Simachus* the Prefect of a City, wrote vnto the Emperour *Valentinian*, for the continuance and support of heathenish Idolatry; his greatest inducements were, *Prestate oro vos: ut ea qua pueri suscepimus, senes posteris relinquamus*: I beseech you

you that what we learned when we were children, that we may leaue in our old age, to our posterity. And againe, *Si longa atas auctoritatem religionibus faciat, seruanda est tot seculis fides, & sequendi sunt nobis parentes, qui sequuti sunt fœliciter suos.* If old age giue authority to religion, then must we preserve the faith of so many ages, and our fathers are to be followed of vs, who most happily succeeded theirs. And againe, *Sera & contumeliosa est emendatio senectutis.* The reformation of old age, is late and contumelious. What a face of Antiquity pretendeth this deceiued Idolater? I will omit the answer, and commit the reader to Ambrose in the next Example, and to Prudentius that answered the same. Therefore Constantine did wisely when he published his edict for the Christian religion, in preuenting this obiection of the heathens, (who euer pretended Antiquity) saying, *This our religion is neither new nor newly inuented, but is as old as we beleue the creation of the world to be: and which God hath commanded to be celebrated with such mysteries as seemed good and pleased him: but all liuing men are lyers, and are deceiued with diuerse and sundry illusions, &c.* Where-with we may stop the mouthes of our Romaine aduersaries, *Our religion is neither new, nor newly inuented, &c.* and theirs is neuer a whit the better for its age, rather pretended then pro- ued, to be old.

Euseb. in vita
Const. l. 2.

8 If such pretended antiquity in that good Emperors dayes, had receiued admittance & acceptance, Christian religion had bin disgraced for the time, if not degraded for euer; This is the very plea of counterfeit Catholiques at this day. Ignatius was troubled with such pleaders, and proctors for idolatry. *Audiui quosdam dicentes, nisi Euangelium in Antiquis inuenero, non credam:* I haue heard some say, except I can find the Gospell in the Ancients, I will not beleue. To whom not only his answer would serue, *His ego dico, Iesum Christum mihi pro Archiuis esse cui non parere manifestum est exitium, & Antiquitas mea Iesus Christus:* I say to these, that Iesus Christ is to me a treasury of Charters, to whom not to obey is manifest damnation: & my Antiquity is Iesus Christ: But also that if they had grace to seeke, they might haue found the Gospell in Paradise,

Ad Philadelp.

Gen. 3. 15.

Gen. 12. 3.

22. 18.

Euseb. de

prepar.

Euang. l. 10.

Prudentius in
hymnis de

2. Reg. 17. 34.

Ver. 40.

Iohn 4. 20.

Deut. 12. 5.

when the promise was made that the seed of the woman should bruise the serpents head: with Abraham, when it was foretold by God, that in his seed all the nations of the earth should be blessed: with many more in the bookes of Moses, whose writings were *Vetustissima & ante omnes alios scriptores*, (as Eusebius, from Iosephus reporteth,) most ancient and before all writers. Thus the heathen on all hands, contemned the Iewes, and condemned the Christians, vpon this onely surmise. Wherein they flattered themselves, as the pretended Catholiques do at this day: that they had a certaine *Antiquity of their owne*, and therefore they would not obey the truth, which they reputed Nouelty. As the Captaine that persecuted the Martyr Romanus objected, *Thy crucified Christ is but a yesterdaies God, the Gods of the Gentiles were of most Antiquity*; yet was Christ neuer the lesse the euerlasting Sonne of his Father, who is God aboue all to be blessed for euer; was before Abraham, and before the world, which was made by him, without whom nothing was made.

9 I thinke Idolaters haue the lucke on't, (as we say.) The Samaritans after Israels captiuitie, vnto this day they do after the old maner; they neither feared God, neither do after his Ordinances, nor after his Customes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iacob, whom he named Israel.—they obeyed not, but did after their old Custome. These were Israelites as well as heathen, therefore they had ordinances and customes, and a Law from God, older then their old maner, and these old Customes which they pretended. Yet see how strangely they were withdrawne from the true seruice of God, vnder the shew and semblance of Old manners, old Customes: vnto which they seemed to be so wedded, yea so bound, so chained, that euen vnto the time of our Sauour Christs appearing in the flesh, they would worship God where their fathers worshipped. *Our fathers worshipped in this mount.* They had an interuenient commandment of God, to seeke the place which the Lord their God should chuse out of all their tribes, to put his name there, and there to dwell, and thither should they come, &c. They had the manifest testimonies of

of the Prophets: God refused the tabernacle of Ioseph, & chose not the tribe of Ephraim: but chose the tribe of Iuda and mount Sion *Psal. 78. 67.* which he loved: he built his Sanctuary as an high pallace, like the earth which he established for ever: And againe, God laid his foundations among the holy mountaines, The Lord loved the Gates of Sion above all the habitations of Iacob. They had the prayer of Salomon; That the eyes (of the Lord) may be open toward this house, *1. King. 8. 29.* (which he had built in Ierusalem) night and day, even toward the place whereof he had said, My name shall be there. They had Gods owne choice, I haue chosen Ierusalem. that my name may be there. *2. Chron. 6. 5.* They had Gods owne approbation, and ratification of his choice, yea and his gracious promise annexed thereunto, *2. Cron. 7. 12.* I haue heard thy prayer, and haue chosen this place for my selfe, to be an house for sacrifice. Yet neither Gods commandement, nor the Prophets testimonies, nor Salomons prayer, nor Gods choyce, nor confirmation, no nor his promise annexed thereunto, could weane the Samaritanes from the place where their fathers worshipped: So potent, so violent, is the perswasion of Antiquity, if it be once fastened to the hearts of men, especially if it finde either profit, or pleasure, or ease, ioyned therewithall.

10 As the profane *Israelites* preferred their *Old* diet of fish, *Numb. 11. 15.* cucumbers, pepons, leekes, onions, and garlick in Egypt, whereunto they had bene vsed foure hundred yeares, and which they had for nought, and very good cheape, before the remembrance of the hony, nuts, almonds, and spices which *Gen. 43. 11.* their fathers had, when they liued in the land of Canaan, yea & before the present fruition of Manna, Angels food in the wildernesse. So do our Romaine Samaritans, our Israelitish recusants at this day. Our Rhemists could see, I cannot say a Moate in the Samaritanes eye, but that beame in those Idolatrous eyes, that they pretended their worshipping there to be more ancient then the Iewes at Ierusalem, referring it to Iacob: yet they cannot see a greater beame in their owne eyes, who haue not so much pretence, nor such probability as the Samaritanes had. For they had the Antiquity of Ierusalem indeed, though the law of God coming after, made that argument of none

Esay. 10. 9.

Jerem. 44. 17.

effect. But the Romanes haue not their *Antiquitie* beyond Gods commandements, but after the Gospell was preached; and therefore cannot so much as in pretence prescribe any shew of *Antiquitie* beyond that verity which the Gospell offereth. But is not *Calno*, as *Carchamish*? Is not *Hama* as *Arphad*? Is not *Ierusalem*, as *Samaria*? Aske the Prophet *Ieremie*, who will not onely tell you, but complaine most grieuously of the people in his time, that said, *We will do whatsoever thing goeth out of our own mouth, as to burne incense to the Queene of Heauen, & to powre out drink offrings vnto her, as we haue done, both we and our fathers, our Kings, and our Princes, in the Citties of Iuda, and in the streets of Ierusalem; for then had we plentie of victuals, and were well, and felt no euill. Since we left off—We haue had scarsnesse of all things, and haue bene consumed by the sword and by the famine. Are not these words, in the whole effect of them, in the mouthes of all the old superstitious people of this land? And do not the yong learne of the old? When we prayed to our Lady, and offred tapers on Candlemasse day, and heard Masse as we haue done, both we and our fathers, our Kings and our Princes, in the Cities of this land, then we had plentie of all things, and were well, we felt no euill. But since we haue left the religion of our fathers, our kings and our Princes, we haue scarsnesse of all things.*

Jerem 44. 21.

11 The old superstitious people of Christ-Church in Hampshire, would say, that there came fewer Salmons vp their Riuer, since the masse went downe: for they were wont to come vp when they heard the sacring Bell ring; as true as the fall of Tenterdon steeple, was the cause of Goodwin sands. Thus do they measure religion by their bellies, by prosperity and aduersity; but the pretence is still, that the former way was the *Old way*, and that *Old way* was the best way. But what answereth the Prophet? *Did not the Lord remember the incense, that was burnt in the Cities of Iuda; and in the streets of Ierusalem? You and your fathers, your Kings, and your Princes, and the people of the land—the Lord could no longer forbear because of the wickednesse of your inuentions—therefore your land shall be desolate, and an astonishment, and a Curse, because you haue sinned against the Lord, and haue not obeyed the voice of the Lord,*

nor

nor walked in his law, nor his statutes, nor in his testimonies, therefore is this plague come upon you, as appeareth this day.

12 If a present spectator of the occurrences in these times, had written a story, of the experimented nature and disposition of our deceived ignorant people, who are yet every day taken with this pleasing baite of their fathers dayes; he could not haue more directly & significantly described it, then the Prophet did in that age, when the truth of God, preached and proclaimed by the messengers of God, was vtterly disgraced and abandoned, because the eies of wretched men were blinded, and their hearts misled by this bewitching and out-facing, crooked and misleading Lesbian lyne of pretended Antiquitie.

13 When the Prophet *Isaiab* foretold the destruction of *Tyrus*, he vpbraided their obstinacie, with that wherein they most gloried: *Is not this that your glorious Citie? her Antiquitie is of ancient dayes.* What a brauing style was this? yet euen this their glory was their shame. It seduced them, and hardened their hearts in the dayes of their prosperity, it could not defend them in the day of their destruction.

14 Is not this the very case of *Rome* at this day? She glorieth in nothing more then in her Antiquitie of ancient dayes, which maketh such a glorious shew; that it vtterly dazeleth beared and weake eyes, in these flourishing dayes of Antichrist, and misguideth them to the pit of euerlasting perdition.

15 These fetches haue bene obserued of the Popes, by others, before this time, *Non vno loco deprehenditur &c.* This is not once found (only) that they chiefly ayme at this, that they may ad the opinion of Antiquity to their lawes, to acquire more weight and authority vnto them. But this pretence will not serue the turne, when The Ancient of dayes shall come to iudge and reuenge his owne cause, against the children of disobedience, & that abomination of desolatio that yet sitteth in the temple: who vnder this colour, with-hold the truth of God in vnrightheousnesse, and heape vnto themselues swift damnation, euen wrath against the day of wrath. For that Alpha and Omega, that first and last, which was, and

Sleidan de 4.

Imperijs.lib.

3.

Dan. 7. 9.

Rom. I. 18.

and which is, and which is to come, will bring forth those books of true *Antiquitie* in deed, whereby the dead shall be iudged of those things which are written in those bookes, according to their *Workes*. Then the euidence shall be giuen, the verdict shall be taken, and the sentence pronounced, not according to vn-written, and therefore vncertaine, but according to written, and therefore most certaine, *Verities*: that is, according to true and vndoubted, not supposed and pretended *Antiquitie*. Which is a matter very remarkable, especially if we consider, how the Romanists equall (if they do not preferre) traditions of men to the Scriptures of God, as hereafter shall be proued. Let him therefore that hath eares heare what the Spirit saith, yea what he hath written for our learning, that through patience and comfort of the Scriptures, we may haue hope. For this is a lantern to our feete and a light vnto our steps. This is the rule, after which who so walketh, shall neuer fall.

Chap. 10.
Reuel. 2. 11.
Rom. 15. 4.
Psal. 119. 105.
Psal. 15. vlt.

1. Tim. 3. 4.

16 All other *Antiquitie* in comparison hereof, is but Novelty, and much thereof pretended and obtruded. It obscurereth the light of truth, cleane puts out the weake eyes of the simple, misguideth the ignorant, enrageth the desperate, enforceth error, confirmeth heresie, outfaceth grace, abandoneth religion, and like the gust of a whirlewind ouerthroweth, rooteth vp, or like a whirepoole or quickesand, swalloweth downe all arguments neuer so pregnant, certaine, demonstratiue, by what reason or authority soeuer confirmed; and as a floud, and torrent in a tempest, carrieth grauell and dirt before it: so this pretended *Antiquitie* taketh all vnstable and wauering minded men, all dogged and obstinate hearts, all preiudicate and foreprized conceipts, all feared and cruised consciences, in a word, all that are louers of the world, more then louers of God, and tumbleth them all on confused heapes, as if in it, and them, were contained all the treasures of truth and pietie.

Iohn 3. 8.
Exod. 10. 19.

17 If this blast be allayed with the sweet gall of Gods spirit, which as the wind bloweth, so it inspireth whom it listeth: Or with that mighty strong West winde, which tooke away the grasshoppers out of the land of Egypt, and violently cast them in-

to the Red sea: If this vizard can be pulled off the whore of Babilons face, as *Tamar* put off her harlots veyle, our aduersaries Gen. 38. 19. will proue plaine *Gibeonites*, that whatsoeuer they pretend in shew, they intend nothing but deceipt in prooffe; like the counterfeite of *Tekoa*, who seemed like a woman, that had 2. Sam. 14. 2. long mourned for the dead, but was indeed the new consort of *Joab*, whose hand was wholly in that matter. *Ioab* of Rome sendeth forth his seruants to search for such subtile minions, who would perswade, that the Religion, wherewith they beare the world in hand, is as old as *Methuselah*, and yet is newer then the prophane *Novelties* of words, of which Saint *Paule* 1. Tim. 6. 20. speaketh: but a *Davids* wife, and vnderstanding heart will easily descry & discover them: as *Akiah* the Prophet knew the 1. King. 14. 6. wife of *Ieroboam* by the inspiration of Gods Spirit, though he was blind, and she was disguised.

18 *Melchior Canus* giues a very good instance and obser- Loc. com. l. 11. c. 6. fol. 327. -
uation of this passage in *Berosus*. *Res ita priscae memoria prodit &c.* He tels things so old, that though by the coniecture of thine owne minde, thou mayst know them to be false, yet by reason of their ouer great *Antiquity* thou canst not reprove them. For in such matters by how much a man is more impudent, by so much he hath the more liberty to cog. In so much that of bookes and of authors (as *Fabius* saith) they may lye by authority; for they can neuer be found that neuer were; and in the matters themselves, he may most safely lye, because there can be no witnesses produced, which are not children if they be compared with the most Ancient. Who is older then this Author? What is older then his reports? If old ancient *Antiquity*, with the bare name and title should preiudice truth, why should not he be beleeued that is so old? why should not his reports be receiued, that are so ancient? yet is he but a *Gibeonite* with clouted shoes. Therefore as all is not gold that glistereth, nor all precious that is so in appearance; so is not all *Antiquity* that hath the shew of old age, nor all truth that beareth the similitude therof. Our aduersaries in this case may be taxed as *Tertullian* censured some in his time. *Vbi religio? ubi veneratio maioribus debita? Where is religion? where is the reuerence due to our forefathers? In apparell, in diet, in furniture, in sense,* In Apol.

sense, yea as in your very speech you renounce your Ancestors; you euer praise Antiquity; and every day line after the new fashion. By which it is manifest, that while you depart from the good precepts of your predecessors, you hold and keepe the things you should not, and the things you should, you keepe not. Whereby we may obserue that it is not a new or vnheard of matter to pretend Antiquity, and yet to be as far from it, as earth is from heauen, or the Sun-setting from the rising thereof. Whereby how easily may silly people be deceiued? as God knoweth the Christian world hath bene diuers hundred yeares, and is yet among superstitious people.

Cont. Faust.
Manichæ. lib.
15. cap. 3.

19 Saint Augustin seemes to note some, *Qui legem Dei culpant nomine vetustatis, & errorem suum laudant nomine nouitatis.* That did find fault with the law of God vnder the name of Antiquity, and praised their owne error by the name of nouelty; as if all old things were to be abandoned, & all new things to be receiued. Whereas the Apostle Iohn, thought the old commandment praiseworthy. And the Apostle Saint Paul chargeth to auoide Nouelty of words. Thus some preferre new before old, some preferre old before new. As if Gods truth which is as himselfe euerlasting, were to be measured by the line of a few generations passed, and not to be drawne from the Well which God himselfe hath digged: Or as if a new inuention should get preference before an old rule, as a new garment is better then an old coate. The simplicity of men may be deluded by both. But as they must not with the Athenians gape after newes, so must they take heed that they be not ouertaken by Gibeonites, with shew of age. Howbeit let them looke that their *Antiquissimum* be optimum, that their oldest be best, as the oracle answered; and so can they neuer be deceiued. For Antiquity must be obserued in *genere bonorum*, then will it neuer faile. Not but that one good that is later in manifestation then another, may be better in it selfe, as the Gospell is better then the Law, and as eternall life is the last and best good that befallerh man, and Christs last coming shall be more excellent and glorious then his first, as far as possession is better then the title. But because

All good things come from God, as from the fountaine, from whose

Act. 17. 21.

Apollinis
oracul.

James 1. 17.

whose authority whatsoever is deriued, it is oldest, and therefore best, best and therefore oldest; which because the world hath not perceiued, they haue bene long and many ages deceiued.

20 Many a yong ranke theefe hath robbed with a counterfeit gray beard, and many old letchers haue sophisticated their withered faces, with new trimming, or fresh painting. It behooueth true men to be wel armed with the knowledge of discerning spirits, and to be furnished with sufficient strength to hold their owne. For this yong theefe, with his old shew, will neuer cease to assaile them. It much concerneth the modest and chaste, to know their owne spouses, and to hold fast in their first loue, lest the daliance of youth surprise them, and leade them vnto spirituall adulterie before they are aware. Age is often crafty, youth as often witty, which of them may not deceiue the simple? The wise hearted will trie both, before they trust either. Old wine is good, an old friend is better, yet Christs new commandment is best of all. A new name is good, a new man is better, but the *Ancient of Dayes* is best of all. If any thing be good, accept it, be it new or old. If any thing be naught, reiect it, be it old or new. For it is neither youth nor age that maketh it good or bad. Be not therefore any longer deceiued by pretences. It is the truth that is greatest, and shall preuaile vnto, and in, the day of Iesus Christ.

1. Iohn 4. 1.

Luke 5. 39.

Iohn 13. 34.

Reuel. 2. 17.

Ephes. 4. 24.

Daniel. 7. 9.

CHAP. II.

It is not onely expedient, but necessary, that euery Christian Catholieke should in his owne particular know, how to distinguish betweene this pretended Antiquity, and imputed Novelty.



Very trade hath its mystery. A man must well know the thing offered and commended to sale, how to search, to trie and to discerne it, before he aduenture to cheapen, much more to conclude and strike a bargaine: specially in the hazard of his stocke and estate, where-

on

on-dependeth the weale or wo of himselfe and family during life. So in the *great mysterie* either of *godlinesse or iniquitie*, (which are euer in violent oppositiō) a man mult be furnished with knowledge and vnderstanding to distinguish each from other, and to conceiue the nature of them both, that he may embrace the *good*, and *eschue the euill*; for hereon dependeth the probation of truth and error, the sauing or losing of Christian soules. In which case, *Try and then trust*, is a good lesson. *Try the spirits, whether they be of God or not*, is the Apostle Saint Johns aduice; and *Try all things, but hold fast that which is good*, is the Apostle Saint Paules counsell, both inspired with the spirit of truth, to stand fast themselues, and establisth others, against all spirits of error and falshood, which by faire shewes and pretences seeke the ruine of the Gospell and true religion, and destruction of Christian soules.

2 These are Apostolicall rules to be duly obserued against all imposture and seduction, vnder what colour soeuer: and that not onely by the learned, but by all Christians, who haue care of their owne saluation, and who are bound *pro toto & in solid.* for themselues as principall, to answer for their owne faith and obedience vnto the truth of Christ. For although the bloud of the deceiued, be required at the seducers hands, & so their torment double, yet the mis-led shal perish in their owne sinnes, and their bloud shall be vpon their owne heads. And therefore it standeth euery Christian vpon, to be able of himselfe to taste new wine from old, and to discern a new friend from an old, lest he take *sowre for sweet*, euill for good, fulsome for wholsome, error for truth, death for life, hell for heauen: that is, counterfaieted age, for true *Antiquity*: whereof the one leadeth to health, life, and glory; the other to sin, death, shame, and finall condemnation.

3 An *Old* Prophet deceiued a yong Prophet. *Old* yeares were reuerend, gray haire to be respected, the very grauity of an ancient man moueth much: againe, youth should be modest and shame-faced, yong yeares want experience, therefore should be neither censorious, nor cōtradietorious in presence of old age; all which notwithstanding he was slaine by

a Lyon in the way. The seducer liued, the seduced perished; a fearefull example. Pretended *Antiquity* is this old Prophet, which sayth that the Lord hath spoken in it, but if the yong Prophet had the wit to remember, or the heart to consider, or the conscience to performe, what he knew the Lord had said vnto himselfe, he had done Gods will, and had saued his owne life. Happy is he that can profit himselfe by the example of this seduced Prophet.

4 We must not *beleene all we reade*, much lesse all we heare from the mouthes of partiall speakers. An enlightening spirit is not onely expedient or requisite, but necessary, to find out the secret deceits of them that couer their actions with darknesse. *It is difficult and troublesome* (saith Saint Chrysostome) *to walke from one countrey to another by night; how can it be safe to trauell in the way that leadeth from earth to heauen, if we haue not the light of the Spirit? The true light* (saith Saint Iohn) *enlighteneth every man that cometh into the world.* Not that every man hath this light, but every one that is enlightened, it is by this true light, which who so hath not, is in darknesse, and may be easily mis-led from the truth. And therefore not onely the *Rabbins*, and great subtill schoolemen, but every man that hath interest in Christ, is bound to begge that good Spirit of God, whereby he may know that truth by which he must be saued.

5 *He that walketh in darknesse knoweth not whither he goeth.* He knoweth not whether he be going to his owne, or to a strange countrey, to heauen, or to hell. This was the cause that the Romane leaders were euer cautelous that the people should liue without the light of Scriptures, or knowledge of any faithfull *Antiquity*; so might they leade ignorance whither they would. An old stratagem of old theeues: *Latrones lampadem primum extinguunt, & tum demum latrocinantur.* Theeues first put out the light, and then begin to steale: Take the light of vnderstanding out of the peoples hearts, and what may not be poched into them? what may not be filched and imbezeled out of them?

6 What was the reason that *Moses* wished that all the people

Aug. de natura
& gratia cont.
P. lag. c. 39.

In 1. Thess. 5.
21. hom. 11.

Iohn 1. 9.

Iohn 12. 35.

Chrysost. in 1.
Thess. 5. hom.

Hieron. ad
Paul. &
Eustoch.

Concil. To-
let. 4.
Chrysoft. in
Coloss. hom.
9.
Gregor. in
Pastor.

Math. 25. 12.
Ioh. 17. 3.

Iunilius Po-
meranus lib.
1. cont. Iul.

people could prophesie, as Eldad and Medad did? And that God would give his Spirit to them all? Moses right well knew, that if all the people could haue prophesied, & had bene guided by Gods Spirit, there had not bene so many *murmurings, insurrections, rebellions, idolatries, and other abominations committed*, to Gods dishonour, his discomfort, the peoples owne destruction. It was neuer the position of a Patriarch, or Prophet, or Apostle, or Euangelist, *That ignorance was the mother of denotion*. The ancient Fathers learning was neuer abused to defend vnlearnednesse in any of the children of God. They commended lay men, yea women for their skill in the Scriptures. Their exhortations, their homilies, their lectures, their tractates, their sermons, are as full as the Moone, cleare as the Sunne, with testimonies to this purpose; wherein they proclaime to the world that *Ignorance is the mother of error*, yea of all errors, yea of all euils, a brutish mother, and turbulent daughter. *The ignorance of the Scriptures is the ignorance of God*, a dismal, and a desperate guest in a Christian heart, that expelleth God. *He that knoweth not the Lords businesse, shall neuer be acknowledged of him*. Better no knowledge then not to know God; better vnkowne to all the world, then to haue God say, *Depart from me, I know you not*: If this be true, *To know God, and whom he hath sent Iesus Christ, is eternall life*: then out of all question not to know God, *and whom he hath sent Iesus Christ* is eternal death, but the the ignorance of the Scriptures is not onely the ignorance of God, but of Christ also, as another saith. If it be true blessednesse to haue delight in the Law of the Lord, and to meditate therein day and night, then is it cursednesse and infelicity in his waies *that taketh no delight therein*, neuer thinketh vpon it, nay is perswaded that it appertaineth not vnto him; nay, that it is a sin to reade the euidence of his owne inheritance.

7 Is it not a shame a man should be carefull to know what concerneth and conduceth to his bodily health, how to eate, drinke, cloath himselfe, to take times for rest, sleepe, labor, recreation, and to be ignorant of that which may furnish the soule, and further it to happinesse and glory? *Quid prodest in mundanis*

CAP. 2. imputed Noueltie and pretended Antiquitie, necessary. 17

mundanis doctrinis proficere, & inanescere in diuinis? caduca sequi signa, & coelestia fastidire mysteria? What doth it profit to proceed in humane learning, and to be void of diuine? To follow transitory toyes or fables, and to loath heavenly mysteries? Yea what is it to gaine the whole world, and to lose a mans own soule? as the Son of God himselfe speaketh.

Ibid. Hispal. de
Iummo bono.
l. 3. c. 13.

Mat. 16. 26.

8 Our Sauour makes ignorance of the Scriptures the cause of the Sadduces seducing of themselves, and others, about the resurrection; the occasion of his Apostles vnbeleefe, and slownesse of heart, in that they conceiued not, that Christ must rise againe from the dead. Irenaeus made this the very foundation of the Valentinian heresie, that they were ignorant of the Scriptures of God. Herewith Christ refuted Scribes, and confounded diuels. The Apostles answered the Priests and Doctors, taught their hearers & disciples; the ancient Councils reprooued schismatickes, and confuted heretikes. The old Fathers by preaching and writing preuented and overthrew all nouelties, vanities, yea and villanies of all that opposed the Christian, Catholike, and orthodoxall faith of the Sonne of God, yea I say, onely by the Scriptures.

Mat. 22.

Iohn 20. 4.

Contra heres.
l. 3. cap. 12.
Mat. 4. 4.

9 Saint Augustine reporteth that *Scæuola Pontifex*, an idolatrous Bishop of Rome, in the time of heathennesse, would haue the people know the state of their idolatrous worship of false gods, because they thinke them not false, *Expedire igitur existimat falli in religione ciuitates*. It was expedient Cities should be deceiued in their religion. And Varro doubted not to say the same. *Præclara religio*. A famous religion (saith the Father) where the weake shall seeke for his deliuerance: and when he seekes the truth, by which he should be freed, it is belceued that it is most expedient for him to be deceiued. And againe of Varro, whom he calleth *acutissimum & doctissimum*, most acute, most learned, he affirmeth, that he wrote *de religionibus loquens*, speaking of religions, *multa esse vera*, there were many truths, which it was not onely expedient that the people should know, but also though they be false, yet the people should not so esteeme them. It was no maruell the Father pitied him, that a man so acute, so learned, should thus make religion a stage-play: or rather indeed a

De Ciuit. Dei
lib. 4. cap. 27.

Id. Ibid. c. 31.

Psal. 14. 1.

matter of secret policie, to keepe the people in awe, so they had any religion, it mattered not what, true, or false. The Roman BB. in these latter times haue not written with their pennes (that I know) the same words, no more then the foole hath said with his lips, *There is no God*: but as *the foole hath said in his heart there is no God*: So verily this ignorance of Scriptures is the very heart of Romaine superstition, at this day, which the ouerlong continued practise of that Church hath made manifest to the world.

Math. 16. 17.

1. Cor. 2. 14.

10 Examine the most of the vulgar Recusants, they haue no settled grounds of their profession, and (as they glory) their persecuted Religion. They know neither white from blacke, old from new, Manna from garlick, nor sweete from sowre. Onely these are their best answers: Either, if they be old, they were Christened in that religion, and yet know not what religion is. Or if they are yonger, they will liue and die in the religion of their fathers; and yet neither vnderstand who those fathers were, beyond one or two generations, nor what religion those fathers professed. Or at the best, they will boast, they are of the *Old religion*, and will none of this new learning, and yet conceiue no particular of either. How easily may such through the instinct and draught of nature, *which is vncapable of the things which are of God*, and apt vnto the basest idolatry, or through that grosse and palpable ignorance that is in them, ioyned with a preiudicate conceit, against all reasons and perswasions, strengthened with a peruerse and peremptory selfe will, bound vp in a feared and obstinate heart, be led into euery by-path of superstitious worship, & lost in the Labyrinth of inextricable absurdities, and palpable Egyptian darknesse?

Rom. 1. 16.

11 This affected ignorance of youth, and either retchlesse carelesnesse, or wilfull obstinacie in old folkes, maketh them both indocible, and intractable, to be better informed in the truth of the Gospell, which would be the *power of God vnto saluation*, if they could beleene it. As *Diogenes* found it as easie a matter to bring an old dog to his couples, or cure a dead man, as to teach an old wilfull foole: for he will not sticke to say,

say, *Ne me doceto annosum, jam & veterosum, & propterea indo-* Apud The-
cilem, Teach not me an old doting fellow, and therefore in- ognidē.
 docible. Wherefore as Saint Hierome saith, *Pius labor, sed peri-* S. Hierome.
culos a presumptio senis linguam erudire: It is a godly labor, yet a
 perillous presumption to teach an old mans tongue.

12 Such as these remaine and continue either Semi-fidi- Iohn 4. 22.
 ans, like the Samaritans, who worshipped they knew not
 what, or Nulli-fidians like the Athenians, that ignorantly wor- Aēt 17. 23.
 shipped an unknowne God; or having their understanding darkened, Ephē 4. 18.
 and being strangers from the life of God, through the ignorance that
 is in them, because of the hardnesse of their heart: like very brute
 beasts giuen vnto sensualitie, and made to be taken and destroyed, 2. Pet. 2. 12.
 speake euill of those things which they know not, and shall perish in
 their owne corruption: Or like the Iewes, who being ignorant of Rom. 10. 3.
 the righteousnesse of God, and going about to establisht their owne
 righteousnesse, haue not submitted themselues vnto the righteous-
 nesse of God. In which ignorance they put Christ to death, they Aēt 3. 17.
 persecuted the Saints, as Saul did before his conuersion. Of 1. Tim. 1. 13.
 them all, that fearefull sentence of the Apostle is denounced,
The Lord Iesus shall shew himselfe from heauen, with his mighty 2. Thes. 1. 8.
Angels, in flaming fire, rendring vengeance to them that do not know
God, and which obey not the Gospell of our Lord Iesus Christ: to
whom belongeth that dreadfull doome, as it is in the Romish
language, and Rhemish translation, qui ignorat, ignorabitur. He 1. Cor. 14. 38.
that knoweth not, shall not be knowne.

13 All this notwithstanding, those that should be eyes to
 the blind, and feete to them that cannot go, keepe the igno-
 rant people whom they make idiots indeed, in this blind
 estate wherein they know nothing at all. Of whose case one
 hath said both well and truly, *Olim pueri senes, nunc senes pueri,*
imò bis pueri: The time hath bene when children were old men,
 that is, like them for modestie and grauitie: now old men are
 children, in knowledge and discretion; for they vnderstand
 not the first principles of pietie, when they are readie to die.
 This certainly is a lamentable case, if it be duly considered:
 yet so common as that it carrieth thousands blindfold into
 the pit of euerlasting perdition, who know not where they

are themselves, till they be past all stay, or hope of recovery. Howbeit this maketh the case most desperate, and past feeling, that their very teachers and guides do encourage them in their blind ignorance, and deterre them from the light of truth, as if it nothing appertained vnto them, to search into that great mysterie of godlinesse, or to find the direct way vnto eternall life. S. Hierome reporteth that the Iewes taught their children the genealogies from Adam to Zorobabel, the hardest to remember of the old Testament, so exactly, that they could repeate them by heart, so perfectly, as that you would thinke they did but tell their owne names. And another Father, that the ancient Christians could speake of the mysteries of the Trinitie, and reason of them, as they plowed in their fields and husbanded their grounds. Not onely these old Christians, but these Iewes also shall rise in iudgement against our ignorant negligent Romanists: and I feare other too, that take no care to learne, and come to the knowledge of Gods truth.

1. Tim. 3. 16.
Hieron. in Titum
cap. 3.

Chrysost.

1. Cor. 7. vlt.
1. Cor. 12. 1.

1. Cor. 10. 1.

Rom. 11. 25.

1. Thes. 4. 13.

14 But is any man desirous to finde a remedy against this malady? Let him take the counsell of him that was verily perswaded he had the Spirit of God: *Concerning spirituall things, or gifts, (brethren) I would not haue you ignorant, saith Saint Paul to the Corinthians. And before, I would not you should be ignorant, that all our fathers were vnder that cloud &c. that they were all baptized &c. that they all ate the same spiritual meate, and dranke the same spirituall drinke &c.* And to the Romanes; *I would not haue you ignorant of this mysterie or secret, that partlie obstinacie is come vpon Israel, vntill the fulnesse of the Gentiles be come in.* And to the Thessalonians, *I would not haue you ignorant concerning those that are asleepe.* From which places if we well weigh to whom the Apostle writeth, and of what matters, we shall easily perceiue that he would haue euery Christian to diue into the oldest, and secretest monuments of Antiquity, and not onely the learned. For these Epistles were not written to a Timothy, or a Titus, but vnto all beleeuers of the Churches of Rome, Corinth, and Thessalonica. The things he comendeth to such vulgar knowledge, are not temporall, but
spirituall

spirituall things or gifts; not matters of present action, but of great Antiquity, the times and acts of Moses and the people of God; in a matter of comparison, betweene the shadowes and figures of the old Fathers, with the accomplishment and performance of them by Christ in his person, & in his Sacraments of the new Testament; of the great question of the reiection of the Iewes, and receiuing of the Gentiles; of the resurrection of the dead, and state of the Saints after this life, which are of the greatest mysteries of Christianity. But what do I instance in these few particulars?

15 All the Scriptures were written for our learning; they are as wel milke for the weake, yea for new borne babes, as they are strong meate for them who are more expert in the word. They are shallow foords where Lambes may wade, as wel as riuers, wherein Elephants may swimme, *Mysteriis prudentes exercet, superficiei simplices refouet, &c.* It exerciseth the wise with deepe mysteries, and nourisheth the simple with outward plainnesse; It hath in publike to nourish the little ones, and it keepeth in secret, wherewith to draw the minds of the excellent into admiration. And another saith: *In Scripturis sanctis quasi in montibus excelsis, &c.* In the holy Scriptures as in high mountaines, both the perfect haue matters of high vnderstanding, whereby they may lift vp like Harts, the passage of their vnderstanding; and the simple may find things of plaine meaning, whereunto they may resort in their humility, &c. *Doctrina Apostolica, tam salubris atque vitalis est, ut pro capacitate utentium, neminem sui relinquat exortem: quia siue paruuli, siue magni, siue infirmi, siue fortes habet in ea unde alantur, unde satientur.* The Apostolicall doctrine is so wholesome, so vitall, as that for euery ones capacity, it leaues no man without it selfe: for whether little or great, weake or strong, euery one hath wherewith to be nourished, and satisfied.

16 And therefore all the secrets of Gods sanctuary, all the riches of Gods treasury, all the pleasures of Gods paradise, are as obuius and exposed by the disposition of diuine providence, to the vnlearned, as to the learned Christian, to high and low, rich and poore, free and bound, who are all one in

Rom. 15. 4.

1. Pet. 2. 2.

Hebr. 5.

Greg. epist. in lib. lob. c. 4.

Isidor. Hispal. de Summo bono l. 1. c. 18.

In sententijs Augusti 8.

Act. 10. 34.

Christ Iesus: For there is no accepting of persons with God. But wheresoeuer and whosoever feareth him & worketh righteousness, is accepted of him. Wherefore all men would be admonished, euery where, to attend the things that concerne their saluation, and to vse the priuiledge of Gods most liberall grant, and letters Patent, which are sealed with the great seale of his blessed Sonnes blood; To reade it, peruse it, examine it, meditate on it, digest it, and lay it vp in the high treasury of the memory, and in the secret closet of the heart, that it may be euer ready to furnish vs, to confute aduersaries, conuince heresies, withstand temptations, and to triumph ouer diuels who seeke the subuersion of our soules, *Hoc est quod omnia quasi una quadam peste corrumpit, &c.* This is it, which corrupteth all as with a common plague, that you thinke the readeing of the Scriptures appertaineth onely to Monks, whereas it is much more necessary for you. Therefore it is a greater sinne to thinke the word of God superfluous, then not to reade it at all. For to say so is the diuels lesson.

Ex diabolica
meditatione.
Chrysost. In
Math. hom. 2.

Iohn 5. 39.

17 Whom did our Sauour Christ charge to search the Scriptures? was it not the multitude that followed him? and in them all Christians that beleue in his name? As if he should say, You see the Scribes with their learning, the Pharises with their outward shew of holinesse, the Priests with their authority, are all against me; they pleade *Antiquity*, and tell you, *That Abraham is their father, that they are the seede of Abraham, that they are Moses his disciples*, and aske me, *Art thou greater then our father Abraham which is dead? and the Prophets which are dead? Whom makest thou thy selfe?* But stand not you vpon such pretences of *Antiquitie*; I know you are the seed of Abraham, but you seeke to kill me, because my word hath no place in you; you are of your father the diuell; if you were of Abraham you would do the workes of Abraham. I appeale to Moses and the Prophets. What is written in your law? Therefore Search the Scriptures, for in them ye hope to haue eternall life, and they are they that testifie of me; These are vnpartiall Iudges, they will neither incline to the right hand, nor decline to the left. These haue written of me, these must be fulfilled by me. May

Iohn 8. 33. 39.
53.

not

not this stand as a sufficient answer to our pretenders and obtruders of *Antiquity* at this day? The same obiection may receiue the same answer. Neuer tell me what the Prophets said, and what the Apostles did, out of incertaine and changeable Tradition: vpbraide me not with the names and titles of ancient Fathers, and fore-Elders; Let me see what they haue written, or what is written of them in the Scriptures of God; these are they that will not deceiue, nor can be deceiued. Saint *Paule* made this his chiefeſt plea before *Felix* the Gouvernor, *I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets.* This satisfied the heathen Gouvernor, for the present, *who knew very well that way.* It will not satisfie an Inquisitor, to say, *I beleue the Law, the Prophets, the new Testament and all the Scriptures of God, and all the Creeds of the Apostles and old Councils without impeachment.* Act. 24. 14.

18 If euery good Catholike Christian were furnished with this approued & neuer danted weapon, he would be able easily to withstand in all spirituall combats, both men, and diuels. And without this sword of the spirit, which is the word of *Ephes. 6. 17.* God, we lose both the shield of faith, and the brestplate of righteousness, and lie open to all the fiery darts of *Sathan.* We may be deluded, mis-led, and drawne from all assurance of our hope, euen from the end of our faith, which is the sauing of *1. Pet. 1. 9.* our soules.

19 O that I might speake these things vnto men of understanding, they could indge what I say. But I know not how, the rude vulgar are indocible, either they are not, or will not be taught. They will be still children in understanding, though not in maliciousnesse; they will neuer come to ripe yeares in understanding of Gods truth. And therefore I cannot speake vnto them as *1. Cor. 10. 15.* vnto spirituall men, but as vnto carnall. They must haue milke to drinke, and not meate; for they are not able to beare it, because they are yet carnall: nay I cannot speake vnto them; for our bookes vnder threat of seuerer Penance are kept from their sight. And whereas in these dayes of doubt and sinne, wherein the world is turmoyled and tossed, and controuersies so

eagerly on all hands bandied, euery wise and discret man should arme himselfe to stand on his owne guard, and to defend himselfe from error, superstition, and Idolatry: yet some perhaps are euer learning, and neuer attaine to the knowledge of the truth. Others who concerning the time might be teachers, yet haue need againe to be taught the first Principles of the word of God, &c. Others euen stop their eares like deafe Adders, and will not heare the voice of the Charmer, charme he neuer so wisely. Because they are not of God, they will not so much as heare Gods word. Others speake euill of that they know not, neither understand what they speake, neither whereof they affirme: and hate them that bring the glad tidings of good things, and persecute like Wolues, the sheepe that come to them, to feede them with their owne flesh, to cloath them with their owne Wooll, that bring vnto them the Gospell of the Sonne of God, which is the sauour of life vnto them that beleeeue it, vnto the saluation of their soules.

Aug.

20 O that they would consider that in *Schola dominica*, qui non proficit deficit, In the schoole of Christ, he that swimmeth not sinketh, he that profiteth not, doth not onely not prosper, but falleth away. If this be a shame euen in this world, and will be certainly laid vnto your charge in the day of Christ, then seeke the Lord while he may be found, and call vpon him while he is neere: aske mercie before the blessing be vnrecoverable, though you seeke it with teares. Knocke at the everlasting gates, where the king of glory is gone in before you, that the doore of knowledge and vnderstanding may be opened vnto you, that you may by your owne selues be able, being rooted and grounded in loue, to comprehend with all Saints, what is the length, & breadth, and depth, and height, and to know the loue of Christ which passeth knowledge, that you may be filled with all fulnesse of God. That your selues not as Iuie on a wall, or as a bryar on a hedge, but as Trees planted in or neare the Sanctuarie of God, that are strong with the strength of God; and being coupled together in loue, you may grow up in all things in him that is the head, euen Christ. Vntill you be perfect men in him, and attaine vnto the measure of the age of the fulnesse of Christ. That henceforth

you

2.Tim.3.7.

Heb.5.12.

Psal.58.4.5.

Iohn 8.47.

1.Iohn.4.6.

1.Tim.1.7.

Esa.52.7.

Rom.10.15.

2.Cor.2.16.

Esa.55.6.

Heb.12.17.

Psal.24.7.

Ephes.6.19.

Ephes.3.18.

Psal.92.

Ezech. 47.12.

Ephes.4.13.

you be no more children, manering and caried about with euery wind of doctrine by deceit of men, and with craftinesse, whereby they lie in waite to deceiue. For God would haue all men to be saued, and to come to the knowledge of his truth; as if the knowledge of Gods truth were the onely high way to saluation, as indeed it is. 1.Tim.2.4.

21 Aduenture not your soules vpon pretences, subtilties, vncertainties, things you vnderstand not. What will it aduantage you To gaine the whole world, and lose your owne soules? — *Nunc tua res agitur*, It is euery mans owne case, to attend the sauing of his owne soule. Let therefore the word of God be dearer vnto you then thousands of gold & siluer: It is more precious then gold, yea then much fine gold; sweeter then the hony and the hony-combe. It giueth light to the blind, wisdom to the simple, reioyceth the heart, conuerteth the soule, endureth for euer, and is righteous altogether: vse it as a lanterne to your feete, and a light vnto your steps. For by it you shall be taught, and in keeping of it, there is great reward. By it a young man shall be taught to redresse his waies, and by learning it, shall be made wiser then the aged. It is vnto the hungry, the bread of life, it is vnto the thirtie a well of life, it is vnto the blind, a light shining in a darke place, — untill the day dawne in their hearts, in the light whereof they shall see light. Mat. 16.26. Psal. 119.72. Psal. 19.10. Psal. 119.105. Psal. 19.11. Psal. 119.9. 2.Pet. 1.19. Psal. 36.9.

22 But the ignorance of the Scriptures is *profundum barathrum*, a deepe dungeon, full of fearefull horror and darknesse; the neglect of the Scriptures is the very mother of not onely superstition, but infidelitie, it is the ignorance of God. The contempt of Gods word, preached by *Noah*, brought the deluge or floud vpon the whole world; preached by *Lot*, called for fire and brimstone from heauen vpon *Sodome* and *Gomorrha*. It caused desolation to the land, captiuitie to the people, ruining of the Citie, profaning of the Sanctuary, burning and consuming of the Temple, in the dayes of the Prophets and Kings, when many of them being righteous men, desired to see the things that we see, and haue not scene them, and to heare the things we heare, and haue not heard them. Whosoever is culpable of the same sinne, is obnoxious and lyeth open to the same punishment. And therefore as the armes of the Lord are

Rom. 1.6.

are stretched abroad to receiue the penitent conuert, so is his mighty hand stretched forth to take vengeance on the obstinate and disobedient, and he will iudge euery man according to his owne works. Wherefore as it is necessary that euery man in his own particular, know to distinguish pretended and obtruded Antiquitie, from true and reuerend old age; so let him beg for the assisting grace of Gods holy Spirit, in frequent and hearty prayers, that he may truly discern vanities from verities, shadowes from truth, pretences from pregnant and demonstratiue proofes.

De Lazaro
hom. 3.

And for a more certaine, both illustration and resolution, let him take that caueat or admonition of Chrysostome, who ventilateth all this in one period or sentence: *Magna aduersus peccatum munitio est Scripturarum lectio. The reading of the Scriptures, it is a great munition or defence against sinne. Magnum precipitium, a great scoute, or breaknecke, a deepe and hellish dungeon, is the ignorance of the Scriptures. A great perdition of saluation to know nothing of Gods Law: which want hath brought forth heresies in doctrine, corruption of life, hath mixed and turned all vpside downe. Nam fieri non potest, non potest inquam fieri, For it cannot be, I say it cannot be, that any man shall depart from the diligent and daily reading of the Scriptures without fruite. Nay more, it cannot be without reading them, ut quisquam salutem consequatur, that any man should attaine vnto saluation. The same Father is full fraught to this purpose in many passages and diuers Homilies. And therefore I will say vnto all, both labourers and loyterers in this vineyard, as an ancient writer saith: *In eodem bonitatis gradu persistere impossibile est, retrocedere periculosum, procedere fructuosum; nam quamcumq; terrā calcauerit planta pedis vestri, vestra erit; igitur ambulate. To stand at the same stay it is impossible, to go backe it is dangerous, to go forward is fruitfull; for whatsoeuer ground the sole of your foote shall tread upon, it shall be yours: therefore go on; we wish you prosperitie in the name of the Lord. This promise was not made onely to Moses and Aaron, or to Iosua and Caleb: but to all the people of God, who had for them and their heires, interest in that good and pleasant land. E-**

Chrysost, in
Gen. hom. 37.
in 2. Thes. 3.
in Ioan. 1. hō.
2. Ad Cor. 13.
hom. 10. de
Poenitentia
hom. 22.
Beda.
Iosua. 1.3.

Psal. 121.8.

EGYPT

gypt may be called hell, the land of promise heaven, the wilderness this life. In this life we cannot live for ever, hell is dangerous, heaven is glorious. The way to God by Christ is faith and obedience; this is taught, and this is commanded in the Scriptures of God: and certainly no where else.

21 The knowledge wherof is a *medicine to cure every disease of the soule: a staffe for the weake, armor for the strong, it preuenteth the subtil snares of our enemies, and promiseth everlasting crownes to them that overcome. It ministreth sharpnesse to the sense, increaseth understanding, shaketh off sloth, remoueth idlenesse, compositeth the life, correcteth our manners, maketh wholesome moanes, produceth reares from a contrite heart, giveth eloquence to the speech, promiseth everlasting rewards to them that labor, increaseth spirituall riches, quaieth babling and vanitie, and inflameth a desire of Christ and our heavenly countrey. The Scripture is a table, furnished with heavenly iunkets, which giueth to the wearie, rest; to the sicke, health; to the fallen recoverie; to them that stand in the faith fortitude, by which they may take the wings of an Eagle, and flye and not faint: there are all muniments of our salvation. Could Caluine, or Peter Martyr, or any of our learned Diuines at this day, say more? or more plainly to inuite and prouoke the dull appetite of weake and soule-sicke Christians, to take medicines for their maladies, before their diseases grow desperate? and yet heare more not of this last hundred yeares, which is the farthest allowance our aduersaries will vouchsafe vs, for our religion. The holy Scripture is called a Testament for three causes, because it is as it were the Charter which testifieth the covenant betweene God and man: because it also testifieth vnto vs the diuine will which we are bound to obserue: & because it is a testament of that inheritance which God hath promised vs. Then is it not fit deare Christians, that you should peruse your charters? know how to frame your obedience? seeke after the crowne of immortallitie and eternall life?*

22. The * Author from whom I haue gathered these hath many choise sentences to this purpose, all for the people against the Romane robbers. He is not our friend, he is our sworn enemy, deuoted to the Romane synagog, in defence whereof

Remig. Antiodorensis in Psal. 36. Smarag. in præfat. expla. Euang. Do. minical. Idem ad Regulam 4. D. Benedict.

Berno Augiensis epistola ad Eberhardum Præsulē.

De S. Marci Euangelio.

Radolph. Arden. Dominica 12. post Trinit.

* Coccius l. 6 art. 30. ex Rodolph. Flauican. Ansel. Cantuari. Idone Carnotensi. Giberto Gemblacensi. & alijs.

whereof he hath written great volumes. And therefore if any Romane Catholike hath care of his owne soule, he may taste the sweetnesse of these ancient sentences, from the hand of a knowne and assured friend. Which if he shall not disgorge, but digest with patience, and thereby learne what belongeth vnto his peace, he will certainly find rest for his tyred soule, so long mis-led in the mists of ignorance, darknesse of superstition, and almost a very hell of infidelitie and idolatry. And if he will not hearken to any of these, or to them all, yet let him heare one, whom he is bound to obey aboue all, and that is a Pope, accounted a learned Pope, and a stout Pope too, and therefore speaketh with knowledge and courage.

Innocent. 3.
Dominica
5. post. Epiph.
in Euang.

Quoties nobis graues tentationes emergunt, recurramus ad testimonia Scripturarum: As often as great temptations do assaile vs, let vs recurre vnto the testimonies of the Scriptures. The counsell is very good: happie is he that followeth it.

Abac. 2. 4.

1. Cor. 11. 28.

2. Cor. 13. 5.

23 He is desperate that runneth wilfully vpon his owne death; he is mad that refuseth all medicine, that may restore his wits or recouer his health. Be not so desperate, be not so mad: you must liue by your owne faith, and you must examine your owne selues, before you receiue the Sacrament, yea and whether you be in the faith or not. Your Pastors may preach vnto you, but you must take heed you be not deceiued. Learne to distinguish wholesome food from poyson; it will be too late to examine it when you are poysoned with it. If you be already, yet is there a remedie. *Non est Pharmacum neque malagma:* There is neither herbe nor medicine, but thy word O Lord, which cureth all things. For thou hast the power of life and death, thou bringest to the graue, and reducest backe againe. O Lord suffer them not to die in their ignorance, to whom thou hast offred the knowledge of thy truth. It is (by thy mercifull prouidence) come neare vnto them, let them receiue it, imbrace it, and loue it to the comfort of their consciences, and the sauing of their poore soules.

Wisd. 16. 12.

24 Let no man thinke he may say, that his trade or calling will not admit such diligent search, neither their businesse permit them to spend such time as in this case is required. He
must

must rather remember, that he who giueth vs time and length vs life, may iustly challenge time for this. He may shorten his meales, abridge his sleepe, detract from his pleasures, to do this dutie, and neuer lose any thing in his estate; nay, it hath a promise of Gods blessing, *To meditate in the Law of Psal. 1. 2. God day and night.* Let Saint Hierom rowle and raise such sluggards from their securitie, vnto whose graue taxation and censure I will leaue them. *Inertia se & otio & somno dantes, Hieron, in putant peccatum esse si Scripturas legerint, & eo qui in lege Dei Tit. 1. meditantur, &c.* Such as giue themselves to idlenesse, sloth & sleepe, thinke that they sinne when they reade the Scriptures, and hold them but as bablers, and vnprofitable that do meditate therein day and night.

25 Be not rebels against the light, be not ignorant of the wayes of God; but returne out of your owne wayes to him, by his wayes. You cannot hate the light if you know it; because you know not the light, therefore you loue darknesse more then light: or at least like children borne in a darke dungeon and there brought vp, play and sport themselves without desire of light. So your deceiued soules hauing bene borne and bred in the darknesse of Romane superstition, delight your selues therein, and haue no desire to see the light of truth. In which case S. Gregorie meeteth with proud men that disdaine to follow what they know, and S. Augustine, the ignorant that will not know what belongeth vnto their peace; and both of them deliuer the iust iudgement of God vpon both the proud and the ignorant. Saint Gregorie thus: *Quia superbi nolunt facere quod cognoscunt, &c. Because the proud will not do what they know, they are punished with this paine, c. 2. that they shall not know the euill they commit.* For because they first became rebels, afterward they are blinded that they cannot see that they might know. This is a iust iudgement vpon the learned of the Court of Rome, who will not rest vpon the light of Scriptures, and therefore are blinded with the spirit of error. And therefore they walke in darknesse as if they were in the light, for they are as pleasant in their dungeon present, as if they enjoyed the libertie and light of their countrey, and are as iocond in the night

* Peccati.
Soliloquic.

33.
vident.

night of error, as if they were compassed with light of the truth. Saint Augustine thus. *Nesciunt aliquid de lumine estimare, quorum est in tenebris habitatio: They know not how to value light, whose dwelling is in darknesse. They see darknesse, and darknesse they loue, and darknesse they approue, and so proceed from darknesse to darknesse, and know not where they fall. They fall with open eyes, and descend a line into hell. First, into the hell of a crueltied, seared and obstinate conscience, then into the hell of euermlasting perdition and damnation, prepared for such as either loue not God because they know him not, or wil not know him whom they seeme to loue. God be mercifull vnto them, and forgiue them, that they may at the last know and loue God according to his word.*

CHAP. III.

What true Antiquitie is, with the bounds and limits thereof; when it began, when it ended.



IF pretended Antiquity being admired and admitted, be so dangerous and damnable to the Catholike Christian Church, and to each member thereof, that by it may be so soone and shreudly deceiued; it is high time that men should be made to know, what true and vndoubted Antiquitie is, what bounds and limits it hath, where it beginneth, where it endeth, so as they may repose their trust and confidence in it. For that seemeth ancient enough to some, that was done in their fathers dayes, a generation or two before them. But this is not Antiquitie. We must ascend like a Psalm of degrees, not with the feet of our bodies, but with the affections of our hearts, as Saint Augustine speaketh. We must passe by the middle region, by discretion and triall of spirits, and in all humility from the foote of Iacobs ladder, clime vp to the top which reacheth to heauen. What is Trent Councell to Chalcedon, Constance to Constantinople, Basil to Ephesus? the second to the first Councell of Neece? What are all latter Conuenticles to those foure generall, not Popish

Præfac in.
Plal. 123.

Gen. 28. 12.

pish and factious, but indeed Imperiall and impartiall Councils? and yet there are evidences more ancient then these.

2 A sorry & silly tenant, that was neuer out of a hel of beggery and misery, and therefore knoweth no better haven of rest and felicity, will brag of his fathers Copies or leases, as if they were Evidences of such Antiquity, that could be found no where but in the Tower. So many pretend old Councils, and old Fathers, and old stories; but for the greatest, and grossest part of their religion, they haue but a few partiall assemblies, or late borne bastards, in their late fathers dayes. Is it not ridiculous to heare a prodigall princocke vantiing of his gentility, because his father was an vpstart of a few yeares standing? when an other can auouch *Codrus* or *Iaphet* for his progenitor.

3 Will you aske a Romane writer, a man of great note, a virulent wit and a pestilent pen, to tell you who be old fathers whom you may trust? He will cosin you; for he saith, *Hæc est sententia Diui Thomæ, quam præter omnes eius discipulos frequentius sequuntur antiqui Doctores & sancti Patres.* This is the opinion of *Thomas S. (Aquinas)* which besides all his disciples, the ancient Doctors and holy Fathers do most commonly follow. Would not a stranger to the Iesuiticall basted and brauing language, expect *Iustine Martyr*, *Irenæus*, or *Cyprian* before the great *Nicene Councell*; great *Athanasius*, *Hosius*, that were at that Councell, or at least *Basil*, *Nazianzen*, and *Chrysostome* amongst the *Græcians*, or *Ambrose*, *Ierome*, *Augustin*, & *Gregory of the Latine Church*, or *Saint Thomas the Apostle* aboue and before them all? Yes verily. But here is nothing lesse: *Parturiunt montes, the hills trauell*, & bring forth a mouse; great crie, little wooll, much stirring, and nothing to do. If these be not they, who are these *antiqui Doctores, & sancti Patres*, those old Doctors and sainted Fathers? Forsooth *Bonaventure*, *Richard*, *Albertus*, *Carthusianus*, *Alensis*, *Antonius*, *Turrecremata*, *Waldensis*. Are these your ancient Doctors? your great holy Fathers? These children were cockered and pampered, when *Augustine* and *Ambrose*, *Hierome*, *Chrysostome* and other

Suarez in 3.
part. Thomæ,
disput. 54.
sect. 4.

Quo stabat
pueri cum to-
tis decolor es-
set. Flaccus &
hereret nigro
Inligo Maro-
ni.

Inuenal. Satyr. 7. other ancient Doctors lay dusty and worm-eaten, and almost forgottē. We may answer Suarez, as Acaſius answered Elenſius; *Quomodo Patres hos nominas, ô Elenſi, cum illorum non recipias Patres? How can you call these Fathers, (father Suarez) when you receiue not their fathers?* though Acaſius his cauſe were euil, yet his queſtion was reaſonable.

Concil.
Chalced.

Mun. ciuit.
ſanctæ fund.
I. ex. Ambroſ.
Epiſtola. 66.

4 Theſe are but yong boyes in compariſon of old men, *imberbes iuuenes*, beardleſſe youthes, conferred with that *veneranda canicies*, thoſe venerable gray haireſ, which are for their authoritie to be reuerenced. All the Ieſuits will ſhortly be called Fathers of the Church, becauſe in their pride they will be ended Fathers aboue and beyond all their Orders, and then they will haue Fathers more then a good many. But one of Suarez brother Ieſuits hath giuen better aduice from an ancient Father indeed: who ſaith, that out of the mouth of two or three witneſſes euery word ſhall ſtand. *Sed illis teſtibus qui ante hodiernum diem aut nudius tertius, non fuerunt inimici ne irati nocere cupiāt, ne leſi ulciſci ſe velint.* Such witneſſes who ſtarr not vp yeſterday, nor the day before, and were not our enemies, leſt being angry they ſeeke to hurt vs, or being offended, they ſeeke to reuenge themſelues vpon vs. This is a good caution.

5 Therefore if the blacke guard be thus brought againſt vs, we appeale to the great Guard, from them to the Pentioners, from them to the Nobles, from them to the King himſelfe. Why ſhould any man be barred of his beſt refuge? Will you produce the Schoolemen? we appeale to their Maſters. Will you appeale to their Maſters? we prouoke to their fathers. Wil you alledge their fathers? why may we not preferre their *Grand-fathers*, their great grand-fathers, and ſo to the Prophets, Apoſtles, and Chriſt our Sauour himſelfe? This is plaine and euident dealing, from the bottome to the top, from the kitchen to the hall; from the feete to the head of the Church. As for Suarez old Doctors, and ſainted Fathers, the oldeſt of them reacheth not 500 yeares paſt. Theſe are but the yong dayes of the corrupted Church: theſe ſprang ſince Satan, was looſed, and Antichriſt began to reigne and rage in the Church. We dare not admit any thing for truth vpon their

their credit. They are domesticall and partiall witnesses, as farre short of *Antiquity*, as they are of their forefathers *Integrity*: who as soone almost as they sprouted out, they were deuided into diuers factions: that *Aristotle* did not so much oppose *Plato* his old maister, or any one sect of Philosophers another, as the *Thomists* and *Scotists* did both dispute and write in their vehement contradictions; as if all diuinitie and religion were brought into a scholasticall quarrell, to be entertained with wits, tongues, and pennes; yea almost, if not altogether, to plaine fists, buffets, and drie blowes: and all against their best maisters and oldest fathers.

6 Wherefore we must not hold *Antiquity* to be that which is *Old*, or is no older then these young Doctors; but that which is *oldest*, that is first and primitiue, without any mixture, or deriuations, or mingling, or medling with following ages, and after times. Water is best tried in the fountaine, before it hath passed by the many varieties of diuers soiles. Truth must be searched in the Originall, before it hath bene strained through the multitude of mens wits. *God only is true, all men are liers and deceitfull.* The Comforter, that is, the Spirit of truth, who hath reuealed himself in his word, he hath taught the truth, and manifested it vnto all whom he hath ordained to eternall life. Rom. 7.4.
Iohn 16.13.

7 I knew not whom better to appeale vnto among late writers, then a prime Iesuite, our aduersary, an opposite to the Gospell, a friend of Antichrist; yet in this case as the diuell confessed Christ to be the Sonne of God, so he subscribeth to that true and certaine antiquitie which we would haue: and proueth it by Saint Paul. *Paulus ait, illam esse veram & omni acceptione dignam doctrinam, qua Antiquitate precellit, & in vniuersum recepta est, ut quicquid alienum ab illa predicatum fuerit, suspectum esse intelligamus.* Saint Paul saith, that, Salmeron in
Epist. B. Pauli.
l. 1. part. 1. disp.
9. can. 12. that is the true doctrine, and without all exception, which is most ancient, and vniuersally receiued, so that whatsoever is preached diuers from it, we may iustly suspect it: *Hanc regulam tradit Apostolus, This rule the Apostle giueth to beleeuers.* Galat. 3.
Rom. 16.17. There turne downe your lease. For this we accept not as your
D grant,

grant, but as Gods allowance, and therefore our due. For nothing can be auouched older, nothing so commonly receined, as the Scriptures.

8 Traditions are questionable, both in their beginning & acceptation. If we rest and rely on men, what is truer then that of the Poet, which daily experience maketh manifest, *Quot homines, tot sententia*, How many men, so many minds, every man his owne fashion? I will not say that euery man is wedded to his owne will, but euery man hath his owne conceipt, euery man aboundeth in his owne sence, and it often falleth out, that *sum cuique pulchrum*: A crow as blacke as she is, thinkes her owne bird fairest, and euery man easily fauoureth his owne deuice; an Ape and an Ass of all brute creatures most admire and dote vpon their owne young. This may be obserued among the best writers, that haue liued since the Apostles times, euen in the best ages.

9 They that conceipted more gods then one, imagined (and not without cause) that they had more affections and distractions then one, or once:

*Mulciber in Troiam, pro Troia stabat Apollo,
Aqua Venus Tencris, Pallas iniqua fuit.
Vulcan against Troy, for Troy Apollo stood,
Venus well pleased, Pallas another mood.*

1. Col. 8. 6.

Iohn 5. 30.

Ephes. 1. 5.

1. Col. 11. 23.

This is most certaine with men, and would be without question as sure among the gods, if there were as many gods as men. But our God is one, *Euen one God and Father of all, who is aboue all, and with vs all, and in vs all*. Our Sauour Christ was God and man; when he was man, yet he remained God: to shew that there was but one will in God, though two in himselfe, he protesteth that *he came not to do his owne will, but his Fathers will that sent him*. So that mans will can haue no mixture with Gods will, except his will be conformed to the will of God, *Who doth all things according to the pleasure of his will*. And therefore S. Paul when he should deliuer the doctrine of the Sacrament to the Corinthians, the institution whereof belongeth to God, saith, *Quod accepi a Domino, hoc tradidi vobis*, What I receined of the Lord, that haue I deliuered to you. He
neither

neither deriueth his doctrine from himselfe, nor hangeth is
vpon the authority of men, but vpon the Lord Iesus Christ,
that was God and man.

10 Wherefore if you will aply define true *Antiquity*, take
Saint *Hilary* his counsell, *Antiqua sunt quae modum non habent*, In *Plal. 138.*
quae indefinitae temporis significant vetustatem. Antiquitae habet no
bounds, no limits, it signifieth the age of indefinite time. In this
case it is no sophisme, *Potere principia*, to go backe where we be-
gan. We must lay our hand vpon the first knot of *Ariadnes*
threed, or else we may labor in the Labyrinth, as the *Sodomites*
groped for Lot's house, and could not find it. Gen. 19. 11.

11 Therefore all was not to be counted old, that went
not long before *Luthers* time, (as the simple imagine) when
ignorance had some few hundred yeares covered the face of
the *Roman Church*, as the darknesse did *Egypt*, when the *Exod. 10. 23.*
Israelites in Goshen saw well enough. Wherein many, as with
candles in a house, saw the light of truth, though the Sunne
was intercepted with a cloud, or in eclips or interposition of
the earth, in that night of darknesse. Those times had their
limits, they were not indefinite, and therefore are not wor-
thie the name of *Antiquity*. Which indefinite time though
in it selfe it passeth by all things created, and resteth onely in
that infinite Maiesty, beyond whom there is no time, with-
out whom there is no being, from whom there lieth no ap-
peale; yet by way of comparison, or in the tender of humane
capacity, we may yeeld vnto time, and giue a beginning vnto
that *Antiquity*, for which we search, and wherein we may rest,
as in the haueu where we would be. *Deus anti-*
quus dierum. *Psal. 107.*

12 This *Antiquity* is found primarily and principally in the
first reuelation of Gods will, which though it passed from
hand to hand, vntill the giuing of the Law in writing: yet
was it euer preserved by the voice of God, and ministry of
Angels, in the race of the faithfull: few in number, weake in
strength, despised of the world, persecuted by the wicked. If
you aske why God gaue them no Law in writing, as after-
ward he did? we know not what they had. Some are of opi-
nion that diuers things were written before the flood, and

Io. Catacuz-
nus Apoc. 4.

Hebr. xii.

Euseb. hist. lib.
I. cap. 6.

Iosuah 1. 7.

Dent. 18. 15.
Ierem. 7. 25.

engrauen in stone, and it may be there were writings which were afterward lost in their captivity in Egypt. But these things need not any curious disquisition. An ancient writer in our aduersaries computation, hath giuen a reasonable sentence for our instruction, and that times want of Scriptures.

Nos omnes indigemus Scripturarum auxilio, propter infirmitatem nostram. Iustus vero Noe & Abraham, & qui illorum tempore floruerunt, pura mente pradii -- Scriptura non indigebant, sed hac in ipsorum cordibus inscripta & adumbrata fuit. We, each all of

vs, do want the helpe of Scriptures, by reason of our infirmity. But iust Noah and Abraham and others that flourished in their times, endued with pure vnderstanding, wanted not Scripture, but that was written and deciphered in their hearts.

But we haue a better testimony to giue vs satisfaction in this case. At sundry times, and in diuers manners, God spake in old times to our fathers, by his Prophets; in these last daies he hath spoken to vs by his Sonne. How God taught them, what is that to vs? If we haue a rule, we must be directed by it; if none, we must do as we may. Reade but Eusebius, how he deliuereth Christ and Christianitie from the suspicion of noueltie, and giueth the Fathers before Abraham the title of Christians, because they did exercise Christian vertues, and caried themselves in all Gods seruice as Christians do. So say we; we worship God as the Apostles did, we hold their faith, and obey Gods direction as they haue deliuered; we are younger in time, but we are equal in the profession of the same faith.

13. Againe, this Antiquity which thus lay secretly sealed vp in one little familie, and a few scattered dependants, was by the giuing of the Law, opened and reuealed in more maiestie to a people, though from the same roote, yet growne into more branches, and to a greater number, and more eminency in the eyes of the world. It was commended vnto Iosuah the Captaine of the people, and vnto the Priests and Leuits, that he might gouerne, they might teach, all might worship God, & worke righteousness according to the direction thereof. And to prevent defection herefrom, God promised Prophets, like vnto Moses, who they should heare, which accordingly

dingly he performed, *Rising up early and sending them.*

14 These Prophets in their times, changed nothing, but renewed the ruines of this ancient building, & restored true *Antiquity* to its old and worthy reputation. And therefore neuer altered any thing the Law had commanded, but for all matters of doctrine or conuersation, they prouoked to the Law, as is cleare both by the story of the Kings and Chronicles, and by the Psalmes and other Prophecies, which vndoubtedly were learned and receiued from God, and deliuered vnto the Church for the direction thereof in his will and wayes. And therefore, the King and Prophet *David* who had vse thereof in his gouernment, besides the guidance of his priuate life and cariage, commendeth this as a great mercy and token of the loue of God, that he had giuen his word vnto *Iacob*, his statutes and ordinances vnto *Israel*. And the Prophet *Isaiah* sendeth all thither, as vnto the very rocke and foundation of true *Antiquitie*. *Ad legem & testimonium, To the Law and testimony, they that speake not according to that word, the mornings light is not in them.* Psal. 147. 19. Esay 8. 20.

15 When the Prophets deliuered immediate revelations, which concerned promises of blessings, or denunciation of iudgements to come, then they came with *Hec dicit Dominus: Thus saith the Lord*; or *Os Domini locutum est: The mouth of the Lord hath spoken it*. But in matter of Gods seruice, and true godlinesse, all was onely to bring them to serue one God according to his Law, to reduce them from, either grosse Idolatry, which they committed like other nations, or from outward ceremonies, to the inward marrow and pith of the Law, and from their works *Ex opere operato*, that is, from presuming of Gods fauour for the worke wrought without sanctifying of the heart, (as if God were bound to shew mercie for their sacrifices, when they liued in their sinnes and wrought all iniquity) vnto a sincere and hearty conuersion, which is the perfection of true repentance. So religiously stood the Prophets to the *Antiquitie of the Law*, that they must go *ad legem & testimonium*, to the Law and the Prophets, if euer they would be partakers of the mornings light, as is said.

Luke 24.25.

Mat. 5.17.

Mat. 19.8.

16 The next succession of this true *Antiquity*, was in the time of the *Messiah*, when our Saviour appeared in the flesh. He was by his aduersaries vrged with the *Tradition of the Elders*, their customes and obseruations were euer pressed vpon him. But as he proued his own authority, so also his doctrine, both of beleefe, and manners, as grounded vpon no other *Antiquitie*, but the *Law*, the *Prophets*, and the *Psalmes*. What is written in your *Law*? and the like phrascs were euermore our Saviour Christs defences. He came not to breake the *Law*, but to fulfill it. He giueth it a more spirituall vnderstanding then the later old times had giuen, condemning not onely the outward act, but the first motion and sinfull thought. In what was amisse, though very anciently permitted by *Moses* himselfe for the hardnesse of the peoples hearts, he tendered his reformation with the oldest *Antiquity*, *Non fuit sic ab initio: It was not so from the beginning.*

17 Vpon which faire and solid ground I may be bold to lay this sure foundation for all mine intended building, that the *True and undoubted Antiquity* began with the entrance of the *Law of nature*: continued in the *Law* and *Prophets*, was ended and consummate in the *Gospels* and histories of the *Euangelists*, the *Epistles* and writings of the *Apostles*. The very simpathy (as I may say) & concurrence, or sacred method of the old and new Testament, do giue a certaine maiestie & certainty vnto both, as when the *Gospels* answer the *Law*, the *Acts*, the histories: the *Epistles*, those books of mixt argument; the *Reuelation*, the *Prophecies* of the old Testament. And as the old is determined and ended by the *Prophets*, so is the new Testament finished with the *Reuelation*. In all likelihood to signifie, that as the old Testament was compleate when the *Prophets* ceased, so the Scriptures of the new Testament were full and absolute when *Saint Iohn* had done writing. *Malachie* the last of the *Prophets*, *Iohn* the last of the *Apostles*, in time and writing. These are the true and certaine bounders of sacred, vnimpeached, and that reuerend, respected, and renowned *Antiquity*, which all those whom we call the ancient Fathers of the Church, admired and

and admitted. Hereunto in all controuersies, they veiled their bonnets, and strooke their top-sailes, as in the chamber of Gods presence, and to the kings royall ships; as vnto the chaire of Gods estate, and the Admirall of that great Emperours Nauie in the turbulent sea of the troublesome and contradictorious world. Beyond these nothing hath bene reuealed with like maiestie vnto the sonnes of men. Since these, there hath bene no other word or Gospell, whereunto our consciences may be tyed, as vnto the sure anchor of secure safetie. Neither can it be euer proued, that any of the oldest ancient Fathers, prouoked or appealed to any other *Antiquitie*.

18 Vpon this foundation, *Tertullian* builded, when he wrote, that (except he were deceiued) *Antiquior omnibus est veritas*, *The truth is ancients then all men, or all other things.* *Apol. cont. gentes, c. vii.* And so *Antiquity* doth profit him if it be grounded vpon diuine learning, that was a treasure to be preferred, before all after wisdom. Of which, and of which onely, we may say as the same ancient writer, *Against truth no man can prescribe, no length of time, no patronage of persons, no priuiledge of nations: whose words would be farther pressed, for they are very significant, and remarkable.* For custome it hath its beginning, for the most part, from some ignorance of Gods holy will reuealed in the Scriptures, or else by simplicity: And by succession it is strengthened with vse, and so it is defended against truth. But our Lord Iesus Christ called himselfe Truth, not Custome. If Christ be alwaies, and before all, then truth is ancient and euermore. Let them therefore look to it, which hold that for new which in it selfe is old: For heresies are not conuincid by their neweltie, but by the truth. Whatsoeuer sauoureth against the truth it is heresie, be it neuer so ancient a custome. Thus and more *Tertullian*. Here is no other foundation layd then Iesus Christ, no custome pretended, but the truth iustified, not any writings but the diuine Scriptures offered, against heresies, the deadliest and most dangerous enemies of Christ, and his Church. *Idem de uelando Virginitas.*

19 Shall this then stand for a Rule? *Id esse verum quodcumque primum, Id esse adulterum quodcumque posterius.* *Tertul. aduersus Praxeam.* That is

Luke 24.25.

Mat. 5.17.

Mat. 19.8.

16 The next succession of this true *Antiquity*, was in the time of the *Messiah*, when our Saviour appeared in the flesh. He was by his aduersaries vrged with the *Tradition of the Elders*, their customes and obseruations were euer pressed vpon him. But as he proued his own authority, so also his doctrine, both of beleefe, and manners, as grounded vpon no other *Antiquitie*, but the *Law*, the *Prophets*, and the *Psalmes*. What is written in your *Law*? and the like phraeses were euermore our Saviour Christs defences. He came not to breake the *Law*, but to fulfill it. He giueth it a more spirituall vnderstanding then the later old times had giuen, condemning not onely the outward act, but the first motion and sinfull thought. In what was amisse, though very anciently permitted by *Moses* himselfe for the hardnesse of the peoples hearts, he tendered his reformation with the oldest *Antiquity*, *Non fuit sic ab initio: It was not so from the beginning.*

17 Vpon which faire and solid ground I may be bold to lay this sure foundation for all mine intended building, that the *True and undoubted Antiquity* began with the entrance of the *law of nature*: continued in the *Law* and *Prophets*, was ended and consummate in the *Gospels* and histories of the *Euangelists*, the *Epistles* and writings of the *Apostles*. The very simpathy (as I may say) & concurrence, or sacred method of the old and new Testament, do giue a certaine maiestie & certainty vnto both, as when the *Gospels* answer the *Law*, the *Acts*, the histories: the *Epistles*, those books of mixt argument; the *Reuelation*, the *Prophecies* of the old Testament. And as the old is determined and ended by the *Prophets*, so is the new Testament finished with the *Reuelation*. In all likelihood to signifie, that as the old Testament was compleate when the *Prophets* ceased, so the *Scriptures* of the new Testament were full and absolute when *Saint Iohn* had done writing. *Malachie* the last of the *Prophets*, *Iohn* the last of the *Apostles*, in time and writing. These are the true and certaine bounders of sacred, vnimpeached, and that reuerend, respected, and renowned *Antiquity*, which all those whom we call the ancient Fathers of the Church, admired and

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19 Shall this then stand for a Rule? *Id esse verum quodcumque primum, Id esse adulterum quodcumque posterius.* *Tertul. aduersus Praxeas.* That is

truth which is first, that is adulterous which cometh after. This is all we desire, we aske no more. But then we must vnderstand withall, this *First*, to be no secondary, much lesse latter age, or time, but that which hath no antecedent, and is of it selfe priuarie: and so is not onely *Antiquum* ancient, in the positive, but *Antiquissimum*, most ancient in the superlative degree: otherwise there will be no stay, no rest, no repose for a conscience to be satisfied with *Antiquitie*.

Iam. 2.10.

Rom. 3.4.

Dial. aduer.
Pelag. cap. 2.

20 For as *Antiquitie* is vsually taken, and so commonly abused, it is nothing but a very glose and outfacing with after times, when corruption began to grow in the Church, and euery particular Father of these Ancients, who succeeded the Apostles, and whose writings are extant, and open to the world, had not only their little blemishes but their great spots and staines, such as they who now pretend themselves to be their greatest friends, and vndertake to defend them with all their power, cannot hide them with all their skill, nor excuse them with all their wit. And therefore these by no means are to be taken for that eminent, predominant, and binding *Antiquitie*, which may stand without controlment, and be admitted without iust exception. *Qui errauerit in uno, reus est omnium*, It is not onely true of the Law, whereof *Saint Iames* speaketh, but of all mankind. He that erreth in one thing, may be guilty; & so erre in many things. This priuiledge resteth with God alone, and with the penmen of the holy Ghost in the sacred Scriptures: *Deus solus verax, God only is true*, and as true it is, that *All men are liars*. No mortall man that succeeded the Apostles, was euer priuiledged against this generall corruption of the sonnes of *Adam*. Which if any shall gaine say, and pleade probabilities or possibilities, of those that immediatly succeeded the Apostles times: I wold answer as *Saint Hierome* in a like case, vnto the *Pelagians*: *Noli ponere in celum os tuum, vt per esse, & esse posse, stultorum auribus illudas. Set not thy mouth against heauen, that by likelyhood and possibilities thou mayst delude the eares of the simple*: neuer tell me any man can do that, which neuer man did. Instance but in one and take all.

21 The same Saint Hierome in this case, vpon a iust excep-
 tion, hath offered a good rule, which the rather must be rested
 vpon and holden for good; because the Romanists produce
 this testimony to oblcure the truth. *Cur post 400 annos, why* Ad Pamach.
after 400 yeares labourerest thou to teach vs that which we neuer & Oceanum
heard before? Why doest thou bring forth that which Peter and de error, Ori-
Pauls neuer taught? the Christian worldenew untill this day hath genis.
bene without this doctrine; I will keepe that faith in mine old age, in
which I was borne, baptized, and brought up. This ancient Father,
and light of Gods Church we admire for his learning, and
this his passage with one consent we imbrace: and wish from
our hearts nothing more, in these dayes of contradiction, but
that this his rule might hold for the triall of Gods truth, that
the oldest religion which flourished before Saint Hieromes time;
which Peter and Paul taught; and which the primitive Church .8. .12. VV
beleued, might be received, admitted, accepted, and reue-
renced in the whole world. In this case we accept the Iesuits
challenge: Ostendant nobis Lutherani, & qui illis posteriores sunt
alij heretici, Let the Lutherans and after heretiques shew us,
that the Apostles were their leaders; that their pastors came into the
Apostolicall function by lawfull authority; that their doctrine was
aproued in all ages from the Apostles times; in any village or ham-
let, but by an open heretique. If we cannot shew this, as well as .1. .1. .1. .1.
Iosiah could, when he found the Law, and reformed; or if we 2. King. 22. 9.
cannot proue our religion in all things older, and of more
certaine continuance then our aduersaries, I will come vnto
them, and serue the king of their Antichristian Babylon du-
ring my life. This we are able, and dare proue, and neuer Mun. ciuit.
breake our shins with a leape neither; as that Iesuite feareth or sancte fund. 3
rather drunkenly dreameth.

22 For it is not onely true which Iesus Syrach the wise man
 saith, *An old friend is better then a new:* but also Iesus Christ the Eccl. 19. 13.
 wisest of all men, & the eternal wisdom of his Father, prefer-
 reth old wine before new, and saith that the old is better, as before Luke 5. 39.
 was said. *We know there is wisdom in old yeares, and that re-* .8. .10. .1. .1. .1.
uerence is due to gray haire. And, Interrogate Patres vestros, is a Deut. 32.
 sage counsell of the holy Ghost. And it is good to consider the 1er. Lam. 3
 dayes

Psal. 77. 5.

Psal. 78. 1.

Psal. 44. 1.

Iob 8. 8. 9. 10.

dayes of old, and the yeares of ancient times: and it pleased God to aduise vs, to incline our eares to his mouth, when he declareth high sentences of old, euen such as our fathers told vs. And Iob prayeth vs to enquire of the former age, and to prepare our selues to search our fathers. The Romaine Fathers are but of yesterday, and know nothing: these may dissemble, like idle & slow bellies, but those will teach, and tell, and speake with their hearts. But in our honest simplicity whereby we humble our selues vnto our ancestors and forefathers, we must vse this prudence and prouidence, that we take not proffered new friends for approued old Fathers, fresh men for ancient Doctors, children for parents, yongsters for Aldermen, euery Courtier for a graue and iudicious Counseller: for so a man may be soone and soundly deceiued. For as honorable age is not that which hath bene of long time, Neither that which is measured by the number of yeares; so neither doth the honourable Truth of God stand vpon the ages and times, successions and suffrages of finfull men, but on his Word, which is before all time, the author and God of time and truth.

Wisd. 4. 8.

Zach. 1. 4.

23 In which case, we haue a precise caueat to take heed of such vncertaine and vnapproued Antiquitie. The Lord hath bene sore displeased with your fathers, — Therefore turne vnto me, saith the Lord of Hosts. Be not as your fathers, vnto whom the former Prophets haue cried, saying, Thus saith the Lord of Hosts; Turne you now from your euill wayes, and from your wicked works; but they would not heare nor hearken vnto me, saith the Lord of Hosts. Your fathers where are they? And do the Prophets live for euer? But did not my words and my statutes, which I commanded by my seruants the Prophets, take hold of your fathers?

This Prophet after the peoples captiuitie, admonisheth them, that as they returne to their countrey from their thraldome and bondage, so should they returne to the truth, and that God who had chastised their fathers for their error from that truth, would also chastise them if they also erred. So Ezech. 20. 18. Ezechiel, and not long before, Walke you not in the ordinances of your fathers, neither obserue their manners, neither defile your selues with Idols. What cautels are these, not to rest vpon later Antiquitie,

Antiquitie, built vpon some, not many yeares past; but vpon Gods booke, the spring that riseth out of Gods owne sacred breast?

24 And therefore the Prophets, as they call the people from their fathers wayes and workes, so do they not leave them like sheepe without a shepheard, to wander in the wilderness without direction: or like a ship on the Ocean sea, without a compasse, and the load-starre that should guide them in the darknesse of the night; but leadeth them to the great Shepheard of their soules, & to the haven of health where they should be, for their best repose and security. *Turne unto me, and I will turne unto you, saith the Lord of hostes. And I am the Lord your God, walke in my statutes, and keepe my Commandments, and do them.* This is that *terminus à quo*, and *terminus ad quem*, from whence we have our being, in whom we enjoy our well being, whither, and to whom we must returne, for our everlasting being. There is the fountaine of truth; from thence flow all the rivers of truth; therein rests the whole Ocean of truth. It began with the Patriarkes, it continued under the Law, taught by the Prophets, it is conformed in the Gospell, which was written by the Euangelists and Apostles, all inspired by the holy Ghost.

25 This is our *Nihil supra*, and our *Nihil ultra*, nothing above it, nothing below it, nothing before it, nothing after it; nothing any way beyond it, for age or truth. This came from heaven, is protected by heaven, and shall bring vs to heaven. There we find Gods loue in electing vs; Gods power in creating vs, Gods mercy in calling vs, Christs merits in redeeming vs, Christs righteousness in iustifying vs, Christs grace in saving vs, the holy Ghosts wisdom inspiring vs, his knowledge teaching vs, his sanctification working vs, and conforming vs to the will of God; *By mortifying the deeds of the flesh, and renewing the spirits of our mindes*; vnto obedience, in faith, peace, and holinesse, *without which we shall neuer see the Lord.*

26 Here we find the great myſterie of godlineſſe, God mani- 1.Tim.3.16.
feſted in the fleſh, juſtified in the ſpirit, ſcene of Angels, preached un-

10

1. Ioh. 5.
Aug. in solilo.
cap. 30. si sit
Aug.

2. Tim. 3. 15.

Mat. 13. 44.

Apocal. 3. 7.

Psal. 84. 10.

to the Gentiles, beleueed on in the world, and receiued vp into glory. Here is taught that unspeakable myserie, of the blessed Trinitie, The Father, the Word, and the Spirit, and these three are one. Our God, Lord, Comforter: Loue, Grace, and Counseller: the begetter, the begotten, and the Renewer. The very light of the very light, and the very Illumination. The spring, the fount, and the watering, of whom all, through whom all things: of whom, through whom, and in whom are all things. The lining life, the life from the lining, the quickener of such as liue. One of himselfe, one of one, one of two. A being of himselfe, a being of an other, a being from both. The Father is truth, the Sonne is truth, and the holy Ghost is truth. In one word, here we find that which is able to make vs wise vnto saluation through faith which is in Christ Iesus. And that all Scripture is giuen by inspiration from God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works. Therefore what need we more? where may we find better? what is more certaine? what more powerful to pierce the hard buckler of mans obstinate heart? what more learned to teach the grosse capacity of mans vnderstanding in spirituall things? what more effectually to informe the conscience of man that it may be conformed to the will of God? finally, what of more Antiquity, to command all following ages vnto the obedience of certaine truth?

27 To conclude, what can we aske for the strengthening of our faith, but here we may haue it? where may we seeke that precious pearle for which a wise man would sell all that he hath to buy it, but onely here, where onely it may be found? At what gate may we knocke to find the certaine entrance into euerlasting life and glory, but at this doore which is opened by him which hath the Key of Dauid, which openeth and no man shutteth, shutteth and no man openeth? This is the gate of the Lord, let vs enter into it: let vs passe through it, repose and repast our selues in it. Better be a doore-keeper in the house of God, then to dwell in the tents of vngodlinesse. Better to rest in the plaine and simple vnderstanding of this vnquestioned & vndoubted verity of holy Scriptures, then to dwell in the profound science

science (falsely so called) of Schoole Diuines, yea or in the multitude of Fathers, neuer so many, neuer so learned who, as hath bene said, and must still be thought, were all subiect to that censure of the *holy Ghost*: *All men are lyers.* 1.Tim.6.20. Rom.3.4.

28 I must therefore conclude and determine, that the most certaine beginning, the most vndoubted continuance, and the most firme and finall conclusion of the *oldest Antiquitie*, against which there is no exception, is that which began with the Fathers of the old world, was registred by *Moses* in his sacred histories and Law, continued by the Prophets before Christ, and is concluded by the Euangelists and Apostles in the new Testament. Of which, as our Sauour vpon the crosse in the worke of our redemption said, *Consummatum est, It is finished*: So we may say and say truly, and seale it vp with the seale of God, (*He knoweth who are his*, and he knoweth what is his,) for our comfort and instruction, *Consummatum est, It is finished*. And therefore it is questionlesse not without diuine prouidence, that in the last booke of the whole Bible, last written of all the Scriptures, containing prophecies of the last times, euen to the last end of the world, and in the last Chapter, yea and last words of that last Chapter, there is a seale, with the inscription of a fearefull and dangerous curse to them, that shall *Add to, or take from any thing contained in the booke*: yea (as I am perswaded) or in any other booke of holy Scripture, whereof this booke standeth as the last period and conclusion; after which there remaineth nothing but the expectation of him, who is the chiefe, the principall, and I may say the onely subiect and matter of all Scriptures; that is, Iesus Christ himselfe and his members, who saith, *Surely I come quickly, Amen, Euen so come Lord Iesus*, & againe shutteth vp all with *Amen*. Iohn 19.30. 2.Tim.2.19. Reuel.22.

29 If the Romanists wil prouoke vs to following ages & succeeding Bishops, this is not onely to step, but to leape from *Antiquitie*, which is true *Antiquitie* indeed, unto *Noveltie*, in the comparison, from elder to yonger both times and persons, that may breake not onely shiunes, but the necke too. For as *Adam* of all Fathers was onely in Paradise, and saw the tree of

Gen. 3.

of life in the midst of the garden, which none of his posterity euer saw in the flesh, though many of them were saued by lesse meanes then *Adam* had; so the Euangelists and Apostles, who enioyed the presence & sight of our Sauour Christ, that tree of life, saw and heard, and published to the vse of the Church, that which their successors neuer saw, though they learned Christ sufficiently for their saluation, and were excellent lights in the Church, and were Martyrs and Confessors, that loued not their liues to the death, for the testimonie of the Lord Iesu. Yet were they children in respect of those Fathers, and did euer submit themselves vnto their writings, as vnto the grounds of their faith. And required no more credit to themselves, then they deserued by their neare imitation of those their Ancestors: to whose authority they referred the censure of all their doctrine, as vnto that *Lydius lapis*, that touchstone, whereby all coyne is tried to be good or counterfeit. So much esteeme gaue they vnto this oldest *Antiquitie*, so little did they euer arrogate vnto themselves or new deuices.

De incar. Dominic, sacrament, cap. 3.

Lib. 1. cap. 7.

Hieron. in Tit, cap. 1.

30 First aske the Fathers what they say of themselves, and others like themselves, for their owne defects: then what they write of the Scriptures for their omni-sufficiency, and that will easily decide this question of true *Antiquitie*, what it is, and where it was determined. *Nolo nobis credatur, Scriptura recitetur*, saith Saint *Ambrose*, *Non ego dico, sed audio; non effingo, sed lego*. I will not desire you to beleene me, let the Scripture be alledged. I say it not, but I heare it; I make it not on my fingers ends, but I reade it. This Father asketh no credit to himselfe, but giueth all to the Scriptures, and therefore that he may proue *semper idem*, the same man still, he saith to *Gratianus*, *Facessat nostra sententia, Paulum interrogemus: Beleene not what I say, but let vs aske Saint Paulo*. And Saint *Hierome*, *Sine Scripturarum autoritate garrulitas non haberet fidem*; Without the authoritie of the Scriptures, prating should neuer get credit: as if all were but prating that was spoken without that booke, or were not consonant and agreeable thereunto.

31 It is a faire offer that Saint *Augustine* makes to *Petition* the

the hereticke: *Sunt certi libri Domini, Certaine booke of God,* De veritate
 vnto which we both yeeld consent, there let vs seeke the Church, Ecclel. cap. 3.
 there let vs discusse our cause. I will not haue the holy Church made cont. lit.
 manifest by humane doctrines, but by diuine Oracles. Can he offer Petil.
 his aduersarie fairer? Can he speak more peremptorily for the
 diuine Scriptures against the Doctrines of men? Yet he doth
 say more in that booke, *Ne Catholicis quidem Episcopis consentien-* Cap. 10.
du est, We may not consent no not to Catholicke Bishops, if in anything
they be deceiued, or erre against the canonickall Scriptures. And
 what an humble acknowledgement doth he make of his
 owne weaknesse, euen openly before his auditors, with refe-
 rence of soueraignty to the Scriptures? *Quod dicimus fratres,* August. in
hoc si non vobis tanquam certum exposuero, ne succenseatis: homo Psal. 85.
enim sum; & quantum conceditur de Scripturis sanctis, tantum
audeo dicere, nihil ex me. Brethren, if what we speake we deli-
 uer it not to you for certaine, be not offended: for I am a
 man, and as much as is granted out of the holy Scriptures,
 so much I dare affirme, but nothing of my selfe. And else-
 where, *Let our Papers be cashiered from among vs, and let Gods* In Psal. 57.
booke haue place with vs, let Christ speake, let the truth be heard.
 Nay this Father is not afraid, to set aside one, or a few men and
 their opinions, in comparison of the volume of Gods booke,
 but 318 Fathers at once, and these gathered in a solemne
 Councell, to determine a great & chiefe Article of Christian
 faith, when it was called into question, by strong and violent
 aduersaries; where he reasoneth with *Maximian, Neither* Lib. 3. c. 14.
will I offer the Nicene Councell against thee, neither shalt thou al-
ledge the Councell of Ariminum against me, as preiudiciall in this
controuersie, but let vs trie by the authoritie of the Scriptures, and
let matter with matter, cause with cause, reason with reason
contend.

32 Infinite for number, eminent for authority, euident for
 perspicuity, and excellently cordiall for a weake conscience,
 are the sentences of the Fathers to this purpose disperfed
 through all their works. And therefore we aske leaue in
 this behalfe of the Romanists, if they will not giue it, we will
 take it, and haue good reason so to do, to say of all the Fa-
 thers,

Inel against
Harding.

Aug. Epistola
19.

Rabbi She-
lomo.
Deut. 17. 11.

Gloss dist. 9.
Noli. meis.

Rubrica in c.
In Canonicis
dist. 19.

Dist. 15. c. ult.
Dist. 9. Noli
meis.

Jeremy. 17. 5

thers, as one said of another without offence giuen or taken: *Da veniam Cypriane: Pardon me Cyprian*; No holding with Cyprian, though a learned Father and a Martyr, if Cyprian hold any thing against the Scriptures. Or as *Augustine* said of as reuerend a Father as euer the Church saw in his time or since: *Non puto frater te velle libros tuos legi, tanquam Apostolorum & Prophetarum, de quorum scriptis, quod omni errore careant dubitare nefas est: I thinke not brother that you would haue your books read as those of the Apostles and Prophets, of whose writings so much as to doubt is sacrilege.* This they beleued both of themselves and others, and of the holy volume of the sacred Bible, & therefore they haue spoken, yea and haue written it, as their constant iudgement vnto posterity.

33 And thus much (as afterward shall more largely appear) do we attribute to Councils, to Fathers, to all inferior Antiquitie, with this onely, *Salua in omnibus, saving in all things the authoritie of the Canonickall Scriptures.* But in no case can we be so frantically mad, as a Rabbin, who because it was written, *Thou shalt not decline from the sentence they shall shew thee*, faith, that a man may not depart from it though they say, *The right hand is the left, and the left the right*; This may be a rule for Rabbins, it can be no warrant for Christians. Yet in the B. of *Romes* diuinity, there is as much in effect, *Tenenda est sententia Patrum hodie vsque ad unum iota, The Fathers sentence is now to be holden to the vtmost pricke.* Yea both more and worse then this: *Inter canonicas Scripturas Decretales Epistole connumerantur: The Decretall Epistles are to be numbred among the canonickall Scriptures.* How farre is this from blasphemie; and yet fathered most falsly vpon Saint *Augustine*: whose words import no such thing. Neither may we safely admit that superlatiue respect to the best Father that euer wrote since the Apostles dayes, which *Gelasius* giueth vnto *Leo* for one of his Epistles, and the Glosse seemeth to attribute vnto all. He that admits it not *vsque ad unum iota*, vnto the least letter or pricke, or disputes of it, or receiveth it not in all things, *Anathema sit, let him be accursed.* Nay rather Cursed is he that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord,

34 Altho we hold to be exorbitant, and beyond all mediocrity, like that of the Councell of Basil: *Non solum Ecclesie decreta & sententie authenticæ sunt, Not onely the decrees and sentence of the Church are authenticall, vnto which we must stand without contradiction, but also all the deeds and Customes, must be holden as the sacred Scriptures; for there is the like reason for the Customes of the Church that is for the Scriptures, and the like affection of pietie is due vnto them both.* *Ex epistolis synodal. Concil. Basilienf.*

35 We rather approve the modestie of the Fathers themselves, who (as before is said) deferred soueraigne respect vnto diuine Scriptures, and acknowledged themselves men subiect to error. I know (saith Hierome) how to esteeme the Apostles, and how to respect other writers: those I know euer say true, but these sometimes do erre like men. And Saint Augustine againe, *Ego solis eis, &c.* I haue learned to yeeld that honor & reuerence to those onely writers, who are counted Canonically, that I dare not thinke or beleene they euer erred: onif I finde any thing in them that seemeth contrary vnto truth, I cannot thinke, but that either it is false written, or that the interpreter attained not vnto the meaning of that which is said; or that my selfe cannot reach vnto the true meaning of it. But others beset by vnto so great holinesse, neuer so great learning (and holinesse with learning will go far in perswasion,) yet can I not thinke they speake truth because it is their opinion, but because by other authors, and canonically reasons, and probabilitier, which are not abhorrent from truth, they do perswade me. Not to burthen my reader with ouerfrequent allegations, if he wil take the paines to reade the ninth distinction in Gratian, he shall finde much to this purpose, out of other Fathers. *Epistola 62. cap. 2.*

36 Neither haue some of the Romanists best friends & favorites bene far from this minde as touching the Fathers: not onely for their commenting vpon the Scriptures, but also for other writings, wherein they are found to haue erred from the truth. *Vix reperias quenquam qui non in aliquo errarit: You can hardly finde (of the Fathers) any one, who hath not erred in some part,* saith Canus, a B. and no meane souldier in the Roman Legion. And Lyra no contemptible author among them,

E

will

In Mat. 1.

Præfat. in lib.
5. Mosi.

Psal. 19. 10.

Psal. 12. 6.

Iosua. 6. 23.

will not haue his nose so holden to the grindstone by a Father, as that he may not plucke it away when he feeleth it smart. *Non enim sic ab eis testimonia proferuntur, ut aliter sentire non liceat: For their testimony is not so without exception, that a man may not thinke otherwise.* And Caietan a learned Cardinall (a fault not incident to very many of that fraternity) saith modestly, *Nullus detestetur nouum sacra Scriptura sensum, ex hoc quod dissonat cum priscis Patribus &c. Let no man detest a new sence giuen of the holy Scripture, because it soundeth not with the ancient Fathers.* He saw that some were so tyed to the regard of this vncertaine Antiquitie, as that nothing smelled wel but what fauoured of a Father; nothing tasted well, but what was receiued from a Fathers cooking; nothing sounded well but what was set to a Fathers tune. Howbeit in these there is some meane and modesty, but in the others there is neither manners, nor mediocritie.

37 In which case we say, and say full truly, the estate of the Church in her teachers, may be compared with the image of Nebuchadnezar which he saw in his dreame: *The head was of gold, the breast and armes of siluer, the belly and thighes of brasse, the legges of iron, and the feet partly iron, and partly clay.* Christ in his Apostles and Euangelists was the head of gold, the learned Fathers of the primitiue Church were that breast and armes of siluer, the first Orders of laboring and preaching Monks the belly and thighes of brasse, the schoolemen and Casuits the legs of iron, the moderne Iesuits & Priests the feet part of iron & part of clay: to signifie, that all written in Scriptures was pure as gold, yea purer then gold, yea then much fine gold, such as hath bene tried seven times in the fire. The Fathers were siluer trumpets that astonished the heretickes of the primitiue times with the sound of the Gospel, and overthrew the wals of vnbeleeuing Ierico; that gathered the elect into the Sanctuary of God. The best and first Monks that followed these times of the Fathers were more subiect to corruption and rust, and yet serued as the meaner vessels and instruments of the Temple. The schoolemen and Casuits, and I may ad the Popes Canonists to them, were not onely

onely iron vp to their very faces and foreheads, but rustie iron, cankered at the very heart: a very iron cage of vncleane birds, that (as *Harpies* in hell) snatch from the people the sincere milke of the word, that was able to save their soules, and inclosed them in the iron grates of intricate and insensible distinctions, which they vnderstood not that heard them, nor themselves that taught them. And finally, not as at the loosing of Satan, when as yet he had not wrought his full worke in the children of disobedience, but as in the fit of madnesse, and rage of *Antichrist* and the diuell, this mixture of iron and clay, Iesuites and Priests, are broken not onely out of the earth, but out of the bottomlesse pit, like those locusts with iron habergions, and stings in their tails, whose assertions are impudent, their meditations earthly, their Religion superstitious, their zeale obstinacie, their hypocrisie deepe, their conuersation wicked, their promises deceitfull, their conditions crooked, their crueltie more then brutish, their flatterie more then doggish, their designs dreadfull, their proiects pernicious, their practises hellish and diuellish, (a strange medley,) as lightening to the eye, thunder to the eare, fire to the feeling, poyson to the heart, and finally the very mixture of coales, sulphur, and salt-peter, that is, plaine gunpowder to the smel, nay to all the senses. By them kings are murdered, Nobles massacred, Estates ruined, Churches profaned, the whole Christian world turmoyled, as if heauen and earth should be turned into heapes, to be cast into a chaos, and hell of horror and desolation with themselves. The onely difference wherein these Iesuites & Priests are vnlike vnto these feet of earth and iron, is, that they cleaue too well together, who were to be wished, without breath of Christian charity, that they might hang together as well as they hold together, except they would become more faithfull Christians, honest men, & better subiects. Who how much soeuer they pretend *Antiquitie*, yet are they in truth not *vindices veritatis*, protectors of truth, but *Veteratores*, crafty Foxes & false deceiuers, who pretend *Antiquitie*, but do nothing else but *antiquare Antiquitatem*, not onely derogate from truth, by glosing vpon it,

1. Pet. 2. 2.

Ephes. 2. 2.

Reuel. 9. 10.

Qui cœlum
terris miscet,
& qui mare
cœlo.

but vetterlie abrogate truth, by their purging, or rather accusing and condemning Index.

38 I haue digressed I confesse, as from the comely countenance of Christs beautifull spouse, *whose garments are all glorious within*, vnto the filthy feet that neuer walked in the way of peace. Yet haue I bene drawne by the due consideration of times and ages, wherein corruption crept into the Church; & from those glorious and blessed beginnings, vnto these dismall and desperate times, the last and worst dayes, whereunto the world hath declined.

39 In which meditation we haue iust cause to bethinke our selues, where we would rest for the safety of our soules: whether in this clay, wherein a great part of this world sticketh vntill the muddie waters go ouer their soules; or in the iron, wherewith another part of the sonnes of men do fight against Gods truth; or with the brasen age, so subiect to erosion and consumption; or in the siluer mines, mixed and blended with some drosse of imperfection; or in that golden crowne, as pearles and precious stones, to shine gloriously on that golden head. This is a mettall that admitteth no rust, no canker, no corruption. It wil bring vs to the golden world againe, to the Apostles faith and doctrine, to their patience and constancie, to their manners and conuersation. In it we may see our Sauour in the flesh, and behold him crucified before our eyes. There we may heare the gracious preaching of Christ the Sonne of God, and him publishing the Gospel in our streets. There our *hands may handle the word of life*. There is no defect, no error, all sincerity, all verity: and therefore without all doubt or danger, without all deniall or contradiction: there, and there onely is that faithfull constant, vntainted, and most certainly true *Antiquitie*, which we seeke for, may trust to, and must when all is said and done, relie and rest vpon.

Gal. 3. 1.

1. Iohn. 1. 1.

40 If therefore any ignorant or wilfull Romanist, shall aske that ouertroden and outworne question, which is so triuial in euery mans mouth, as if it were the very essence of his tongue: *Where was your religion before Luthers name*: we may

may easily and as truly answer, *It was in the Scriptures, where yours neuer came.* It wanted not a being from the beginning, but it wanted a reuiuing or renewing, after neglect or contempt. It was as *Moses* Law hid in a wall. It was a treasure for a time buried vnder ground: the time of reuelation being come, it pleased God to make that manifest which for a season was secret, & this is the doctrine which we now preach. By which oldest breath, from the mouth of the Ancient of daies, now Antichrist is reuealed, and shall ere long be destroyed. Let the present Romanists proue their religion, or any part thereof, from *Saint Pauls* Epistle to the Romans, and we will be all such Romanists with them. We will not onely heare it with patience, but yeeld vnto it with all dutifull obedience, and vnfeined loue.

2. King. 22. 8.

2. Chr. 34. 14.

Math. 13. 44.

2. Theff. 2. 8.

CHAP. IIII.

That this only Antiquitie precedent, being first and therefore oldest, is a true and certaine note of the true Christian, Catholike and Apostolicke Church and religion, without any exception or limitation.



Here hath bene long, and yet is a solemne and serious controuersie, what are the notes of the true Church. *Cardinall Bellarmine* tels vs, that some will haue seauen, as *Luther*: some two, as the reformed Churches; That *Augustine* would haue fixe; *Hierome* would haue two; *Vincentius* would haue three; *Driedo* and *Petrus* à *Soto* would haue other three; *Hofius* would haue foure. *Sanders* would haue other fixe; *Michael Medina* would haue ten, and addeth the eleuenth; *Cuernerus* would haue twelue. Himselfe, contemning and reiecting vs and ours, as no bodies and no things, and forsaking the Fathers, and theirs, as wanting and defectiue; cashiering and casting his owne fellowes and theirs behind him, as insufficient and short: left short shooting might lose his game, bringeth forth his fif-

De notis Ecclesie, cap. 2.

Cap. 3.

2. Sam. 9. 10. 19. 17. teene sonnes, like the sonnes of Ziba the seruant of Mephiboseth, that betraied his maister, and belied him shamefully, and set in for all, but gat halfe his inheritance. As Cardinall Bellarmine that aduentureth for a Popedome, but hath gotten a Cardinals hat; or perhaps he would build the Romane Church to the imitation of Salomons house in the Forrest of Lebanon, that had his pillars fifteene in a row: Or peradventure he dreamed of the prayers called the *fifteene Oes*, in the Office of the virgine Marie; or some mysterie of iniquitie there is in it: For he will haue iust fifteene; which he extorts by a retort, like an alchymist out of foure, as those fifteene pillars were in foure rowes: yet notwithstanding he dares not giue his word for them all, that they wil proue the Church in veritie, but onely in credibilitie, that is, plaine incertaintie. Socolonius ouerstrips Cardinall Bellarmine, and will haue a iust score, though Salmeron is contented onely with foure as the vndoubted notes of the Church, and excludeth some of Bellarmines notes by name, as *Honestie of life, and miracles*, and may full wel, for they haue abandoned honestie, and their miracles are counterfeit; others by necessary consequence: For if there be but foure, then Bellarmine hath eleuen more then needs, and Socolonius sixteene.

In B. Pauli Epist. lib. 1. part. 3. disp. 3. 4. Muri. ciuit. Sanctæ, fund. 8. 2 Another Iesuite in a fresh assault runs vpon vs with his thousand markes, *Whether is our Church Catholicke or yours, o you Protestants, Lutherans and Calvinists? Nostra profectò mille indicys, vestra nullis; nostra de vitâ sanctè instituendâ multa, vestra inani fide contenta, nihil aut parùm docet: nostra vitæ sanctimoniam magnopere prædicat, & ad illam suos seriò adhortatur: vestra contumeliosè exagitat, & ab illâ dehortatur: nostra per sedecim sæcula vitæ sanctitate illustres plurimos numerat, vestra primo hoc sæculo, nondum primum, nondum numeri initium habet.* Ours certainly (quoth he) hath a thousand notes, yours not one; "ours hath much for the leading of our liues holily; yours "contented with idle faith, teacheth little or nothing thereof. "Ours mightily commendeth sanctitie of life, and seriousslie "exhorteth thereunto; yours railes vpon it, and dehorts from "it. Ours in sixteene ages can number many famous for vp-rightnesse

vprightness of life: but yours in this her owne age hath not yet the first, no not the beginning of number. Where he nameth a few other, but neuer a word true, as our consciences beare vs witnes, & as it is knowne to all that know the truth; (but as a scolds tongue, so a Iesuities pen is no slander.) In which case he dallierh as a boy was wont in a schoole, of whom we euer knew what money was in his purse iust, by his wagers: but if he had none at all, his common wager was a hundred, or a thousand pounds. One hath wagered his three notes, some foure, others fixe, one ten, another eleuen, another twelue; *Bellarmino* fifteene, *Socolonius* his twentie: this fellow belike guilty of the emptinesse of his owne purse, wageth a thousand, as much to say, he hath not one, no not one of a thousand. But I meane not to discourse of the number, whether they should be moe or fewer, whether older or yonger, whether better or worse, whether certaine, credible, probable or laudable; but resting vpon that old axiome, What needeth a man go about the bush, when he may easily step ouer? or beate the bush, when he seeth the Hare on foote?

3 I will with patience and good leaue of all, saue a labour and without vilifying (yet censuring) those notes of the Roman Synagogue, or magnifying of our own Church, or meddling with moe of the Fathers notes, content my selfe with one, whereby as my owne vnderstanding is conuincd, and my conscience satisfied; so would I offer it to all Romane Catholiques, for their sufficient euiction; to all Christian Catholiques for their abundant satisfaction; that is, *The true, and oldest Antiquitie*. For this is certaine and vnfallible, it doth agree, *omni, soli, & semper*, vnto the Church: It is proper to all true Churches onely, and ever vnto the true Church. It is not an accident separable, that may be present or absent without the destruction of the subiect: but it is an essentiall propertie, yea very naturall and reall, which can be no more separated from the Church, then the soule can from the body, without the dissolution and death thereof. And therefore these propositions, *That is the true Church, or that is the*

true religion, *quæ est antiquissima*, which is the oldest, is as true as to say, *Homo est animal risibile*, A man onely is capable of laughter.

Vbi supra.
disp. 4.

4 This Cardinall Bellarmine hath set vp for a second prop of his tottering & declining Synagogue; but both foolishly and fallſly. Foolishly, because he hath inuerted the order of nature and ciuilitie: For in nature the Church was, before it was Catholike or common; it had a being, before it was vniuersall, which being was in the first man, before it was qualified by that title, or had a Catholike existence: and it is ciuility to set the first begotten in the first place. Therefore *Antiquitie* should haue bene the first, as it is principall, and (I say) the onelie necessarie note of the true Church and religion. So *Salmeron* placeth it for his first, and commends it for the chiefest note of the Church, as it well deserueth. Yet *Socolonius* not so ciuill or so propitious, maketh it the fourteenth of his twentie notes, & that not without great commendation, which I could right well approue. *Quartumdecimum sit ciuitatis Dei insigne, Ecclesiam catholicam ἀρχαῖον semper, hoc autem est, antiquitatem & vetustatem sequi, ut id maxime laudet quod vetustissimum & antiquissimum, id peculiariter sequatur, quod cum maiorum instituto ac doctrinâ coniunctum est; recipiat nihil nisi illud ἱεραρχικὸς καὶ πατρικὸς simul; ut post Mag. Basilium Damascenus loquitur, dicatur: ut contra hereticorum fuit semper νεοτερον, hoc autem est, nouitati in omnibus adherere.* The
 “ foureteenth badge of that citie of God is, it must be euer An-
 “ cient, that is, it must follow *Antiquitie*, and old age; that it
 “ please most which is oldest, and most ancient: that it follow
 “ that which is ioyned with our ancestors institution and doc-
 “ trine, that it receiue nothing except it be both euangelically
 “ and fatherly deliuered: as after great *Basil* speaketh *Dama-*
 “ *scen*. As contrariwise the heretickes do euer looke yongly,
 “ that is, in all things they cleaue vnto noueltie. All this is ve-
 “ rie true, I would he and his would duly obserue it. Howbe-
 “ it this matters not, set it where you will, it will beare out it
 “ selfe with sufficient authoritie.

Vt supra.

5 Howbeit let vs looke to that which is worse. Cardinall
 Bellarmine

Bellarmino and all his brethren, yea and his *Romane Father* too, haue falsly and surreptitiously vsurped this title, which belongeth to others, not at all vnto them: *Antiquitie* denieth them her support.

For the Romanists vse two *paralogismes* or sophistications, or in plaine English, falshoods & colening tricks in their disputation of *Antiquitie*; whereby simple wits are circumuenced, contentious humors tickled, & the truth of God quite outfaceed. The one is, they call that *Antiquitie* which is not: the other, they challenge *Antiquitie* for their owne, which they haue not; and so assume all as granted which is most in question. For when we seeke for *Antiquitie* (as before is premonished) we must not insist vpon the positive. This is old, therefore true; for so an hundred heresies may claime the priuiledge of many yeares, and yet neuer the better: No more in the comparative, This is elder, therefore truer: for so many errors were crept into the Church of God, before some truths were plainly and distinctly reuealed. But, this is *oldest*, therefore truest; this holdeth water and leaketh not, this wil abide the touchstone without changing colour: this is that golden head, or that foundation, whereon nothing can be built, but gold, precious stones, or siluer at the worst, that will abide the fiery triall: hay, straw, stubble, cannot endure the flame of Gods Spirit which appeared in fierie tongues, to stay by it, or continue in it, but is consumed of it.

6. *Cardinall Bellarmine* seemeth to lay this foundation for his *Romane head* & popish Synagogue. *Sine dubio vera Ecclesia antiquior est quam falsa, quemadmodum Deus antè fuit quam fuit diabolus.* De notis Ecclesiae, cap. 7. It is without all doubt, that the true Church is before the false, as there was a God, before there was a diuel.

Dij Damasippe tibi donent tonsorem:—

Verum ob consilium.

His Saints graunt the *Cardinall* a cunning barber,

For mouing his counsell in so safe a harbor.

A wise conceipt, whereby he sheweth himselfe onely to be a *Manichean* hereticke, that concepted *duo principia, bonum*

Decius de
reg. iuris.

& *malum*, two beginnings, good and euill; giuing them equal time, without antecedence or consequence, but what is this to our purpose? as if the question were betwene God and the diuell, or the Church of celestiaall Angels, and the dungeon of infernall spirits, or not rather and indeed of the Church of men among themselves in the visible state thereof. His rule must be this, *Quo antiquius eo melius*, By how much the elder, by so much the better. But this rule is like many rules in Law, which will admit moe exceptions and limitations, then it containeth words; or it must be fortified with *ceteris paribus*, or *in eodem genere*, due paritie and in the same kind, or els it will neuer hold.

7 For though God were before the diuell, yet was the diuell before men; though *Adam* was before *Caine*, yet was *Caine* not onelie before *Abel*, whom he murthered, but also before *Seib*, that continued the righteous seed, and from whom the true Church was propagated in the flesh, vntil the coming of the *Messias*.

Was not *Nahor* *Abrahams* ancient? yet was he an idolater, *Abraham* the Father of the faithful. Was not *Ismael* elder then *Isaac*? yet was *Ismael* base and sonne of a bond woman, *Isaac* of the free woman, and heire of the promise. Was not *Esaü* *Jacobs* eldest brother? yet God would haue the elder serue the yonger. *Iebuse* was before *Ierusalem*, and *Ierusalem* had degenerated to a cage of vncleane birds, and the Temple was made a den of theeues before our Saviour taught in it, or preached the Gospel. And therefore *Cardinal Bellarmine* bare *Antiquity* though he fetch it from the diuell that old dragon, hath not that vigor & force to stand in the gap against any falshood, which is rather fauoured and fostered, then confuted and condemned by his *Antiquitie*.

8 We must go (as is said) ad *Antiquum diuini*, to the ancient of dayes, from that *Alpha* that is *Omega*, which was first, and shall be last; euen from the Father, his Law and Prophets in the old Testament, to the Sonne, and his Apostles in the new Testament, to that holy Spirit of them both, which both inspired the truth that was euer, and doth pre-
serue

serue and keepe it in the true Church of God for ever. Therefore we must not be deceiued by appearance: for *Quadam videntur & non sunt*, Some things appeare to be, that are not; there is great ods betweene *bonum apparens & bonum verum*: a seeming good and a true and vndoubted good. All is not gold that glistereth: for although the good seed be sowne by the husbandman before the cockle by the envious, yet the weed often ouertoppeth the corne, and seemeth by stature and growth the ancients, though it be yonger in time, and worse in prooffe. So hath experience the mistress of fooles, if you will, (though they be wise that take heed by her warning) and time the mother of truth, made it manifest, in Christian Churches.

9 In *Ierusalem* was the seed of the Gospell sowne by the Sonne of man, who was the Sonne of God: and the Apostles by his charge when they had receiued the promise of the Father (which promise was the holy Ghost) were to testifie of him in *Ierusalem*, after in all *Iurie* and *Galilee*, and then vnto the ends of the world. Then was *Rome* a yonger sister, nay yet vnadopted into Christs family at all. *Ephesus* in *Asia*, *Corinth* in *Greece*, with many other Cities in both, yea whole countries and nations receiued the faith before *Rome*, as *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bithynia*, or at the least with them: yea when she persecuted the truth and her litle flocke vnto bonds, imprisonment and cruell death: and therefore were they her ancients in time, and for the time, her betters in grace.

10 Will you say that those Churches had their candle-stickes removed to *Rome*? That they lost their birthright and she got it? That *Peter* in probabilitie, *Paul* in certaintie preached there, established there the faith, & both sealed it with their blood: in so much that their faith was made famous throughout all the world? And what of all this? If we can proue *Rome* and her children to be *parēs culpā*, in the same fault with them, will it not be as easie to proue that they may be *parēs poenā*, vnder the same iudgement and punishment with them also? If God hath done this to *Ierusalem* and her idols, why

not

Rom. 1. 18.

2. Theſſ. 2. 11.

not to Rome and her images? And is not this a righteous thing with God, that they which with-held the truth of God in vnrighteousnesse, should commit sinne with greedinesse? and that they which will forsake the truth, should beleue lies? and being led by hypocrisie should be mis-led by the spirit of error, deceiuing and being deceiued? Let not Rome therefore boast what she hath bene, let vs rather consider what she is.

Nam genus & proauos & que non fecimus ipsi,

Vix ea nostra uoco.

cc Lineall descent, and what we not atchieued

cc Is scarce cald ours, or to our selues deriued.

They that will be *Abrahams* children must haue *Abrahams* faith, or else they shall neuer enioy *Abrahams* promises.

Malle Therſites ſimilem me gignat Achilles,

Quam me Therſiti ſimilem progignat Achilles.

I'd rather be Achilles borne from Therſit's breed

Then Therſite ſprung from ſtout Achilles ſeed.

Gal. 3. 3.

Aug. 1

Pſal. 118. 23.

11 Blessed was *Iofia*, the good grand-child and ſonne of wicked *Manaſſes* and *Amon*; and cursed might they be who descended from the loynes of gracious *Hezekiah*: many good fathers haue had wicked ſonnes, and many good ſonnes haue had as wicked fathers. Many haue ſowne in the ſpirit, and reaped in the fleſh: begun well, ended ill: bene Apoſtles, become Apoſtates: created and aſcended Angels, degenerated and deſcended diuels. We haue ſcene, ſaith Saint *Auguſtine*, Men walke in the miſt of fire like ſtarres, that haue falſe to the ground and become dong of the earth: we haue ſcene others as duſt among the ſtones, and yet aduanced to the firmament as ſtarres. This is the Lords doing, and it is maruellous in our eyes; God ſetteth vp one and caſteth downe another. Thoſe Cities, thoſe people, thoſe nations, thoſe kingdomes, Monarchies, Churches haue riſen and fallen, haue enioyed their prime, and felt their periods. And yet God hath euer preferred a ſanctified ſeed vnto himſelfe, neither tying his mercies to perſons or places, but in euery nation he that feareth God,
and

and worketh righteousness, shall be accepted of him. *Non sunt filij Sanctorum qui tenent loca Sanctorum, sed qui sequuntur opera eorum;* Acts 10.35.
Hieron.

They are not the sonnes of Saints that succeed them in their places, but that follow them in their workes. Wherefore although this note of *Antiquitie* be a true marke, and a certaine, of the Church, yet it is no evidence at all for the Synagogue of *Rome*; which is neither the oldest Church her selfe; neither hath kept the old faith, which was first planted by the Apostle Saint *Paul*, and *Peter*, if you wil; neither hath any interest from the vndoubted monuments of the true Church. In which case if we will seriously seeke, and carefully trie which is the true Church, which is the true religion, it must not be by a generall challenge, without particular evidence; but by a diligent search and survey of all the ancient monuments of the Church, in each particular doctrine and controuersie that haue risen since the first founders and foundation thereof.

12 An intruder may enter by force, may creep in by fraud, may hold by violence, may presume vpon a potēt party, may boast of an ancient title, and may defend himselfe for a time, by forged cauillation; but all this cannot proue *bona fidei possessorum*, a true and vndoubted heire, a rightfull and lawfull possessor. How shall this title be tried? what evidence shall beare it? The oldest, say we, and the Romanists pretend the same. Let them stand to it, we aske no other triall; but the greatest, the farthest, the oldest *Antiquity*. Herein we wil rest, and by this we will be tried, not onely for the whole in common, but for every inclosure or peece of ground, wherein we claime the right of inheritance.

13 We will grant that which our aduersaries so much desire, and hold for their greatest aduantage. They received interest and inuestiture into the Church with all the liberties, priuiledges and immunities thereunto belonging. They did shine as a starre in the firmament and midst of heauen. They had the euerlasting Gospell preached by such Angels and messengers as God sent vnto them. All this is liberally granted; but we iustly lay to their charge, that they haue broken

broken the conditions of their old Charters; they haue forfeited their interest; they denie their seruices, they will haue what they list, and do what they please against the Lords wil and pleasure: and yet claime their estate to be as certaine as in their first enfranchisement. This againe they denie: This againe and againe we affirme. By what or whom shall we be tried? With one consent al our party is agreed to stand to no other trial, but this one, the oldest Charter, the ancientest euidence, which our aduersaries boast was in their own keeping. If this they refuse or alter, they pretend *Antiquitie* in shew, but deny it in very truth. They raile vpon vs as if we denied all *Antiquitie*, and we protest before God and all the world, that we will be tried by none other. By this we find the Church, by this we offer and vndertake to defend the religion we professe, or else to yeeld our possession, and giue them the day.

14. Put this case in a ciuil action. There are lands left in common to Tenants by one Lord *Paramount*, to be holden of him to them and their heires in *Capite*: but as it often fa-
reth, communia quae sunt negliguntur, things in common are worst husbanded, this Land lies waste, some is abandoned, some by others neglected, by little and little it growes to a wilderness; that which was faire and fruitfull is barren and ouergrowne with bushes and bryers, vnwholsome weeds, and rotten trees. The greatest free-holders grow carelesse of this decay; the multitudes are carried with the sway and corruptions of the time, and do as others do, are content with the homely, perhaps vnwholsome food which the vnmanured earth bringeth forth of it owne accord. At length in succeeding ages, some few, either by learning the husbandry of other countries, or by their triall of conclusions, and their owne experience, find meanes to bring this Land into tilth, would roote out or cut downe what is vnwholsome, or vnhandsome, and by labour and industrie finde that it would produce excellent fruite, if it were well husbanded. Yet some good husbands increase in wealth, reioyce in their labours, and desire to make all their neighbours partakers of
 their

their skill and knowledge. This perceived by the idle, that take more pleasure in their lazie ease, then in diligent labour, seeke to disturbe those industrious men of their inheritance, exclaime against their deuices and manner of husbandrie, offer violence to their persons, wold deuest them of their right, as innouators and brochers of new inuentions. It cometh to suite of Law, how will these pretenders be tried? By the customes and manners of our fathers and grandfathers who haue liued a few ages before, saith the one partie. Nay, but by our oldest euidences which we receiued at the first from our capitall Lord, which your selues haue kept (as you pretend,) shewers hundred of yeares, saith the other partie. The slow-backs and lazie bones will none of this, whatsoeuer they pretend: these writings, say they, are but parchment and inke, they are but dead letters, crooked rules, dumb iudges, we will not stand to these, except you will let vs interpret them as we list, blot out, rase, enterline, put in what we wil our selues; we plead possession, be it good or ill, right or wrong, we will hold that we haue, and be tried by none but our selues and our friends.

15 This is a long circumstance, you will say, and a tedious parable. But it is the very case in question, a *Nathans* vnderstanding will easily apply it, and say to the Romane Catholics, You are the men. O that they had but a *Dauids* heart to confesse it, and crie *Miserere mei Deus, Haue mercie vpon me O God, and renew a right spirit within me.*

16 Our Lord Iesus Christ, Lord Paramount of his Church, hath bestowed a goodly inheritance vpon his Apostles and disciples, & to their successors & inheritours of the same precious faith; hath deliuered writings containing his whole will & pleasure: what seruices are due, what rents to be payd, how the Land should be vsed, that when this great Lord should come, he might find all as himselfe appointed. This Land, this Church, this Gospel of the Son of God, is by some abandoned, by some trampled vnder foote, as an vnholly thing, Heb. 10. 29. even as swine do pearles, or dogs holly things. Time by neglect, Mat. 7. 6. least, ignorance, sloth, carelesnesse of some, wilfulnesse and despe-

Jerem. 7. II.

desperate madnes of others, maketh this Church a *cage of un-
cleane birds, a denne of errant theenes*. Briers & thorns the earths
curse, are suffered to grow in it; errors and heresies in faith,
corruption and dissolutenes of maners are furthered and fos-
tered therein; true faith and honest life are exiled and bani-
shed therefrom. Long peace bringeth ease, ease pleasure,
pleasure contentment, contentment neglect, neglect secu-
rity, securitie a very Lethargie, or rather a Catalepsie, which
is *stupor vigilans, a sleep of forgetfulnesse, or a making stupidus*,
vpon the heads, senses, and hearts of men, that though they
see, yet they perceiue not.

17 This was not so generall, but some were either vterly
free, or at least not so desperately posselt with these incurable
diseases, but groaned vnder a burden, and were grieved to
see so great disorder, but were not of power to helpe it. At
length some better aduised, either finding the truth abroad in
other Churches among some few, brought it home to this
Church which it had forsaken, and made it more publique:
or by reading of the oldest euidences, which were the Scrip-
tures and word of God, they sought to reduce all vnto the
first beauty & integrity. The Priests and Leaders make head,
they cry out against innouations, though it be for the better;
they will confesse no faults, though their owne hearts con-
uince and condemne them: all is heresie, or schisme, or error
at the least, that sauoureth not their fancies, or answereth
not their credits, or at least profits. And therefore they per-
secute with fire and sword, massacre men, ouerthrow fami-
lies, depopulate Cities, ruine nations, confound, shall I say,
heauen and earth, or rather earth and hell together, to pre-
serue their some few yeares continued superstitions & idola-
tries, for which they vniustly prescribe. They are offered the
old writings, the very Testamēt which their Lord left sealed
with his owne most precious blood, which issued from his
crucified blessed body, safely reserued in the Register of the
sacred Scriptures; the very first, and therefore the very best
muniments betweene the Lord Iesus and his Church; by
these the title of truth shall be tried, or the suite ceased. This
by

by no means will be accepted. The Scriptures are infinitely *Infra cap. 6.*
disgraced, with obscuritie, with insufficiencie, with defect of
authority, and what not? At a word, this best, this onely, the
most true and al-sufficient euidence will not be admitted.

18 Now let any indifferent man iudge, yea and for me
determine, whether is the likelier to haue the better cause?
especially if we duely consider that the Romanists in shew
stand all for *Antiquitie*, and fill their followers eares with no-
thing more then with clamorous outcries, that we refuse all
Antiquitie, that our religion is meere noueltie, rather sud-
denly start vp, then iudiciously proposed, disclosed, laid open
within these hundred yeares. Whereas in truth we are very
well contented to be tried, yea iustified or condemned by
this oldest, most vndoubted, most impartiall *Antiquitie*, not
onely as a iudge among many, but as the only both witnes &
iudge in all our differences. Let them but stand to this *Anti-* *Supra cap. 3.*
quitie, we desire no more.

19 Otherwise if they bring fathers for grand-fathers,
grand-fathers for great grandfathers; *Lamech* that descended
from cursed *Cain*; for *Adam* the father of all, we cannot en-
dure it, we cannot heare it, for so we may easily be deceiued.
Religion and truth (as we may say) gaue the slip to *Cain* and
his posteritie, and descended by the posteritie of *Seth*, a *Gen. 4. 19.*
yonger brother, but a better man.

20 *Symon Magnus* was nearer the Apostles in time and *Act. 8. 13.*
place, then many Saints of God that kept the faith, and gaue
their liues for the testimony of Gods truth. If therefore we
rest by the way, and not ascend vnto the very top of the hill,
we may as well stay vpon *Cain* the elder as *Seth* the yonger,
vpon *Symon Magnus*, as vpon *Iustin Martyr*, or *Ireneus*, or a-
ny other that followed the Apostles age. The Law that God
gaue to *Adam* in Paradise, *They shall not be two, but one flesh*, was *Gen. 2. 24.*
good, and by our blessed Saviour applied for a rule of refo- *Mat. 19. 5.*
rmation in a matter of great consequence. But what *Cain*, or
Seth taught, what is that to vs? Let it be to vs sufficient, that
we haue *Adam* in Paradise before he had sinned, nay God in
heauen that neuer sinned, as our first founder; his certaine
F Law,

Law, his vndoubted Prophets, Christ our Sauour himselfe, and his Apostles and Euangelists inspired by the holy Ghost, for the authors, builders, finishers, and Preachers of our faith.

21 If we passe by all intermediate *Antiquitie*, be it as ancient as *Simon Magus*, as old as *Cain*, yet is not that the *Antiquitie* which we grant to haue bene, and define to be, the certaine and true marke of the Church, & euidence of the truth. But let vs rest vpon this, and so conclude vpon all hands, that this *Antiquitie* (and none other) is the true and certaine note of the true Christian Catholique Church and Religion, without exception or limitation.

Supra cap. 3.

22 What this *Antiquitie* is, hath bene before deliuered, viz. that is the first truth which was deliuered to *Adam*, or the Patriarchall Prophets; was their Rule of faith; the Law which was first giuen to *Moses*, continued, and bound vntill the comming of Christ. The Gospels, Epistles, and other books which were first written by the Euangelists and Apostles, stand still vnto all Catholique Christians, as the onely certaine doctrine, by which we must be instructed in faith and informed in manners, while we liue, and whereby we must be iudged and saued in the last day. For this *Antiquitie* the *Ancientest Fathers* pleaded in their generations; vnto this with them we submit our selues, and our whole religion, and every Article thereof at this day.

23 It is a most melodious harmony, in the eare of euerie one that hath it open vnto truth, to heare all the Fathers that may be reputed Fathers indeed, as worthy of that reuerend name, how they all consent, and giue this glory to the doctrine of Scriptures, to be the onely and most certaine *Antiquitie* whereon to build faith, and to establish the foundation of the Church. Of whom diuers are before alledged; yet to make vp the melody with the more pleasing concord, betweene those Ancients and our present Church and professors of the same truth, heare how they answer each other, as *Saint Augustine* and *Saint Ambrose* in their *Te Deum* laudamus.

24 Chrysostome with his golden mouth, when any thing is offered him that hath not the authoritie of this *Antiquitie*, singeth thus: *Hanc arborem non Paulus plantavit, non Apollos rigavit, non Deus auxit. Sed plantavit rationum intempestiva scrutatio, rigavit superbia stoliditas, auxit ambitiosa cupiditas.* This tree Paul never planted, Apollos never watered, God never increased: but the untimely search of reason planted it, foolish pride watered it, and ambitious lust gave it increase. What remaineth, but that such a plant should be plucked up by the roots? not onely blowne downe by the breath of Gods Spirit, but burnt up too, with the fire and brightnesse of Christs appearing? And he giueth the reason a little before of the heretiques errour, to be the ignorance of this doctrine of *Antiquitie*: as our Saviour did of the Sadduces. *Sic animus Anomaeorum cultu Scripturae sacrae privatus, & carens doctrinae sanctae & Christianae munere sponte & suo pte motu ferocem istam & horrendam praecepit heresim.* Thus the minde of the Anomaans deprived of the furniture of holy Scriptures, and wanting the gift of holy and Christian doctrine, of his owne accord and proper motion, brought forth this cruell and horrible heresie. The same we may iustly say of the Romanists, and the most part of their articles. Did Saint Paul plant it? Did Apollos water it? did God send the increase? Their souls are deprived of the light of holy Scripture, therefore they run into all excesse of error. Heare how sweetly we answer in the same tune.

Chrysost. h. 6. 3
de incomprehensibili Dei naturâ adversus Anomaeos.

Mat. 22. 29
Ibid.

25 What I reade in the word of God, that I beleene: what I do not reade, that I do not beleene. The very same thing in a divers phrase of speech. Againe, Saint Augustine *authoritate Scripturarum contentus simplicitati dedere potius studeo, quam tumori;* Contented with the authoritie of the Scriptures, I study rather to submit my selfe to simplicitie, then to pride. And doth not that gracious professor D. Whitaker sing the same song, *Quae non reperiuntur in Scripturis non refert quâ diu in Ecclesiis duraverint. Nam quicquid est Scripturae doctrinae posterius, et si statim ab Apostolorum temporibus doceri ceptum est, tamen novum esse affirmamus, & contra quicquid Scriptura docet, illud antiquissimum esse dicimus.* Whatsoever is not found in the Scriptures, it mattereth not how

D. Bilson Bishop of Winchester, of Redemption pag. 41.
Contra Foelic

De notis Eccl. c. 3. p. 247

long it hath continued in the Church; for what is later then the doctrine of the Scriptures, although it began presently upon the Apostles times, yet we avouch it to be new: & on the other side, what is taught in the Scriptures, that we hold to be most ancient. Leo a Bishop of Rome, and one of the learnedst of that ranke, asketh these questions in this very case: *Hocine à Prophetis; hoc ab Euangelistis; hoc ab Apostolis didicisti?* Learned you this of the Prophets, of the Euangelists, of the Apostles? as who should say, If these be not your founders, you not onely stumble but founder, and shall neuer attaine vnto the truth. Learned, yea thrice learned Doctor Rainolds, hath the true descant to this faire plain-song, in other words, but to the same sence, *Consequens est quidcunque Christianum vllum scire deceat ad vitam eternā obtinendam, id totum ex vberissimis Scripturarum fontibus hauriendum tradi:* This followeth (out of certaine forelaid premises) whatsoeuer it becometh any Christian man to know, for the obtaining of eternal life, al that is deliuered to be drawn out of the plentiful fountaines of the Scriptures. But perhaps our Aduersaries will hearkē better to their Saint Thomas Aquinas, who tuneth the very same note. *Quicquid ille, i. Christus de suis factis & dictis nos legere voluit, hoc scribendum illis tanquam suis manibus imperauit.* Whatsoeuer (Christ) would haue vs reade of his workes or words, that he commanded to (his Disciples) as it were his owne hands. Do not all these make one pleasant concert & harmony, following to an haire that gracious counsell of the blessed Apostle Saint Paul? Fulfill my ioy that you be like minded, hauing the same loue, being of one accord, and one iudgement, For no man can lay any other foundation then this, which is Christ, as he is reuealed in the Scriptures. And who-soeuer preacheth any other doctrine, be he an Angell of God he is accursed. This Antiquitie of faith and truth, is that Rocke of which our Saviour speaketh: *Whosoever heareth these my words and doth the same, I will liken him to a wise man that built his house vpon a Rocke.* He hath a good foundation and a good building, the ground-worke is Christs word, the building is the doing of the same. We neede seeke no further to be saued.

Epistola. 81.

D. Rainolds.
The. 1. p. 64.

Philip. 2. 2.

1. Cor. 3.

Gal. 1. 8.

Mat. 7. 24.

26 *Such as the man is, such is his strength, & such as the strength,* Iudic. 8. 21. such is the man. Faith that is grounded vpon this foundation, declareth the man in whom it is, to be in the certaine and vndoubted way of saluation. A man that is established on this Rocke, is sure that *the gates of hell shall neuer preuaile* Mat. 16. 18. *against it or him.*

27 This hath bene euer the strength of the Church, and the very foundation of all the Religion of the true God. It was *Moses* credit that he brought a Law vnto the people, Exod. 20. written with the finger of God: that he made the Tabernacle according to the patterne *that was shewed him in the mount:* that he did all things as the *Lord commanded him.* In the day of distresse *Fugiendum ad montes,* saith Saint Hierom, *we must* In Nahum. *fly to the hills. Ad montes Scripturarum, Moses, &c. To the hills* ca. 3. *of the Scriptures, Moses, &c.* This was then a sure foundation to prouoke to the Scriptures, for the triall of doctrine. When Religion decayed was to be reformed or restored by the good Kings of Iuda, *Iehosaphat sent Priests and Levites, habentes librum legis Domini, hauing the booke of the law of the Lord. Hezekiah operatus est rectum & verum coram Domino iuxta legem: He did that which was right and true before Lord; according to the Law. Iosiah, when Helchiah had found and brought him the Law, first caused it to be read vnto the people, then made a couenant with God, then tooke an oath of his sub-* 2. Chr. 31. 21. *iects, Vt facerent quæ scripta sunt in volumine illo quod legerat, 35. That they should do those things which were written in that booke which was read.* This was the rule whereby these holy Kings, so much commended by the Spirit of God, reedified the ruines of Gods Church, by their elders defaced.

28 For although the Apostle call the Church the *Pillar* 1. Tim. 3. 15. *and ground of truth;* yet it is but as a nurse, not a mother; as a pillar to support it, as a ground to set it in, not as the foundation to build it on, much lesse as a mistress to ouer-rule it. The hills are good foundations to build vpon, not onely for beautie to the shew, but for strength against flouds & inundatiōs. Yet the hills haue their foundations, *God touched the foundations of the hills.* So the Church is a good foundation, yet she

hath

Plutarch. in
Lucullo.

2. Sam. 18. 17.

Psal. 87. 1.
Esay 2. 2.

Esay. 28. 16.

Eph. 2. 19.

hath her foundation also. A pillar supporteth a house, but yet the house is better then the pillar; it furthereth the wel-being, it maketh not the being of truth. A pillar also is as well for memorie, shew, or inscription, as for strength, defence, & supportation; as in Ilium the apparition of *Minerva* in a sweate was written vpon a pillar for perpetuall memorie. As those pillars erected and ingrauen with the learning of those times before the flood, left and seene afterward by the posteritie. *Herculus* set vp pillars with *Nihil ultra*. *Absalom* reared up a pillar for his memorie. These pillars were not better then their inscriptions, or those whose monuments they were. So is the Church a pillar whereon the holy Scriptures are as it were ingrauen; as a pillar it preserueth them, and it shewerh them to all the world; yet is it not better then they, nor to be preferred before them. So is the Church *the ground of truth also*, the ground not onely to set it on, but also to sow it in, that it may bring forth fruite; not to ouerwhelme it, and stifle it, that it can bring forth no fruite. The field is the Church, the seed is the word: of this seed that is thus sown, some falleth vpon good ground, some vpon bad; but all the seed is commended and committed to the ground, and so may be truly called, *The ground of truth*, that is, the ground for truth to be sown in. For in the Church or by the Church, is the truth sowne and reaped, and by none or no where else. Thus is it *The pillar and ground of truth*.

28 She is likened to mount Sion, and is built in *montibus*, on the hils. *A mountaine prepared on the top of the mountaines*. These mountaines *Saint Hierome* calleth *Montes Scripturarum*, the mountaines of Scriptures on which the Church is built. *Isaiah* the Prophet speaketh of a foundation of foundations. *Fundauit fundamentum fundatū*, or as *Tremellius*, *Fundationem fundatissimam*, the deepest and profoundest foundation, and therefore the soundest and most certaine of all others. This is our Oldest, first, and chiefest *Antiquitie*, which we aske and will stand vnto without all exception. Behold how directly the Apostle followeth the Prophet, *Citizens of the Saints*, and of the household of God, are built vpon the foundations of the Apostles and

and Prophets, Iesus Christ himselfe being the chiefe corner stone. In whom all the building coupled together groweth vnto an holy temple in the Lord. In whom ye are also built together, to be the habitation of God by the Spirit. Where it is euident that the Church is built vpon the Apostles and Prophets, that is, their writings; they vpon Iesus Christ, which is his doctrine: for he is onely that *fundatio fundatissima*, that profoundest foundation, whereon the Church is built, supported by the Apostles and Prophets as pillars, who are immediaty founded vpon Christ himselfe.

30 Cardinall Bellarmine conuincd in his conscience by this place of Saint Paul, is not onely driuen to confesse, but promiseth to defend against all gainstanders, that, *Verbum Dei ministratum per Apostolos & Prophetas esse primum fundamentum nostre fidei*: That the word of God ministered by the Apostles and Prophets, is the first (and therefore the chiefe) foundation of our faith. And therefore we beleue whatsoever we do beleue, because God hath reuealed it by his Apostles & Prophets. But we adde, That beside this first foundation, there is required a second foundation, that is, The testimony of the Church. We will grant this also as well as you; Giue the word of God, deliuered by the Apostles and Prophets, its due and deserued preheminance and soueraignty in determining articles and questions of faith, and we will admit willingly the Churches testimonie both for the Scriptures, and of them, and will receiue whatsoever she commendeth vnto vs, if it be grounded vpon the first foundation. And this Church we say is ours, and not yours, euen by the witnesse of that first foundation, which can neuer be ouerthrowne.

31 If we haue not this Church, shew it vs elsewhere, and we will come to it; If ours be it, why are you so slacke to come to vs? You call your Church the *Catholique Romane Church*; we submit not our selues vnto it, neither dare we. But put *Apostolique* for *Romane*, and proue your selues of that Church, we come vnto you, embrace you, loue and reuerence you, and will desire to liue and die with you.

D. Whittak.
de notis Ec-
clesiæ. ca. 3.
pag. 251.

32 The summe of all is this: giue vs *Antiquitie* of doctrine, and veritie, we aske no more, neither do we acknowledge any other *Antiquitie*, but onely this, for the triall of all controuerfies, and affoyling all doubts. For it is both first in time, and chiefest in preheminance. So will I confesse it, not onely to be a note of the Church, and religion to rest in, and rely vpon, but also the onely note thereof, without all exception or limitation, as hath bene said. Dispossesse vs of this one foundation, we yeeld in all you lay to our charge. If you cannot, giue vs leaue to hold our title, vntill you eiect vs, and we will possesse our soules in patience, and expect that Ancient of dayes, who will come and will not tarrie, and giue end to all our controuerfies.

33 Though this veritie hath bene sufficiently proued, by that which hath bene said, yet our aduersaries confession in this case, may yeeld much satisfaction to such as ouer deeply dote vpon their owne writers. *Panormitane* their great Canonist saith, *Ubique sunt boni Christiani, ibi est Romana Ecclesia*: Wheresoeuer good Christians be, there is the Church of Rome, he meaneth certainly the true Church. And further, that *Apud unum solum fidelem, licet fœminam, possit consistere veritas fides*: with one onely beleeuer though a woman, true faith may be resident. He maketh the profession of true faith, (which cometh by hearing of the word within the Church) to be the true note of the Church, though but in one. Which he exemplifieth in the blessed Virgine *Marie*, during the time of Christs death and his manifest resurrection. And againe, that the Church is cleared, not only to be, but to have wel-being, *Si remanet vera fides in uno solo*, If true faith remaine onely in one. True faith is still the note. Whom another writer of theirs foloweth & saith, that Christ from the time of his death to his resurrection dwelled only in the blessed Virgin, by true beleefe, that she had, and all the Apostles were departed from him by misbeleefe; & concludeth, that in that time, it might be especially said to her, *Our Lord is with thee*, that is, by true faith and beleefe. True beleefe possesseth Christ, misbeleefe eiecteth Christ, True faith and beleefe ioy-
neth

An old English booke translated (as it seemeth) out of Bonaventure de vita Christi, with some additions, part. 1. de Luna, c. 3. ante finem

neth the members to the head, and each member to another.

34 And yet another, *Semper manent aliqui, in quibus ser-* Fortalitium
fidei lib. 5.
natur veritas fidei, & iustificatio bone conscientie: Some euer re-
maine in whom is reserved the truth of faith, and testimony
of a good conscience. And *Ioannes de Turrecremata* a famous
schouleman, and a great Cardinall alledgeth two Fathers, to
this purpose with good assent thereunto. *Ecclesia non in parie-* Summa de
Ecclesia lib. 3.
cap. 3.
tibus consistit, sed in dogmatum veritate, ubi vera fides est, ibi est
Ecclesia. The Church standeth not in walls, but in the truth of
doctrine, where true faith is, there is the Church. So *Hierome.*
And *Chrysostome* very neere in the same words, altogether in
the same sence: *Ubi fides ibi Ecclesia, ibi sacerdos, ibi baptismus,*
ibi Christianus; ubi non est, ibi Ecclesia non est. Where faith is,
there is the Church, there a priest, there baptisme, there a
Christian; whereas faith is not, there is not the true Church.

35 But what shall I stand on these, or the ancient Fathers,
who all concur in the same opinion? Where two or three
are gathered together in my name, I will be in the midst of
them, *My sheepe heare my voice. Hereby shall ye be knowne to be* Mat. 18. 20.
Iohn 10. 3. 16.
13. 35.
Iohn 14. 23.
my disciples if you loue one another, if ye keepe my word. These
words of our Sauour make this position stronger then any
Father. But perhaps the Romane Catholique will beleue a
Iesuite better then Iesus.

36 *Bellarmino* himselfe, the last and worst of the Romane
crew, and a Cardinall too, that knoweth the mind of the head
and body of that Synagogue, confesseth as much, and that by
way of conclusion out of *Ioannes Driedo*, *Ex quo sequitur, quod*
si sola una provincia retineret veram fidem, adhuc verè & propriè
diceretur Ecclesia catholica, dummodo clarè ostenderetur eam esse
veram, & eandem cum illa, quæ fuit aliquo tempore, vel diuersis in
toto mundo, &c. Whereof it followeth, that if onely one pro-
vince should hold the true faith, it should be still verily and
properly called the Catholique Church, provided that it be
clearly shewed, that to be one & the same with that which
hath bene sometime, or diuers times in the whole world.
We subscribe to this, we will aske no more. Not onely one
prouince,

prouince, but all our Kings Maiesties dominions, with all those kingdomes or prouinces which professe the Gospell and reformed religion, haue the true faith, and therefore yet may be called, and that truly and properly the Catholique Church, with the Cardinals prouiso and all. For we vnderstande and haue clearely proued to all the world, that the Apostolicall Church, for a good time, in diuers places of the world, and we may say, in the whole world, held that faith, truth, doctrine and religion, which at this day by the mercifull blessing of almightie God we maintaine, and which we are ready to iustifie with expence of our blood. This if we haue not done, or cannot do, we yeeld.

37 If our Romane aduersaries agree with vs thus farre, then my conclusion is demonstratiue, by our enemies owne witnesse: That the truth of doctrine and faith contained in the Scriptures, is the proper and certaine note of the Church, truly conuertible therewith, yea and with it onely. Where the true faith of Christ is professed, as it is reuealed in the holy Scriptures, there, yea that is the vndoubted true Church; where the true Church is, there the true faith is certainly and onely professed. For *Extra Ecclesiam nulla fides, nulla salus*, Out of the Church there is no faith, no saluation. Vnto this punctually accordeth *Lactantius* an ancient and learned writer of the Church, *Sola Catholica Ecclesia est, quæ verè Dei cultum retinet, hic autem est fons veritatis, hoc domicilium fidei, hoc templum Dei, quod si quis non intrauerit, vel à quo si quis exierit, à spe vite et salutis æternæ alienus est.* That onely is the Catholique Church which retaineth the true worship of God, for here is the fountaine of truth, this is the household of faith, this is the Temple of God, into which if any man shall not enter, or out of which if any shall depart, he is a stranger from the hope of life and eternall saluation. All this is very true, and our very case, against the Church of Rome at this day. If we can proue we haue the true worship of God, as hath bene done abundantly, then haue we the Scriptures, which are the fountaine of truth; then are we Gods household, Gods temple, out of which we dare not depart to the Church of Rome, without dreadful dan-

Lactantius,
Instit. diuin. lib.
4. cap. vlt.

danger of eternall condemnation. For this is the onely true, conuertible and essentiall marke of the Church and of true Religion. Take all the other markes in their full number, weight and measure, yet are they but accidents, which may induce vnto probabilitie, but can neuer conuince as by demonstration: as Cardinall *Bellarmino* hath before confessed. For example take a view of all his notes, and they will all proue plaine notts, for not one of them without veritie consonant to the Scriptures, is worthy to be taken vp for a note of the Church, nor can more make the true definition thereof, then the painted proportion and lineaments of a man vpon a wall, may perswade vs to belecue it a liuing creature.

38 First it is to be obserued, that whatsoeuer the Fathers write of the Catholique Church, the Papists wrest to the Church of Rome onely, and whatsoeuer they apply to the Church and BB. of Rome then in their dayes they presume to attribute to them now: then which nothing can be more absurd. For neuer was that Church by all the Fathers deemed the Catholique Church; neither do they deserue that now, who are murtherers, which their ancestors deserued who were Martyrs, or at least, learned and good men.

39 But let vs more exactly consider the name Catholique, which is *Bellarmines* first note, or the signification of the Catholique name, which is, *common* or *uniuersall*. Neither is it so ancient as the name Christian, except *Pharisei erant Catholici*, Pharisees were Catholiques, as *Genebrad* makes them: or as the diu-
 uell whose peregrination or perambulation was the whole
 earth. Neither hath it authoritie of Scripture as this hath,
 though it afterwards was iustlie receiued and admitted into
 the Creed. Wherein what should hinder but that *Catholica Ecclesia* the Catholique Church, may be taken for the inui-
 sible Church, and *Communio Sanctorum* the Communion of
 Saints, for the visible? And therefore the Church was with-
 out it, and so may be, and yet haue the thing without which
 it cannot be. And as for the signification, Arianisme was
 once

Catholica. r.

"

"

Chronolog.

lib. 2.

Iob. 1. 7.

1 Pet. 5. 8.

Reuel. 3.

once more common then orthodoxall faith. And Turcisme with the branches thereof at this day, is more vniuersall then the Romane Synagoue, or all that professe the Christian religion. The Church of *Sardis* had a name to liue, and was dead, a name of life, and a state of death: a dreame of a feast, and rise an hungred: a badge of glorie, a liuerie of shame: a fame to be rich and ful, and wanting nothing, and in truth is poore naked, wretched, miserable, like the Church of *Laodicea*. And therefore take this name, or the signification thereof, there may be as Catholique an error as a truth, and therefore the name of Catholique is nothing without truth.

Est nomen sine re proietâ vilis algâ,

A name without the deed

Is worse then any weed.

Satyre.

40 But besides if you wil apply it to the Church of Rome, you abuse the word, yea and the nature of the word too. For it can no more be Catholique and Romane then it can be publique and priuate, common and proper, vniuersall & particular, then which what can be more absurd? Not much vnlike a wife that would be fine at her feast, and hauing her best affection set most vpon one of her guests said, Neighbours, *I drinke to all in speciall, and to you Mistris in generall.* Was not this a wisdomely Gossip? *Non ita pugnans inter se Romanum & Catholicum nomen, ut pro Hircacerno, aut Chimerae Romani-Catholici derideantur, conueniunt optimè.* The Romane and the Catholique name are not so opposite betwixt themselves, as that the *Romane Catholics* should be derided like a monster that is part a goat, and part a Hart, or some *Chimæra*; they agree passing well. They agree like *Jenkins* and *German*s lips. It is a very Centaure, compounded of diuersities, if not contradictions. Howbeit we must not except against it, by whomsoever it be attributed, and howsoever applied. Yet what was Rome but a speciall Church, when *Saint Paul* wrote his Epistle, as *Corinth*, *Galatia*, *Ephesus*, and others then were? That was after *Christ* promised *Peter*, and *Peter* had possession, as our aduersaries pretend. But where was the Catholique Church when Rome was no Church, and then

then not written to more then all the beleeuers dispersed, to whom they were indeed written. This is meere dalliance, a bable for a foole, yet the Papists will not leaue it for the Tower of London.

41 *Antiquitie* without verity, is but *vetustas erroris*, *Antiquitas*. 2. the *Antiquitie* of error. The Turks haue florished and increased a thousand yeares, or very neare as long as the *Pope* hath bene knowne by the name of *vninersall Bishop*, and as long as the Romanists may well auouch their religion to be continued in the world. The Gentils were before them, and infidelitie is much ancientser then Christianitie. Seuer then *Antiquity* from Scripture veritie, and it can be no true or certaine note of Christs Church & religion. Of this is, or shall be spoken more or lesse, almost in euery Chapter of this booke. For the present it is sufficient, that we professe for *Antiquitie*, and stand with it more precisely and truly then the Romanists do or possibly can do, howsoeuer they boast of that they haue forsaken, and therefore haue not.

42 *Continuance* the third note, whether you respect the *Duratio* diu- experience of times past, or hope of time to come, it can be *terna* 3. not so much as a probable note, much lesse a certaine. If you will confine it to time past, that is the same with *Antiquitie*, which is nothing without verity. If to the time to come, that is onely knowne to God, vncertaine to vs, further then God hath promised and assured, that *Babylon* shall fall, and the *Reuel. 17. 16.* *whore that sitteth on the seven hils*, shall haue her period. If both, we contest and stand against them, both in our owne experience for all ages past, and in our confident hope vnto the end of the world. For the time past we will say with that learned and religious Diuine, *Nos nisi possumus probare nostram D. Whitakers.* *doctrinam semper fuisse in mundo Christiano, docuisse eam Christum, docuisse Apostolos, & Ecclesiam etiam qua Apostolorum tempore fuit, eandem tenuisse; & Papistarum dogmata è contrà nouasse, hereseos nec crimen, nec pœnam deprecamur:* If we cannot proue our doctrine euer to haue bene in the Christian world, that Christ taught it, that the Apostles preached it, and that the Church which was in the Apostles time held it; and that the

Mat. 5. 18. „ the Papists positions, on the contrarie side, are new, we will
 „ neither refuse the name nor punishment, due to heresie. For
 the time to come we haue this assurance, that *though heauen
 and earth passe away, yet shall not one iote of Gods word faile*, till all
 be fulfilled. Their continuance without verity, is no note of
 the Church; if with truth, it belongeth to vs & not to them.
 For we haue and shall againe proue that they haue bene mis-
 led through hypocrisie, and haue erred from the truth, and
 beleueed lyes.

Amplitudo
 seu multitudi-
 do. 4.
 Exod. 23. 2.

Ioannes Fre-
 deri. Lumnus
 in Thesoro
 Christiani ho-
 minis, de
 Christo & e-
 ius Ecclesia.
 lib. 2. cap. 1.

Aug. in Psal.
 118. con. 29.
 in fine.

43 *Amplitude* or *multitude*, is further from being a true
 note of the Church then any other. *Follow not a multitude
 to do euill*, is a diuine precept: a multitude then many draw
 vnto euill, therefore can it not make a certaine argument for
 good; Neither agree in a controuersie to follow many a-
 gainst truth, which is Gods redoubled commandement.
*Aliquando in solo Abel Ecclesia erat, & expugnatus est à malo &
 perditio Cain. Aliquando in solo Enoch Ecclesia erat, & translatus
 est ab iniquis. Aliquando in sola domo Noe Ecclesia erat: & pertu-
 lit omnes qui in diluuiio perierunt, & sola arca natauit in fluctibus,
 & euasit in siccum. Aliquando in solo Abraham, &c.* The Church
 „ was sometimes in *Abel* alone, and he was slaine by wicked
 „ and lost *Cain*. Sometimes the Church was in *Enoch* alone,
 „ and he was translated from the vngodly. Sometimes the
 „ Church was onely in the house of *Noah*, and God suffered
 „ all to perish in the flood, where onely the arke floated vpon
 „ the waters and escaped to drie land. Sometimes it was one-
 „ ly in *Abraham* &c. *Saint Augustine* hath a discourse not much
 vnlike this: out of which, or in imitation whereof, this *Lum-
 nus* seemeth to haue written. If the Church were but in *A-
 bel* onely, (as here is said) where was the Church when *Abel*
 was slaine? well I wot there was not then a multitude, or
 afterward if it were only in *Enoch* and he translated, he could
 not leaue a multitude behind him; so of the rest named,
 though they were not so alone, but that they had some with
 them, yet were they farre from a multitude, and so continu-
 ed vntill *Jacob* and his familie went into the land of Egypt.
 And therefore if we set *Noah* & his house in the Arke against
 the

the drowned world: *Lot* against his five cities, the *Israelites* against Egypt, yea against the face of the whole earth: *Michas* 1.King.22.6.
ab against the foure hundred false Prophets, and *Eliab* with those secret 7000 that had neuer bowed their knees to Baal, 2- 1.King.18.20
 gainst all Israel that comited shamefull idolatrie: nay *Christ* & his Apostles against not onely the prond Priests, the learned Scribes, & the seeming-holy Pharises, but against all the multitude of the Jewes, yea and the Gentiles also, who gathered themselves together against God and his Sonne Christ, whose Psal.2.1.
 flocke is a little flocke, and whereinto though many be called, yet few be chosen; we shall find that the multitude was Act.4.25.
 ever the worst, truth had the least partie. The aspect of an ordinary map will easily confute this argument; where a man Luke 12.31.
 may see with this his eye, that *Europe* is not the twētieth part Mat.22.14.
 of the world, that are Turks and Infidels, and a great part of *Europe* subiect to the same infidelity. And it is proued before that not only two or three gathered together in Christs name haue the promise of his presence, as the head with his members, but that the Church may be in very few, yea in one, and that a woman. Therefore multitude without verity, is but like a great beast with many heads, it holdeth no proportion, nor forme to make a Church.

44 *Succession* is the fift, but this is worse, as if the Cardinal were resolved to fall *à malo in peius*, from naught to worse. Is it probable? is it possible? Did God euer tie his mercies or promises to places, or a succession of persons, as though no sinne were able to make a diuorce, if the spouse do play the harlot? Many a good father hath a wicked sonne in naturall propagation. Manie a good King and Priest haue had as wicked followers in ciuill succession. It is often to be remembered, that *Non sunt filij Sanctorum qui tenent loca Sancto*. Hieron.
rum, sed qui sequuntur opera eorum. They are not the sonnes of the Saints, that sit in their seates, but that imitate their maners, as before is remembered. God can raise out of stones children vnto Abraham, and God can cast out the children of the kingdome into utter darknesse. Who had greater promises then *David* for his seed, euen concerning the temporall kingdome?

Plal. 89. 30.

Machab.

Liui. lib. 2. ab
urbe condita.Irenæus.
Eusebius.
Epiphanius.
Ruffinus.
Hierome.
Sabellicus.

dome? yet had it no further obligation, than, *If thy seed shall walke in my wayes, and obserue my statutes.* What promise of the priesthood to *Aaron*? how was it sealed to *Phineas*? how afterward continued to others? yet not without due conditions, which *Cardinall Beliarmino* himselfe confesseth are to be vnderstood, though they be not expressed in the promises of God. The kingdome was alienated to a stranger, the high Priesthood was bought and sold for mony, and inuaded by the most wicked traitors vnto the Law and vnto the people of God, and that before the coming of the *Messiah*. Who gaue end both to that kingdome and Priesthood, and created a priestly kingdome and royall Priesthood ouer all kindreds, nations, tongues & people of the earth. As great promises were made to *Salomons Temple*, to the Citie *Ierusalem*, to the High-priest in the chaire of *Moses*: and yet al these failed, or at least fowly fainted, for a time, vntill the coming of our Sauour: and after were destroyed, and that worthily for their grosse sinnes, and manifold backslidings from their God, and his Law.

45 But suppose this note were somewhat of it selfe, if it were true, yet can the Romanists neuer shadow themselves vnder this arbor, whereof the leaues haue so often fallen, and the flowers faded, that there remained nothing to be seene but the rotten stickes, euill fauouredly crossing one another, to their open shame in the view of the whole world. That whereof *Liue* complained, *Tantos errores tempora implicare, &c.* That times inwrapped so many errors, so that they knew not who were *Consuls*, nor what was done each yeare, &c. the same may be said of the newer Romans, they know not who were Popes in the first ages, nor what was done in their Popedomes, in such varietie and vncertaintie of Authors.

46 For first, there is no certainty who succeeded *Peter*; some wil haue *Linus*, some *Clemens*, some *Cletus*, after *Linus*, some *Clemens* before both, the most after them both; some *Anacletus* for *Cletus*. But none can tell certainly who was the man in truth and indeed. The best historians of them all cannot tell in order who was the second, third, fourth, and fifth

fifth Pope. Yet of late a Iesuite, excellent in laying foundati-
 ons with precious stones, saith that *causit Clementis modestia*, Muri ciuit. sanct. fund. 5.
ut dum in uinis Linus & Cletus essent, nollet tenere Cathedram.
Ita ex Petri designatione Clemens, ex Clementis modestia Linus
& Cletus primi post Petrum Romani Episcopi esse debuerunt. Such
 was Clements modesty, that Linus and Cletus liuing, he would
 not hold that Chaire; so that by Peters designment, Clement,
 by Clements modesty Linus & Cletus ought to be the first Ro-
 mane Bishops succeeding Peter. Put out mine eye with such
 a modest Pope in these our dayes or the last thousand yeares.
 This distinction is *point deuise*, yet note that Peter appoin-
 ted his successor, without a Colledge of Cardinals, or con-
 claue to house them.

47 But what do they speake of succession at all, the cer-
 taintie whereof standeth chiefly in the Bishops certaine ele-
 ction? the forme whereof hath bene often altered, and with-
 out all question, from that which Christ and Saint Peter
 appointed (if they appointed any) to be their vicars or suc-
 cessors. They will all haue it, that Christ appointed Peter;
 and Peter his followers two or three. It continued so in Sal-
 merons iudgement vnto Alexander and Sixtus, who were the
 sixt and seuenth BB. of that sea, as in the verse.

In secund. fig.
 no certo Ec-
 clesia.

Sextus Alexander Sisto commendat ouile.

When Alexander the sixt his life did end,

His flocke to Sistus then he did commend.

48 If this election was according to Christs institution,
 why was it posted over to the Cleargie and people? then to
 the Emperour with them, and sometime to him alone; now
 to the Cardinals, the newest forme? If the first was good, why
 was it altered? if this last be onely good, as is now defended,
 then the former Popes had no true and formall election; and
 so could they neuer haue any true and certaine succession.
 The very least inconuenience they incurre, is, that they haue
 changed *Antiquitie* for *Noveltie*, and Christs institution for
 their owne inuention. Volumes haue bene written of
 often schismes, long for time, furious for malice, tem-
 pestuous for troubles; and of their Popes, infamous for man-
 ners,

Hofius.

Muri ciuit.
sanct. fund.

A. 3. 6.

ners, hereticall for opinions, disanulling of acts, condemning one another, nay poysoning, murthering, massacring, detesting, defaming, yea excommunicating, sentencing, condemning and executing their dead carcasses and very bones. Once a woman, often wicked men, sometimes children both in age and knowledge; schismatiques, heretiques, idolaters, incestuous, blasphemous, coniurers, forcerers, monsters and incarnate diuels, haue vsurped that seate whereunto they would tie this succession. God will haue no such deputies, or vicegerents: Saint Peter will neuer acknowledge any such successors. *Cardinall Hofius* his plea shall neuer hold out before that vncorrupt Iudge in the day of Christ: *Indas ne an Petrus: Whether Indas or Peter held that sea and chaire of Rome*, it mattereth not. He hath sufficient holinesse from the seate. Which a new vpstart Iesuite shames not to second.

5. *Fac aliquem Pontificum manifesta heresi maculatum esse, animum ille suum, non Petri Cathedram, seipsum non sacerdotale officium maculauit, qui sequutus non heretico expontifici, sed catholico pontifici successit, quid vitij in successione est?* Grant that some Pope be defiled with manifest heresie, he hath berayed his own soule, not Peters Chaire; himselfe, not his Priestly office. He that followes succeds not an hereticall-no-pope, but a Catholique B. what fault is in the succession? If it be in the Chaire or office, and not in the person, then if there be Peters owne Chaire still, there is no succession; if there be a new Chaire, then is it not Peters. A wise matter that the Iudge of the world, and that in diuine and heauenly things, in the determining of all causes, the decision of all controuersies, must rest vpon the wit, the vertue, the holinesse, the vnderstanding, the knowledge of a ioynd stoole or a wainscot Chaire. If it be of gold or siluer, I am sure it was none of Peters, for siluer and gold he had none in his purse, much lesse in his chaire. Succession without truth therefore is nothing. If you say that *Tertullian*, and other Fathers attributed much vnto this succession, it is true: but it was in those times when they had not yet departed from the truth, and in many places where the succession then continued as well as at Rome. But now the case is altered, they haue abandoned the truth, and the truth hath

hath forsaken them.

49 *Conspiracie in doctrine*, is *Cardinall Bellarmine's* sixt note. *Conspiratio*
If he had left out doctrine, and had rested vpon conspiracie, in Doctrina. 6
I would allow him this note about al others, as most properly
belonging to the *Romane Church*. But take conspiracy in
what sence you will, they haue it, we yeeld it them, viz.
conspiracy both theoricke and practicke, in doctrine and
action, in schooles and in the tents. For greater conspirators
against Kings and States there neuer liued on the face of the
earth, whereof all *Christendome* can sufficiently testifie.
The *Massacre in France*, the vnholly *League*, the murther of
two kings: in the low Countreys the *Prince of Orange*; in
England the whole life of that famous, and neuer to be for-
gotten *Queene Elizabeth*, with daggers, dags, poyson, insur-
rection, & what not? Our glorious and gracious King *James*,
by assailing his person alone, him with his children, his sonne
beside him, as is by forreine writers suspected, and may by
good probabilitie be proued.

50 The *Powder-treason*, which may very iustly be con-
uincied to haue passed the heads and wits of all the *Iesuites*
in *Christendome*; witnesse *H. Garnets* plea of the secrecie of
confession, & *Martin del Rio*, that hath put the case *eisdem ter-*
minis, in the very termes that most pregnantly expresse the
very fact as it should haue bene executed, if God in his won-
derfull mercie had not preuented it. *Confitetur maleficus se vel* *Disquisitionū*
alium, posuisse pulueres, vel quid aliud sub tali limine, & nisi tol- *magiarum.*
latur, domum comburendam. Principem interiturum, quotquot *l. 6. Sect. 11*
urbem ingredientur egredienturq; in magnam perniciem aut peri-
culum venturos. A wicked villaine confesseth, that himselfe
or some other, hath put powders, or some such like matter
vnder some certaine entrie, and except they be taken thence,
the house may be burnt, the Prince may be slaine, as many as
go into, or out of the Citie, may fall into destruction or dan-
ger. The question vpon this case thus put by the Iesuite is,
Whether a ghostly Father may discover this, to preuent this mis-
chiefe? He concludeth against almost all the ancient schools
and Doctors for secrecie, as *H. Garnet* pleaded. This was writ-

ten five yeares before this powder-plot was discovered, by a Iesuite and a stranger. By which it is manifest, that it was a thing long projected, consulted and determined, as well as by *Winters* traueilling into *Spaine*, and conferring with the Iesuites there. Therefore *Conspiracie* is indeed, and we confesse it a singular and proper note of the *Romane* Catholicke Church. Howbeit I erre from Cardinall *Bellarmines* mind, he meaneth not conspiracy in fact, but in doctrine.

Io. Mariana.

§ 1 If I would take aduantage againe of the doubtfulness of the word, I may iustly allow them also this as a true marke of their Church, proper to them, against all that euer writ before them, or besides them. For *Ioannes Mariana*, and other writers of theirs following him, maintaine the doctrine of conspiracy, for murdering Kings, and subuerting States. So that we may iustly say, and proue it, that that Church, and that onely, teacheth and preacheth conspiracy in doctrine.

Plal. 2. 2.

§ 2 But you will say, that neither was this the Cardinals meaning. Conspiracy in doctrine, is consent and agreement in the same opinions. Then this is not any certaine note of the true Church; and if it were, yet agreeth it not with the Church of *Rome*. *Conuenerunt in unum: They gather themselves in one against God and against his Christ*. This was prophesied, and it was by experience found true. The Scribes and Pharisees conspired with the Elders in misinterpreting the Law, in observing traditions, and all they with the Priests, to put our Saviour *Christ* to death, and to persecute his Apostles. Consent without veritie is a meere conspiracy; as *Herod* and *Pilate* were made friends, when they were both the enemies of *Christ*; and *Ephraim* and *Manasses* to deuoure *Iuda*.

§ 3 But suppose it were a probable marke, as Cardinall *Bellarmino* would haue it, yet is the Church of *Rome* neuer the nearer. For either he meaneth their consent and agreement with the ancient Fathers, or their neare friendship and concurrence of opinions amongst themselves. That they utterly dissent from the ancient Fathers, or reiect or debase, or abuse them as they please, and as they serue or serue not their turnes, shall in the 8. Chapter be proued. For themselves, their

their *Thomists* and *Scotists*, their *Nominals* and *Reals*, their *Dominicks* and *Franciscans*, their *Iesuites* and *Seculars*, do sufficiently demonstrate their infinite differences, and that in many matters of doctrine.

54 That may be a Catholique doctrine in one place and Azor. instit. not in another, at one time or in one age of the Church, mor. l. 2. c. 13. which may not be at another; and the Scriptures themselves are to be taken *secundum presentis Ecclesie praxin*, according Cusan° de au- to the practise of the present Church. Nay, at one time, that thoritae Ec- may be a Catholique doctrine in one place, which is hereti- clel. & Concil. call in another. A man may safely professe, that the Crosse should not be worshipped with diuine worship in *France*, but in *Italy* he may not. In *Spaine* one may be burnt for it, as Frier *Agedius* in *Seuill*. Is not this a goodly and close agreement in doctrine? How vehemently writeth *Ambrose Catharinus* the Bishop of *Compsa* against *Thomas de Vio Caietanus*, a Cardinall of the *Romane* sea? We need no other witnesse then Cardinall *Bellarmino* himselfe, who in most controuersies setteth downe the distracted and torne opinions of his owne friends. At one word, I would aske no better euidence to condemne al the writers of the *Romane Synagogue*, then that of Doctor *Kellison*, where he saith, that one onely opinion in Suruey l. 2. a matter of faith, obstinately defended against the Churches autho- c. 4 pag. 102. ritie, is sufficient to dismember a Christian from the mysticall body of Christs holy Church, in that it depriveth him of infused faith, which is the glue, yea the sinew, that uniteth the members and the body together. Take writing, liuing, prouing, auouching, and dying in an opinion, for obstinately defending, and you shal hardly find any Popish writer, who doth not in some materiall point or other differ from the common hold and current of other Doctors and writers, who write in the defence of the *Romane Synagogue*.

55 Therefore that which they write of our disagreement mattereth the lesse. For as it is very false that we are deuided and distracted in opinions, as they pretend; so they which will wash a cup cleane, must haue a cleane hand; and that hypocrite that will spee a mote in his brothers eye, must first plucke Math. 7. 5.

Act. 15. 39.

Galat. 2. 11.

out the beame which is in his owne eye. They fight like Centaurs; or if they agree in any thing, it is but as *Sampsons* foxes, they hang by the tailes to set the world on fire. We differ as brethren may, sometimes do, as *Paul* and *Barnabas*, yea *Paul* and *Peter*, *Augustine* and *Hierom*, *Irenaus* and *Victor*, and many other Saints of God haue done, and yet keepe the vnitie of the Spirit in the bond of peace.

7. Vnio membrorum inter se & cum capite.

56 *Unio membrorum inter se, & cum capite*, The vnion or hanging together of the members among themselves or with their head, that is, the vnion and neare coniunction the Papists haue one with another, and they all with the Pope. *Egregiam verò laudem*. A goodly catch. All the Turks agree together with themselves and with their head, the little Turks with the great Turke, as the pettie Papists with their proud Pope; therefore that is the true Church. Much of that which hath bene said in the former note, may be applied vnto this: which sufficiently discouereth the distractions euen *ad pugnos*, to very fistis. Hereunto might all the histories be applied, when the Emperours fought against the Popes, the Popes against the Emperours, the Popes one with another, and the Cardinals against their great Maister.

Sleid. comment. l. 6.

57 Where was the vnion of members when *Charles* the fifth, by the Duke of *Bourbon* and other Catholicke souldiers sacked *Rome*, besieged the Pope in his Saint *Angelo*, rooke him prisoner, made his conditions at his pleasure? What vnion of members when Cardinals haue called Councils against Popes? What vnion when Popes were deposed by Councils? Cardinals persecuted and slaine by Popes? &c. when they pretended to be all of one profession, all of one religion, yet a greater confusion, more effusion of bloud, more hatefull and desperate malice, more cruell and dreadful disasters were neuer in the citie of *Ierusalem* among the seditious, then hath bene stirred and continued, supported and maintained in the Synagogue of *Rome*.

58 And therefore neuer tell vs what Saint *Cyprian*, Saint *Augustine*, and other Fathers told of their dayes, or former times, when the Church was persecuted, or newly breathed from

from persecution. The case is now altered. We may say of the best Bishop now, if we compare him with the worst that were in their dayes, *Quantum mutatus ab illis?* What a change now, from those then? Rome gates may admit with shame enough, the disgracefull inscription of a notorious dissolute heires house that descended from noble ancestors: *O domus antiqua, quàm dispari domino dominaris?* O ancient citie, how vnlike are thy present glorious Bishops to their gracious predecessors? Then the faith of Christ flourished in that citie, the beleeuers riches were then in their hearts, not in their purses; their Bishops were Martyrs, they made none as now they do. The other Churches were ioyned to it, and it vnto them, not as head and members, but all as gracious members of that glorious head *Christ Iesus*, knit together in the vnitie of faith, and girdle of peace and loue which is the bond of Coloss. 3. 14. perfection.

59 Proue your present Church to be such as those Fathers found and left it, we will ioyne with you in the same vnitie of faith, and profession of the Gospell: but if you be degenerated from them, and are turned *Babylon*, giue vs leaue to come forth, as *Lot* out of *Sodome*; we will not be partakers of your sinnes, lest we also partake of your plagues. Turne vnto Christ, and we will meete you; we will not be dissolved from Christ, to be ioyned with you.

60 *Sanctitas doctrine, Holinesse of doctrine.* Cardinall Bellarmine's dalliance is to be noted in this note aboue all others. For he saith nothing with any prooffe at all, but against Infidels, Philosophers, Iewes, Turks, and heretikes. That which he speaketh of his owne partie, is onely presumed, the contrary may be most euidently prooued: and that which he directeth to vs in generall or particular, either is not euill as he imagineth, or is most maliciously laid to our charge without iust prooffe, as hath bin by diuers sufficiently answered: yet this is euer their most iniurious complaint against our doctrine, euen to this day, as in this, fitter to be applied to the Pope then to *Luther*. *Nostri mali à malâ suâ voluntate, non Ecclesia Catholica concessione; vestri non tantum suo vitio, sed etiam* 8. Sanctitas doctrinæ. Iuel. Fulk, &c. Muri ciu. sanct. fund. &

Ibid.

„ *Lutheri indulgentia tales sunt* : Ours are euill from a peruerse
 „ will, not by permission of the Catholike Church; yours are
 „ such, not onely by their owne viciousnesse, but by *Luthers*
 „ indulgence; he might better say, the Popes pardons. And a li-
 „ tle before he saith, *Arbor doctrina est, fructus vita; sancta doctri-*
 „ *na, sancta vita, mala mala, certè origo est. Qui apud nos mali sunt,*
 „ *non doctrina Catholica, sed prauo voluntatis impulsu tales sunt, qui*
 „ *boni ita instituti sunt. Qui apud vos mali, aut minus boni sunt, Lu-*
 „ *thero Magistro sic viuere didicerunt.* Doctrine is the tree, the
 „ fruite is life; the originall of a holy life is a holy doctrine; of
 „ a wicked doctrine a wicked life. Who with vs are euill, are
 „ such not from the Catholike doctrine, but a peruerse insti-
 „ gation of their will; who are good, are so instructed. Who
 „ with you are euill, or lesse good, haue learned so to liue from
 „ their Maister *Luther*. A most wicked and damnable slander,
 „ and certainly against their owne conscience.

Bellar.

61 *Luther* perhaps saith as he alledgeth, (in *Prefa. Gal. 2.*)
 that he doth *nescire legem, ignorare opera*, not know the Law,
 and is ignorant of works. But they know that he meaneth in
 the act of iustification, wherein neither the Law nor our
 works haue any part, and not otherwise for life and conuer-
 sation. It would aske a great labour (though the matters be
 apparent, yet are they such a multitude) to set downe all the
 blasphemies, absurdities, superstitious and villanous opini-
 ons, more then *Hercules* was put vnto in the purging of *Au-*
 „ *gans* stable. Beside, as diuine worship to the Crosse, which
 Cardinall *Bellarmino* himselfe confesseth cannot be defended
 but with distinctions which themselues vnderstand not. A-
 doration of images, against the direct law of God, in the old
 and new Testament. Murthering of Christ every day in the
 Masse, and crucifying of him afresh. Making prayers by num-
 bers, and vaine babling, to be meritorious, *ex opere operato*,
 so it be done, it mattereth not how. Murthering of Kings and
 Princes, against the law of God and man, detestable and dam-
 nable in heauen and earth. That simple fornication is no sin,
 or at most a *peccadilio*, a litle sin; nay adultery, which is more,
 and that in a Clerk, is *inter minora crimina*, among small faults,
 and

and, as hath bene thought, if not taught by some of yours, in greater finnes then this, euen in infidelitie.

62 When a *Spanish Captaine* came to confession, and had opened the truth in many grosse and damnable sins, his ghostly father asked whether he had disburdened his conscience in all? He answered, in all sins of the larger size, in breaking the commandements of the holy Church, and in whoredome and bloudshed, &c. but one little pettie *peccadillo* remained, not worth the speaking of. His ghostly father would needs haue that out too: with much ado he answered, *Io no credo in Dios*, I belecue not in God. I haue no better author then a souldier: but it may well be true, considering their miserable ignorance for want of teaching. In their learning, the stewes is *malum necessarium*, at the worst a necessary euill. Dispensations with incestuous mariages, and an hundred like to these, if not worse. And to speake shortly of all their religion, it is sacrilegious, in robbing God of his glory, and giuing it to creatures, in pride and pompe of the Pope and Prelates, in policie and couzenage of all the world, in crueltie and tyrannie against the best members of Christs Church, in vaine shewes and shadowes to please the senses of such as are children, yea babes in vnderstanding, and may be deluded with anything vnder pretence of holinesse.

63 I could wish that the holinesse both of doctrine and manners might determine our quarels: our strife would soon be at an end, if we would walke before the Lord in holinesse and righteousnesse all the dayes of our liues. In meane time til it please God to worke this excellent worke, which our finnes do yet hinder, we can manifest and iustifie to all the world, in the sight of God and men, that it belongeth vnto vs, which you wrongfully vsurpe vnto your selues, out of Saint *Augustine*, *Nil in (nostris) Christianis Ecclesiis turpe & flagitiosum spectandum imitandumq; proponitur, ubi veri Dei aut precepta insinuantur, aut miracula narrantur, aut dona laudantur, aut beneficia postulantur.* You cannot verifie this of your Churches, we can of ours. In our Christian Churches there is no filthy, no flagitious thing set forth to be seene or imitated, where either
the

Extra. de Indicijs cap. Audi clerici. de adulterijs.

Bellar. nota 8. ex August. de ciuit. Dei l. 2. cap. 28.

„ the commandements of the true God are insinuated, or his
 „ miracles reported, or his blessings praised, or his benefites
 „ prayed for. Where is any of your idolatry? your censuring of
 images, and sacrificing for quicke and for dead? your festiuals
 and Legends, with such like trash? Looke vpon all the Litur-
 gies of the reformed Churches, and see what is in them, but
confession of sinnes, begging of pardon, praying to God and
 praising his Name, magnifying Gods works and his mercy
 that is aboue all his workes; reading of diuine Scriptures,
 preaching the Gospell, the very substance of that which Saint
Augustine speaketh of. Heare our preaching, and obserue
 whether the substance of all be not *Loue out of a pure heart,*
and of a good conscience, and faith unfained. And therefore we
 conclude, as Cardinall *Bellarmino* out of him, *Persuadebatur*
veritas noua consuetudine, sed non contraria rationi: We haue
 „ taught and perswaded the truth, which is new to your cu-
 „ stome, but not contrary to reason. We teach the truth before
 God, and lie not.

1. Tim. 1. 5.

9. Efficacia
doctrinæ.P. Martyrs de-
cads.

64 *Efficacie of doctrine.* What, is the Cardinall out of his
 wits? First he impudently beggeth this, that all who haue bin
 conuerted in times past, haue bin conuerted by the Popes
 and Church of *Rome*, and men of their now new religion.
 The Apostles and their successors for diuers of the first ages
 we claime as ours. What haue they since done, but peruer-
 ted and corrupted all religion? Onely fire and sword, mur-
 thers and massacres in Christendome; most barbarous, sauage
 and vnheard of cruelties in the West Indies, inforced rather
 then perswaded any to their superstition: which will be abun-
 dantly iustified, & is lamented by some of their owne writers.

65 If they send vs after their Iesuites to *Japan*, *China*,
Cataia, the *Moluccan Islands*,
ultra Garamantas & Indos,

we will not beleue them, they may equiuocate and lie, to
 the aduantage of their Order. But if they will try with vs in
Europe, let them but consider how their greatest boast is,
 that all was theirs before *Luthers* time, as truly as all the
 world was the diuels to bestow vpon Christ. It must neces-
 sarily

Mat. 4.

farily follow, that all that are turned from them, which is now in the West Church, almost as great a part as theirs, haue bin brought vnto vs by the *efficacie* of our doctrine : which euidently hath had more power to draw from them, then they had retentive force to withhold from vs. The nations that were conuerted from you, stand to vs : the Romane Church loseth ground every day, blessed be the Name of God. And did not our lenitie toward you concurre with your crueltie toward vs, you would shortly euen by the power and efficacie of the word preached, be confounded and brought to nothing. It would throw downe your strong holds, and demolish your *Babylonish* tower to the ground. This is no note of the present Romish Church, *They are foolish Pastors, of no value.* Zach. 11. 15.

66 *Holinesse of life of the Authors and first Fathers of our religion.* Here againe is a miserable and base begging of the matter in question. It is very true that *holinesse of life* in them that are the preachers of pietie, auaieth much to perswade, though as wicked a Prophet as *Balaam* may tell and foretell a truth. Yet we grant that the fathers and founders of all true religion vnder God were holy and good men, (though Cardinall *Bellarmino* doubteth of *Salomon* a pen-man of diuine Scripture) as the Patriarchs, the Prophets, the Apostles and their schollers. But we say, they are none of yours, but ours, and we proue it. *If you be my sheepe, you will heare my voice*, saith Ioh. 10. 3. our Sauour. If you will be Christs disciples, the Patriarchs, Prophets and Apostles successors, you must hold their doctrine, you must imitate their manners: you came from them, we confesse, but you are not, neither euer were of them: for 1. Ioh. 2. 19. if you had, you would haue abidden with them. 10. Sanctitas vitæ. Bellar.

67 Your heads haue bin brainlesse and brainicke Popes, lecherous and lasciuious Cardinals, Canonists ignorant of Gods truth, Schoolmen that defiled the truth of God with philosophicall and subtrill distinctions; you haue nothing to do with the doctrine contained in good Fathers bookes, and expressed in their liues. But if I should, or had leisure to discover that in this short discourse, which is extant in *Platina*,
in

in Benno, in Guicciardine, yea in all your owne histories of the liues of your Popes and Cardinals, it would cleare this note from the Church of Rome easily.

68 But Cardinall Bellarmine soone giueth this the slip, and would faine compare the common people of their Church with ours, from the teachers to the hearers. Of their owne he saith, *Sunt equidem in Ecclesiâ Catholicâ plurimi mali, sed ex*
hereticis nullus bonus: There are truly in the Catholike Church
 verie many that are naught; which is very true; but amongst
 the heretiques (as he calleth vs) not one good; which is very
 false. To proue this he alledgeth a few inuectiue speeches of
 some of our Preachers against the sinnes and sinners of their
 owne times. The same from him with some more large am-
 plification and impudency hath a yonger Iesuite, in his rub-
 bish amongst his pretêded precious stones, that their Church
 hath *innumerabiles bonos & multos illustres Sanctos*, innumera-
 ble good & many famous Saints; ours *malos sine numero, nullum*
Sanctum habet, wicked ones without number, but not
 one Saint.

Muri ciuit.
 sanct. fund. 8.

Tit. I. 16.

69 Verily we cannot excuse our selues, we must ingenu-
 ously confesse, that we are not as we should be, our conuer-
 sation answereth not our religion, as it ought, and as we most
 heartily desire. *Many professe they know God, but by works de-*
nie him, and are abominable and disobedient, and to euery good
workereprobate. So were some of Gods people in the wilder-
 nesse, such were some in the Apostles times, and such haue
 bene, are, and will be to the end of the world. Wheresoeuer
 the Church enioyeth peace, there sinne wil abound; because
 all are not chosē that are called, many liue with vs, that are
 not of vs.

1. Pet. 2. 1.

70 It is no wonder to see some make Christian libertie a
 cloake of their maliciousnesse. But what of this? are our
 people worse then theirs? Reade the Preachers in the time
 of most barbarous darknesse, when the world was so blind
 they could hardly see sinne to be sin, were it neuer so grosse
 and palpable. If our Preachers haue discovered a line full of
 ours,

ours, they a lease full of theirs: ours in a word, or a short passage; they in whole treatises, sermons bookes, yet extant to the eye and view of all the living. In this case you cannot blame vs, but you shame your selues. As for Pagans, Iewes, Turks, and other heretiques, what haue we to do with them, that are not of the Church?

71 *The glory of miracles.* Is this a note of the Church now, which many of the ancient Fathers counted none in their times? *Signes are not for beleeuers, but for vnbeleeuers.* If the Romanists aske now for signes to proue the Gospell reuealed and confirmed by miracles and wonders abundantly in the prime of the Church, they shew themselues infidels, and not Christians. The time was when they were markes, as the Author of the imperfect work saith, but in his time (and he was ancient) it was not onely no marke, but a signe of the contrary. And *Chrysostome* is of the same minde vpon *Iohn*, and accounteth it a temptation to aske a signe, & those but block-heads in comparison, that were led by them; for *Qui crassiori erant ingenio signis trahabantur; acutiori vero Prophetis & doctrina*: They that were of grosse capacity were drawne by miracles; those of sharper iudgement, by the Prophets and doctrine: and a little after, he maketh it a plaine signe of infidelity to aske signes: *Si fidelis es, ut oportet, si Christum diligis ut diligendus est, non indiges signis, signa enim incredulis dantur*: If thou be faithfull as thou shouldst, if thou loue Christ as he is to be beloued, thou needest no signe, for signes are giuen to vnbeleeuers. And *Augustine* saith, *Possent quidem dicere necessaria fuisse (miracula) priusquam crederet mundus, ad hoc ut crederet mundus. Quisquis adhuc prodigia, ut credat, inquit, magnus est ipse prodigium, qui mundo credente, non credit.* I may well affirme, that miracles were necessarie before the world beleeued, so the end the world might beleeue. Who so requirerh wonders that he may beleeue, himselfe is a monster, who whiles the world beleeueth, beleeueth not.

Gloria miraculorum. 11.
1. Cor. 14.

In Mathæum
hom. 49.

Homil. 23.

De ciuit. Dei
li. 22. c. 8.

72 Of the same minde is *Theophylact* and other Fathers: If an Angell from heauen should bring vs another Gospell, then that
which

Theophil.

2. Pet. 1. 19.

Staplet. im-
pudenter ob-
ijcit in prom-
tuaris mor.
Dom. 24. post
Pent. num. 4.

Heb. 7. 12.

which we haue receined out of the holy Scriptures; we would not aske him a signe, but we would not beleene him if he wrought miracles. For we haue a sure Word, not onely of the Prophets, which the Iewes had, but of the Apostles also, To which we shall do well to giue heed, as vnto a light shining in a darke place, (euen in the midst of Popery) vntill the day dawne, and the day-starre appeare in our hearts. What need Luther, or Calvin, or any other to worke miracles for this doctrine, that hath bene confirmed by so many signes, done by our Sauour and his Apostles? If we came with a Law that was neuer written before, as Moses did, and to deliuer a captiued people out of a tyrants hands, to conuey them into the wildernes, and there leade them fortie yeares, and then bring them into a promised Land, possessed by others: miracles were necessarie to approue our calling, and perswade the people, as they were vnto Moses. Or if we were to translate the Law and Priesthood, which God himselfe hath established, and to abrogate all the ceremonies which had diuine *authoritie*, as Christ did, then also were miracles as necessarie for Christ as for Moses. Or if we were to withdraw the Gentiles from their so long continued idolatrie, miracles might be of as good vse as they were to the Apostles. But now there is no such thing. We alter nothing of that God hath prescribed; we stand to that doctrine that is an yndoubted truth, we do but reduce to the considerations of the old euidence, out of which we pleade our cause, and by which we desire to be tried, and so wil stand or fall to our Lord *Paramount*, who hath deliuered it, as his owne Word, and Scepter of his Kingdome.

73 We derogate indeed from the doctrines and traditions of men, from rites and ceremonies, wherewith the Spouse of Christ hath bene disfigured, and defiled. We haue removed images out of Churches, disauowed absurd and monstrous opinions, against nature, against reason, against Scripture. Doth this require miracles? Proue any article of our Religion not taught in the booke of God, either by direct letter, or such necessary and ineuitable deduction, that will make a demonstration, you shall neede to aske no miracle to make

make good your confutation, we our selues will condemne our owne opinion. Howbeit this presumption (without all prooffe) that theirs is the oldest Church, ours is the new; that all the Fathers are theirs, and we haue none but *Luther*, and *Caluin*, and a few *Nonellants*, makes our aduersaries so blind, that they cannot see truth; so giddie that they cannot discern the things of God.

74 Moreover it is easily proued, that miracles haue bene wrought by infidels and heretiques, (whatsoever *Cardinall Bellarmine* idly conceiteth to the contrarie) and by those that haue bene called gods, euen very diuels. The god of this world hath blinded many eyes that they beleeuelyas, because they will not obey the truth. And as it hath bene foretold that signes and wonders should be wrought in the time of *Anti-christ*, whereby the very elect might be peruered, if it were possible; plaine & euident enough to delude and condemne those that were seduced by them. For the miracles of the primitiue Church, we admire & reuerence them, & giue God the glory. Those were ours, not yours, for we haue their doctrine, & not you. But for your *Legends* & *festiualls*, & *fained stories* of Monks and Friers, and such like, the Church of Christ hath learned by sufficient experience not to trust them. *Surius*, and *Lipomannus*, and *Antoninus*, are too yong to cozen vs with their fables; though some of them with sin and shame enough haue presumed to steale into the Romane new reformed *Breniarie*.

75 That which is obiected by *Cardinall Bellarmine* to *Luther* & *Caluine*, of their counterfeiting of miracles, is refuted by two ineuitable arguments. The one, that they both, with all our teachers, hold miracles vnnecessarie, and therefore need counterfeit none. And the other, that there is not one that testifieth any such thing of them, but runnagars, apostates, and their mortall & damnable enemies, a sufficient exception in Law against their testimonies. That of *Caluine*, changing the name, the place, and a few immateriall circumstances, is registred to haue bene done by the Dominick Friers, to deceiue the *Franciscans* about the pure conception of the virgine *Marie*, before *Caluine* was borne, by *Bernardinus de*

Aug de ciuit.
Dei lib. 10. c.
16. & 1. 21. c. 6

2. Cor. 4. 4.
2. Thel. 2. 12.

Bolzac.
Prateolus.

In serm. de ex-
cell. glor. virg.
Mariz, de co-
cep. lect. 5. & 6

de Busto, where he hath the same counterfeit trickes, *totidem verbis*, in the same words, with the wiues railing, & scolding, and all, *Sicq. gloriosa Virgo puritatem & integritatem suam, hoc insigni miraculo cum maxima aduersariorum confusione demonstra- uit* and so the glorious Virgin, by this notable miracle, made manifest her puritie and integritie, to the great confusion of our aduersaries. This was done, not by *Caluin*, but by *Dominicke* Priests; not for his profession, but theirs. The miracle was in the discouery rather then in the fact: it shameth the Papists, but not vs, sauing that we are ashamed on their behalfe, when we see them so shamelesse, as to impute that to others, which they do themselues. So was *Ioseph* made the delinquent, when the queane his mistris was onely in the fault.

Gen. 39. 10.

76 As for the Papists miracles in our time, either they are pretended to be done *apud Antipodas*, in the furthest part of the world, (and trauellers may lie by authoritie) or they are supposed to be miracles when they are none, as most of *Philip Nereus* his miracles. He was sent for, or came to one desperately sicke, prayed for him, and he recovered; so haue I done, I thanke God, to an hundred, and yet no miracle neither. Or they are onely *teste seipso*, vpon their owne word, which we are not bound to belecue, except we had more prooffe of their honestie. Or they cosen some credulous scholar, such as *Iustus Lipsius* was of late, better learned in humanitie, then deeply studied in Diuinitie, (and the greatest Clerks be not euer the wisest men:) or such as *Gregory* or *Beda* were, who being honest, and withall credulous and trusting others, swallowed many a gudgeon, as in effect *Melchior Canus* a learned Bishop on your part censureth.

Loc. commū.
l. 11. c. 6. p. 337

77 Yea, Sir *Thomas Moore* (yours so sound at heart, that he lost his head for his great Maister, against his best Maister *Christ*) doth not onely note, that Saint *Augustine* was deceiued by ouer much credulitie in this case, but also gathereth good obseruations, and giueth good aduertisements against the like impostures, in an Epistle written to *Ruthelus*, set before *Lucians* Dialogues: *Hunc sanè fructū afferet iste dialogus, ut neque*

neque magicis habebimus prestigijs fidem, & superstitionis curam,
 qua passim sub religionis specie obrepit: tum vitam ut dignum mi-
 nus anxiam, minus videlicet expanescentis tristitia quapiam, & su-
 perstitiosa menducia: qua plerumq; tanta cum fide & authoritate
 narratur (ut beatissimum Pat. Augustino viri grauis. hostis,
 mendaciorum acerrimo, nescio quisnam veterator persuaserit, ut
 fabulam illam de duobus Spuriis, altero in vitam redeunte, altero
 decedente, tanquam rem suo ipsius tempore gestam pro verâ narra-
 ret, quam Lucianus in hoc Dialogo mutatis tantum nominibus, tot
 annis antequam Augustinus nasceretur, scripsit. This profit hath
 that Dialogue, that we neither credit magicall impostures,
 nor giue way to superstitions, that so far spread themselues
 vnder the shape of religion; but may liue lesse anxious, to
 wit, lesse fearing dolefull and superstitious lies, which for the
 most part are related with such credit and authoritie (that I
 know not by what cosener, that blessed Father Augustine, an
 austere and bitter enemy against lies, could be inticed to be-
 leeue that fable of the two men, the ones reuiuing, and the
 others dying, and to report that for a truth, as a thing done
 in his owne time, which Lucian in his Dialogues, the name
 onely changed, so many yeares before derided. Which sen-
 tence though it be since libd out of Saint Augustines name
 in a new impression, yet notwithstanding it hath left a deepe
 impression both of Sir Thomas Moores iudgement, and of
 the Papists dangerous imposture, in falsifying their fathers
 and friends writings, who might leade them into the way of
 truth.

78 Finally, many pretended miracles are either such as
 any Iugler can do, with their *deceptio visus*, blearing the eyes
 of their beholders; or such as are done by the power of Sa-
 tan, and such as Antichrist is prophecied he should do at his
 coming.

79 These Doctor Stapleton calleth *potius miranda quam* Prompt. mor.
miracula, rather maruels then miracles: and farther proueth Dom. 24. post
 out of Saint Augustine, whose words he alledgeth at large, Pentecost. n. 4.
 that *vera miracula non solum Antichristus ipse eiusq; proximi quæst.* Ang. lib. 83.
precursores, sed quilibet heretici, non secus quam magi, Deo per-
 H mittente.

mutate operari poterunt; not onely Antichrist himselfe, and
his immediate forerunners, but euery hereticke, no other-
wise then magicians (God giuing permission) may worke
true miracles: As our Priests and Iesuites in England, where
they need, and accordingly make miracles of all sorts, to per-
swade those absurdities, wherewith they fascinate and be-
witch simple and ignorant soules. What miracles do they
that we heare of? They cast out diuels forsooth; but that may
be by the consent or consore with diuels, as witches and con-
iurers do. This you will say, was falsly objected to our Savi-

Marth. 12. 24.

Sir Geo. Pec-
hams house.
D. Harner.

our: so it may be to these. No, here is great oddes. Our Savi-
our Christ did cast diuels by his word and commandement
out of men that were knowne of all the countrey to be pos-
sessed: these perswade men and women that they be posses-
sed, and make them beleue that they are dispossessed, and
do it with holy water, abusing of Scripture, crosses and ex-
orcisme, which is in plaine English coniuration. Christ did it
openly in faire day light, before multitudes, & some of them
his enemies: the Priests do it closely in chambers, and by
night, without any witnesse but domesticals. Christ some-
times in his absence from the partie; the Priests are present
with all their trinkets. Christ did many other miracles be-
sides, as curing sicke, cleansing leapers, halt, blind, lame,
none came amisse vnto him; he raised the dead in the bed, in
the coffin, in the graue; these cannot cure a halting dog, or
a lame horse; they can do nothing, but that onely about di-
uels, and therefore are certainly impostors, if they boast of
this for a miracle.

79 I conclude with one of their owne, not Poets, but
Preachers, who certainly saw that this was no mark to know
the Church by, though he were in their Church as bright as
a starre: *Ut mundus Apostolis adhiberet fidem, miracula opera-*
bantur, &c. That the world might giue credit to the Apostles,
they wrought miracles, which now to do were superfluous, because
now we beleue those things which Christ preached: and if any such
miracles should be now done, they would rather weaken the faith.
Like as if a man had his cause sufficiently proued in iudgement, yet
he

Stella in Lucā
9. v. 2. p. 252.

he would proue it againe, and make his cause doubtfull, as if it wanted prooffe. So in this case if now we should proue our faith by miracles, it were as much as to call it into question, and so might deprive it of her dignitie, and that were dangerous. This is left by the Spanish *Index Expurgatorius* vnconnected; therefore no fault.

80. *Lumen Propheticum*, the light of prophesie. Is this a proper note of your Church? Nothing lesse. For neither was the gift of prophesie either promised before Christs coming, or performed to the Church as a perpetuall gift; more then the gifts of healing, tongues, and such like, not Prophets giuen for perpetuall use more then Euangelists and Apostles. There were in the primitive Church, we grant, but we deny that to be your Church. But our question now is that which was not then. At that time as the prophesies continued, there was but one Christian Church dispersed into diuers nations, but fast bound vp in one vnitie of faith, that all men might see and know the Church of Christ by their consent in one truth according to the Scriptures, and so might be knowne without prophesying, and therefore this was not a necessary note then; for there were diuers Churches planted by the Apostles that had no Prophets, and yet were true Churches; as also the Church of the Iewes was without Prophets from *Malachi* to Christ, about three hundred yeares, and yet was the onely true Church of God.

81. But the question present is, where is the true Church now? You say with you, you will proue it by the *light of prophesie*. Shew vs your Prophets, who are they? what foretell they? that we may heare and beleue them. You haue none that you dare auouch, except the wench that cosened *Ludouicus de Granada*, and prophesied of the Spanish *Armada* in 1588. Then why should this be counted your badge, when it is not so much as pinned to your sleue? *Cardinall Bellarmine* saith, we haue no Prophets: we confesse that none professe themselves to be such; neither haue they any such; and therefore we are both deliuered from the labour of prooffe for this point. Onely this I adde, that although God be onely

able of himselfe to foretell contingents, and things to come, yet haue diuels, and Gentiles, and hereticks, at sundrie times prophesied by the permission of God. Neither did *Balaam* foretell onely what should be truly performed in Christ, or the time of Christianitie, but also concerning the Israelites and the Moabites; and yet he proued not himselfe the true Church wherein he liued. The *Sybil*s among the heathen prophesied not onely of Christ, as *Cardinall Bellarmine* pretendeth, but of many other things which fell out among the heathen themselues, as by historic appeareth. And God prouideth by his Law, that if a Prophet shall foretell a thing to come, & it come to passe, yet the Lord may send it to tempt or trie, whether men will stand to the truth of God. Such prophecies and Prophets there may be sufficient to deceiue, and that by Gods permission, and yet they neither in nor of the truth and true Church. Therefore *nota quod hoc nota nihil valet*, note that this note is worth nothing. Which experience in all ages, and in all places hath confirmed, and is manifest by many idolatrous people in both the Indies at this day.

Confessio ad-
uersariorū. 13.

82. *Confessio aduersariorum*, Confession of aduersaries. A man would not thinke, that a *Cardinall Iesuite*, so ancient a graue Doctor should be so boyish, so childish, so babish, as to please himselfe with such bables. He is certainly as mad, as *Thrasilaus*, that thought all the ships with their lading, that came within the *Pireum* at Athens, were his, & would require accounts of the Factors and Mariners as if all had bene his owne. What else doth *Bellarmino*? *Plinius Secundus* and other infidels commended the Christians in the primitive Church: *Iosephus* and other *Iewes* admired Christ as a good man, & the *Messiah*. *Mahomet* and his Turkes acknowledge, that Christians may be saued, and that Christ was a great Prophet. *Totilas* an *Arian* king had *Saint Benedict* in great honour and admiration; therefore the moderne Church is the true Church. *Bellarmino* like mad *Thrasilaus* challengeth all these commendations as belonging to himselfe. Our question is, of the present Church of Rome? Proue Rome.

Rome to be as these commended Christians were, and we will ioyne with it, as with an excellent member of Christs Catholike Church, as then it was.

83 All that professe Christ, and are called by the name of Christians, may claime these praises as well as the Romanes, and therefore this note belongeth not to them now, how soeuer the ancient Church deserued these and greater commendations. But as the case standeth, the Papists are detested euen of Iewes and Turks for their most grosse and heathenish idolatrie. The Turkes hate those Christians most that worship images, and those are the Romanists. A Iew being asked why he would not embrace the Christian religion, it being so pregnantly proued by the conference of the old and new Testament; answered, that there were three impediments which did withhold him. The first was, that Christians worshipped images, and maintained it, against the expresse commandement of almightie God; *We should not fall downe before them nor worship them.* The second, that Christians professedly did eate that God whom they did worship. The third, that Christians were mercilesse to the poore. If Cardinall *Bellarmino* wil haue a Iewes testimony, let him take this, and apply it where it best deserueth, he will haue little cause to boast of Turkes or Iewes. If other infidels were neare them, they would detest them, or at least enuie them, that they are greater idolaters then themselues. As an Indian asking, whether the Spaniards went when they died? It was answered to heauen; Then will I neuer come there, quoth he, where Spaniards are. So good are Romane Catholiques in infidels eyes.

84 Those whom Cardinall *Bellarmino* calleth heretiques, *Luther*, *Caluine*, haue written reuerendly of some things in the Popish Church: so the Church of Rome hath the commendation of her aduersaries. This he holdeth a testimonie *omni exceptione maior*, beyond and aboue all exception, *vel inimicis iudicibus*, euen enemies being iudges. If this be an argument of so great force, why doth Cardinall *Bellarmino* vse so often *domestica testimonia*, homely and from home brought

Occidit mi-
seros crambe
repetita ma-
gistros.

arguments, which be of no force? *Cocleus, Prateolus, Bol-
sacke*, and such like runnagates and apostates, *qui semper sunt
persecutores sui ordinis*, who are euer persecutors of that re-
ligion from whence they are fallen, are his authors, for him-
selfe against vs, which he and his fellowes set before decei-
ued soules, not onely like *Crambe bis cocta*, but *millies recocta*,
not onely like coleworts twise sodden, but a thousand times
boyled to mash, answered and answered againe, and dispro-
ued most pregnantly. But that hellish malice can be satisfied
with nothing. In this, if any of ours be contented to approue
that in your Synagogue, which answereth the seruice of the
temple in Ierusalem, and to picke no more quarrels then may
iustly be conuincd against your Church, it is our modesty
and charitie.

Rom. 14. 4.
Marke 5. 7.

85 If your hearts be so big, and your stomacks so great,
that you will commend nothing in vs, or that ours is, we are
satisfied, contented and paid with this: He is commended
whom the Lord commendeth, and *Euery man standeth to his
owne maister*. If we say the diuels confession, *that Christ is the
Sonne of the liuing God*, was true without exception, yet we
thereby place him not among the Angels, but hold him a di-
uell still. If you say we are heretiques, and wine bibbers, glut-
tons, sinners, and worse if worse may be, as your tongues and
pens are now no slander; so can you not depriue vs of Gods
grace in this life, nor his glorie in the life to come. Praise
your selues, we enuie it not; dispraise vs, we respect it not. But
know that *by the way which you call heresie we serue the God of
our Fathers, beleeuing all things that are written in the Law and
the Prophets*, and in the writings of the Apostles and Euan-
gelists. Though *Ananias the high Priest, and the Elders, and Ter-
tullius the oratour*, that is the Pope, his Cardinals and sworne
vassals, and hyred oratours, say we are *pestilent fellowes, mo-
uers of sedition among Christians, through all the world, and chiefe
maintainers of sects, and polluters of the temple*, we are neuer the
worse, no more then Saint Paul was against whom they were
spoken. And what derogateth this from vs? Nay, it addes
great comfort to our soules, and assureth Gods blessing vnto

Act. 24. 14.
Ib. v. 1.

Lib. v. 5.

vs,

vs, as a seale of gracious profession. *Blessed are you when men revile you, and speake all euill against you, for my Names sake, for great is your reward in heauen.* Mat. 5. 11.

86 We will set your slanders as a garland on our owne heads, and account them as our comfort, our ioy and our crowne. What if you curse vs? may not we blesse you? What if you raile on vs? may not we speake kindly to you? What if you persecute vs? may not we pray for you? Giue vs this as we deserue it, we beg it not as your due. It shall stand as a true note that we are the children of our heavenly Father, who is good euen to his enemies: when your railing tongues and malicious hearts, and virulent spirits, shall proue you the brats of your owne fires, *Belzebub, Lucifer, Sathan the accuser of the brethren*: much good do it your harts with this note, it is yours not ours. Render to our neighbour seven fold. &c. Psal. 79. 12. 13.

87 *The unhappy, or dismall, or desperate ends of the opposites.* Infœlix xi-
Here Cardinall Bellarmine seeketh to fetch his Church from tus oppug-
about the Moone, & beyond the Sunne, that neuer reached nantium. 14.
to the clouds: or if it did, yet no farther then to that Prin-
ces kingdome that rules in the aire. *Pharaoh* in Egypt perse- Ephes. 2. 2.
cuted the Israelites, the then onely true Church of God, and
he was drowned for his labour. What is this to the Syna- 2. Macha. 9.
gogue of Rome? *Antiochus* breathed out threatnings against
the Iewes, and was eaten with wormes. *Pilate* vniustly and Mat. 27. 18. 23
against his owne conscience condemned our Sauour Christ
to please the Iewes, and killed himselfe. The three *Herods*,
Ascalonita, the *Tetrarch*, and *Agrippa*, kild the infants, put *Iohn*
Baptist to death, and mocked Christ, slue *James* with the
sword, imprisoned *Peter*; and all came to miserable and
strange ends, by the iust iudgement of God. *Emperours* per-
secuted the Primitiue Church the first three hundred yeares,
and died fearefull and vntimely deaths. Old heretiques haue
likewise bene plagued with the immediate hand of God.
What is this to the Romanes, that are not such a Church as
that which was then persecuted? What is it to vs that are
not such tyrants or heretiques as those were? Besides, many
a good King hath died an vnimely death in warre; and many

a wicked tyrant hath died quietly in his bed. To build vpon such euent, is but a weake foundation to erect the faith of a Church vpon. But as a man in danger of drowning, layeth hand on any thing he toucheth, though it be but a thorne that runneth into his hand: so Cardinall *Bellarmino* in his desperate cause, when he seeth the ship in the sea of *Rome* split- ted and ready to sinke, he raketh any thing, though he sting his conscience, which fasteneth his hand vpon that which cannot helpe, but is sure to hurt his cause.

88 If we looke into the state of the later *Romane* Church, since it was corrupt and rotten at the heart, we shall find matter enough to proue both many Popes and Cardinals, Emperours and Kings in your religion, wicked and damnable, by the disastrous ends of such as haue persecuted our Church. How many Popes haue had either vnhappy reignes, or fearful ends? The Emperour *Charles* that through heartbreake turned foole, and was shut vp in a Monastery. King *Philip* the second of *Spaine* is storied to be consumed with *Sylla* his consumption of lice, or that Egyptian plague, which made the forcerers cōfesse, *Digitus Dei est hic*, the hand of God was on him. Queene *Marie* had no great happinesse in her life, nor ioy in her mariage, lesse in her sorowful death, least in the losse of *Calice*, one of the greatest crosses that euer happened the English red Crosse.

89 We admire the hand of God in these euent, but we make them no mark of our Church. We insult not ouer your fals, but commiserate your blindnesse, that cannot see the hand of God against you in your Spanish *Armado*, where- against, God vsed the wind and sea for his weapons of destru- ction; Nor the peaceable end of that noblest Queene that e- uer liued, after so many conspiracies; and the miserable deaths of all her enemies that rose against her: Nor the preservation of his Church against al that the Pope or his maister the diuel can do.

15. *Fœlicitas*
temporalis.

90 *Temporall felicitie.* If euer Cardinall *Bellarmino* slept, or dreamed, or doted, (and God wots, though perhaps he be too busie to sleepe profoundly, yet he dreameth and doteth often)

Plutarch. in
Sylla.
Historie of
Spaine.

often) then hath he shewed his carelesse hart and seared conscience, in making *temporall prosperitie a note of the true Church*: Of his it may be, of Christs it is not, neither euer was, neither find we any promise that it shall be, as long as it is in this world. Our Sauour Christ saith, *My kingdome is not of this world*: himselfe neuer enjoyed in his owne person, neuer promised his followers, any earthly preferments. *I send you forth as sheepe in the midst of wolues*: what *temporall felicitie* haue sheepe in such company? Not to runne ouer histories that would aske a volume: from the bloud of *Abel* to the bloud of *Zacharius* the sonne of *Barachias*, what such *temporall felicitie* had the Church? From *Noah* to *Abraham*, from *Abraham* to *Moses*, from *Moses* to the *Kings*, from the *Kings* to the King of Kings the Lord *Iesus*: from *Christ* to *Constantine*, from *Constantine* all the ancient Fathers times; from thence vntill this day, could euer the true Church of God shew the colours of prosperitie to draw her souldiers to their Captaines quarter? When it was confined vnto one family, that one family often oppressed by famine, opposed by aduersaries, in bondage in Egypt, wandring in the wildernesse, girded in with enemies, had pricks in their eyes and thornes in their sides, persecution of Prophets, murdering of Saints, erecting of idols in the very temple of God, long captiuities, subiection to infidels in temporall gouernment, prouoked to idolatry with hazard of their liues, deprived of Prophets diuers hundred yeares; reduced to Christ, and a few Apostles and Disciples, the head crucified, the members dismayed, the shepheard smitten, the sheepe scattered, beleeuers hated, despised, murdered without pitie or mercy. Saint *Paul* to the *Hebrewes* sheweth the state of Gods Church vnto his time.

91 The multitude of Martyrs and Confessors in the primitive Church vnder flourishing Emperours, rich Proconsuls, pompous Presidents, vnder the *Goths* and *Vandals*, vnder *Arian* heretiques, vnder proud Prelats and tyrannous Popes, can sufficiently confute this note of Cardinall *Bellarmino*, that it neuer belonged to the true Church. Our Sauour more then once admonisheth his Apostles, neuer to expect any

Math. 10.

any such matter; and therefore shewed his calling to be with a powerfull (*ἐνεργία πνεύματος*) working of the Spirit, that had such followers; and neuer promised them any temporall good, but the contrary: proposing no preheminence, but foretelleth subiection; no honour, but contempt; no pleasure, but paine; no laughing, but mourning; no peace, but a sword; all quite contrary to Cardinall *Bellarmino*, nay in opposite contradiction to his learning. If he had but spent a little meditation vpon the 73. Psalme, or had read the 21. of *Iob*, or had but cast his eye to the 12. of *Ieremie*, and withall considered the perplexitie of those beloued men of God in this very question, he would haue paused, and gone into the temple of God, and made better enquiry before he would haue blotted his paper with so vaine a conceit, nay so dangerous, so vntrue, against all experience by sacred or profane stories.

1. Thess. 2. 8.

92 Where will this note of your owne Church appeare in the dismall dayes of your imagined Antichrist? Your selues say, he shall flourish with riches, power, victories, building of *Ierusalem* and temple, no man or earthly force shall withstand him, Christs coming must onely abolish him: you and yours must be driuen into wildernesse to holes and caues of the earth, must be slaine and turned out of the world. If *temporal felicitie* shall proue the Church, you must lose it, Antichrist must haue it. If he alledge Cardinall *Bellarmino* in that case, what can be answered, but that it was onely one Doctors opinion? Or would Cardinall *Bellarmino* take the aduantage, and proue his owne proposition true, by turning to his Antichrists prosperitie, and *enjoying the pleasures of sinne for the season*, take that for the true Church which most aboundeth with worldly glory, and so by sauing his life lose his soule? Certainly he must either eate this word (and *temporal felicitie* is a sweet morsell) or else he must be deuoured with the apostasie of the time. Cardinall *Bellarmines* prooffe for this note, is onely this, that the victories of the old Testament were famous, of *Abraham*, *Moses*, *Iosuah*, *Gideon*, *Samuel*, *Dauid*, *Hezekiah*, *Iosiah*, the *Machabees*. Therefore

fore Cardinall *Bellarmines* Church is the true Church. I say not therefore: but because that Church was the true Church, therefore God shewed his mightie power in the protection & defence thereof, and sent them Sauours whē they conuerted and turned vnto him: otherwise when his Church sinned, he raised enemies against them, who ouerthrew them, spoyled them, tooke their citie, burned their Temple, caried them away captiues, and liued Lords over them many yeares.

93 Then belike they were not the true Church when they were in such pressure: but they were when they had *temporall felicitie*. But Cardinall *Bellarmino* knoweth well enough, that this is farre from being any certaine note, or so much as probable, seeing it may so easily *adesse & abesse sine subiecti interitu*. The Church may haue it or want it, without preiudice or benefit. If the Church haue it, she must be thankful; if she haue it not, she must be patient: neither hindreth the wicked, neither hurteth Gods children. Let prosperitie come to the wicked like the comfortable Sunne, yet it either hardneth them like clay in their malice, or melteth them like the fat of lambes to their consumption. Let aduersitie befall the righteous, it will either soften them to repentance if they liue, or passe them vnto glory if they die. Both are like fire to gold or stubble. *Ignis accedens ad aurum sordem tollit*, *Lumnus ex accedens ad fœnum in cinerem vertit*: Fire applied to gold doth separate the drosse, applied to stubble conuerts it to ashes. The gold remaines solid and precious; the ashes by the blast of Gods iudgement are scattered from the face of the earth.

94 If the Cardinall shall obiekt Gods promise of earthly blessings which he hath proposed to his children; or that of our Sauour to them that *first seeke the kingdome of God and the righteousnesse thereof, cetera adijicientur*, other things shall be cast vpon you; or the like: we answer, that the promise of temporal prosperitie hath its manifold limitations, and must be restrained to a competencie, not enlarged to superfluitie: mediocritie of food and raiment, not mountaines of wealth and honour. Saint *Peter* had this promise as well performed, when he said, *Siluer and gold haue I none*, as euer any Pope
Deut. 28. vnto
14
Math. 6. 33.
Act. 3. 6.
that

Eccles. 2. 15.

that hath vsurped his pretended Chaite. The Preacher hath answered the Cardinall sufficiently in this case, that by these outward things no man can know who is worthy of loue or hatred. Weale and wo, prosperitie and aduersitie, health and sicknesse, yea life and death, can make no certaine difference betweene the good and bad, Gods election and reprobation. In these things he sheweth his mercie, in making his Sunne to shine, and his raine to fall vpon the good and bad, the righteous and vnrightheous. The wicked may liue to fill vp the measure of their iniquitie, the godly may be taken away from the euill to come; and who is sufficient to iudge of these things?

95 Thus hauing easily not onely runne ouer, but also ouerrunne, and ouerturned these fifteene notes of Cardinall Bellarmines Church, which if they were certaine notes of a true Church, yet they belong not to the Church of Rome: it remaineth that nothing being opposite to this our note of the *Antiquitie* of that verity which God hath reuealed in the Scriptures, it must needs be granted that this must stand as the onely foundation of Christian religion, the groundworke of our faith and beleefe, the onely reciprocall and conuertible note of the true Church. So that of this, and of this onely we may truly say, *Where verity of doctrine gathered out of the Scriptures, which is the most ancient truth, and so is faithfully preached and rightly beleeued, there and no where else is the true Church.* And againe, that you may see how the definition agreeth with the thing described, and maketh it a certaine note, that admitteth no exception or contradiction, note this, *That is the true Church where the veritie of doctrine gathered out of the Scriptures of God, which is most ancient, is faithfully preached and rightly beleeued.* Against this neither the altars of Rome, nor the gates of hell, shall neuer be able to preuaile, *Rumpantur & ilia Codro*, though the Pope and his Cardinals burst their hearts to withstand it.

96 This cannot be verified or iustified by any one of Bellarmines notes, no not of them all, though twisted in a rope together. Let them be remembred once more, & that shortly.

For

For what can the name Catholique more priuiledge the Ro- Catholique,
manists from Apostasie, then the name of Israel did the Iewes
from their idolatry? All were not Israel that were so called;
there is an Israelite according to the flesh, & an Israel which
is of God: there is a circumcision of the flesh, and of the spi- Rom. 2. 28. 29
rit; an outward in shew, an inward in prooffe. So say we of
the Romanists; they haue bene sometime a good Church,
they afterward bare the face of a Church, but they are finally
declined and fallen from the Church. This if they deny, we
can proue it. Let them adde the truth of doctrine to Catho-
lique, and we wil professe our selues to be of the true Catho-
lique Church: otherwise the bare name, which is but the
shell, we leaue vnto them; truth of doctrine, which is
the kernell, we reserue to our selues. So is Antiquitie
without veritie, nothing but a blast of vanitie. Truth of a
dayes birth, must be preferred before it. That which is now
oldest to vs, was once new, when it was first made manifest,
and new *Ierusalem* shall surpasse the old. As Christs new
commandement was not preiudiced because it was new, so
neither must a renewed truth be condemned when it appea-
reth. *Veritie* may be somewhat graced by the grauitie of *Antiquitie*,
as a beautifull bride by her comely handmaid: but
nuda veritas, naked truth, and that alone, without all colour
or ornaments, is more acceptable to her spouse, most com-
fortable to them that attend the bridegroom. *Veritas tem-*
poris filia, New dayes may produce old truth.

For continuance in neuer so great length. The diuell may *Duratio diu-*
claime it better then the Pope, and his lies are more ancient *turna.*
then the Popes equiuocations: and in this he is surer, that he
hath continued in his owne person with all his Angels; the
Pope by succession and change in himselfe and his members:
yet the one may continue in his malice in this world, or in
hell fire, as long as the other. Many false opinions in do-
ctrine, and errors in life haue continued long in the world,
which maketh them neither commendable to God, nor ac-
ceptable to his Saints. But *Verbum Domini manet in aeternum*, Esai. 40. 8.
the word of the Lord endureth for euer; and this is the word
which

- which we preach: whatsoeuer is against or beside this, the longer it hath continued, the worse it is.
- Amplitude or multitude.** What is multitude without the truth of Gods booke? It is but a confused army without a Captaine, a very beast with many heads, a hellish diuell with many legions, that will crie *Hosanna* to the Son of *Dauid*, and, Crucifie him, Crucifie him, in sixe dayes; yea confesse that he is the Sonne of God, and yet aske what they haue to do with him.
- Matth. 21. 9.**
Matth. 27. 23.
Matth. 8. 29.
- Succession of Bishops.** Is Succession of Bishops any thing without truth gathered from the Scriptures? By no meanes. For so cursed *Chams* progeny might as well deduce their pedigree from *Noah* as *Sem*; the Priests of the Iewes from *Aaron*, and the people from their father *Abraham*. And thus they would haue prescribed against our Saujour, and so they did; but with as much validitie as the Romanists against vs.
- Conspiracie in doctrine.** Will they stand vpon Conspiracie without truth of doctrine? This is like *Ephraim* and *Manasses* against *Iuda*, *Herod* and *Pilate* against Christ. Their contradictions both past among Schoo'men, and present in sundry points, are infinite; if they agree, it is but as *Simeon* and *Leui*, brothers in euill. Many heretickes haue better agreed each with other, then themselves; and the most of their doctrine is but conspiracie against Christ in matter of faith, or against Princes in matter of obedience.
- Vnion of members.** Shal Vnion of members iustifie the Romane Church without Gods truth? Both Iewes and Gentiles fretted and gathered themselves together against the Lord and against his Christ. This may well be ioyned with the former. Such as *the man is, such is his strength*. Such as their vnitie is in the members, such is their conspiracie in doctrine: wicked men, false doctrine.
- Iudg. 8. 21.**
- Sanctitie of doctrine.** Holinesse euen in precepts as well as life, wil make a great and a good shew where it is, and must be holden worthy of all estimation. This is very true, but yet not without truth in the mysteries of Christianitie. Not to speake of many Philosophers morall precepts conducing to vertuous holinesse: The Scribes and Pharises sate in *Moses* chaire, and bade men do

do that which was holy and good; yet were they our Savi-
our Christs most implacable enemies; and their righteous-
nes was such, that if ours exceed not theirs, we *shall neuer en-* *Math. 5.*
ter into the kingdome of God. But to say as we should, *Sanctitie*
and truth of doctrine is all one, which either *Bellarmino* must
distinguish, or else he conclude it for vs, that the truth of do-
ctrine which is oldest, is a note of the Church.

The *Efficacie of Doctrine* may seeme exceeding prepotent. *Efficacie of*
in this case; but this is nothing without the *truth of doctrine.* *doctrine.*

For both heathen Orators haue bene powerful to perswade,
and Antichrists doctrine shal leade men powerfully through
hypocrisie to beleue lies, when Christs doctrine may har-
den many children of vnbeleefe, and become the power of
God vnto their condemnation. Some may be pricked at
their hearts, when others may grind their teeth at the same
Sermon. Some may say, God is in them of a truth; others
may say, the Preachers are full of new wine. At a word, we
haue perswaded more from their falshoods, then euer they
induced to Gods truth.

What is more acceptable vnto God from his faithfull ser-
uants, then holinesse of life, without which *no man shall euer*
see God? This may moue much, if it be ioyned with Gods
truth: it is otherwise but hypocrisie and blind deuotion. If
they take holinesse for austeritie of life, many Turks and In-
fidels, and idolaters haue gone before them. If they meane
an honest, Christian, and charitable cariage in the course of
godlinesse, we dare compare with them; and may be iustly
said and proued to go farre before them.

Holinesse of
life.
Heb. 12. 14.

The working of miracles may breed admiration, yea as to-
nishment, and from the simple may wrest a beleefe; but ma-
ny shall cast out diuels and worke miracles, to whom Christ
shall say, *Depart from me, I know you not.* And *Iannes and Iam-* *Math. 7. 22.*
bres may resist *Moses*, and yet be but jugglers or sorcerers,
far from true worshippers of God. The Romanists haue none
now but counterfeit; we haue had many wrought by the
mightie power of God, in the often and wonderfull deliue-
rance of his Church and Saints from the tyrannie of the
Ro-

The glorie of
miracles.

Romane Antichrist.

Light of prophesie.

Glorious and bright hath bene the light of prophesie in Gods Church; yet an old Prophet hath deceived a yong Prophet, when he left the charge of God, and hearkned vnto him. Their Prophets prophesie lies in the name of the Lord, we are cominanded to auoid them.

Confession of Adversaries.

Let not onely your aduersaries approoue you in some things, but your friends also applaud you in all things; and either in charitie the one, or in flattery the other, speake better then you deserue. How doth this acquit you from the errors you hold and maintaine against the truth of Gods Scriptures?

The unhappie end of some opposites.

If you speake of the old Romane Church and the then persecuting tyrants, you say somewhat that may moue: but Infidels made the same obiection to Christians. But if you speake of later times, I would you durst compare. Suppose that some of your opposites haue had vncouth ends, they were punished for their sinnes, it iustifieth not your disobedience. A *Iosiah* may die in the field, as well as an *Abab*; the one punished with temporall, the other with eternall death: and *Ionathan*, *Dauids* sworne friend, may die with *Saul*, *Dauids* forsworne enemy. But turne your eyes to your Popes, obserue Gods iudgements vpon them, we need no worse examples to stop your foule mouthes.

Fœlicitas temporalis.

If all the twists of Cardinall *Bellarmines* fifteene fold cable rope be dissolued into this, I may iustly say, or at least hope, that this will neuer preserue the Romane ship from the reuenging hand of God. *Dines* had more aduantage against *Lazarus*, the persecuting Emperours against the persecuted Bishops and Christians, then the Cardinals Church hath against vs. And therefore I conclude, that the truth of God reuealed in the Scriptures, will stand alone without all these; but all these can neuer hold out without that truth.

CHAP. V.

All aforesaid notwithstanding, we will not so confine *Antiquitie* in triall of veritie to that one euidence which is the Scriptures onely, but for all mens more abundant satisfaction, we will enlarge the bounds of *Antiquitie* to ancient Councels, Fathers, and Histories, which are the largest borders of probable *Antiquitie*.

IT is ill putting a sword into a mad mans hand, or to yeeld any so much as seeming aduantage vnto a boysterous & vntrectable aduersarie. If we hold our owne, as soone may a dwarfe wrest *Hercules* club out of his hand or fist, as our Romanists reconer the truth out of our possession. For *veritas*, truth, is not only magna great, as *Diana* of the *Ephesians* was vnworthily stiled and proclaimed, but & *preualet*, it preuaileth too; which is the end of all our expectations, and the summe and rest of all our desires. Now the chiefe hand that holds it, the strongest locke that secures it, the best munition that defends it, is the written word and Scriptures of God: and that is ours by *Bellarmines* inuincible argument, *Inimicis iudicibus*, our enemies being iudges, as hereafter shall more evidently appeare. It may be perhaps imputed vnto me as an vndiscreete aduventure, that may giue aduantage to the Papists, to yeeld any thing besides Scriptures, for the triall of our Religion, which we haue receiued from the pen-men of Gods holy Spirit: yet notwithstanding, for our aduersaries more full satisfaction, I will be contented to enlarge the bounds of *Antiquitie*, and yeeld them *ex superabundanti*, of our curtesie, & about that we need, or they make good vse, of, besides the Scriptures (with reseruatiō of their supereminent and superexcellēt authoritie) the Councels, the Fathers, and the Histories of the Church, for the due & true triall of *Christian veritie*, not as theirs, but as indifferent witnesses for both.

2 For although that one *Antiquitie* of the Scriptures, be

I

euerie

Infra. cap. 6.

Fortunatus in
orat. Domi-
nicam.

euery way in it selfe sufficient to decide & determine al mat-
ters in Religion, to demonstrate the Church, to assure vs of
the truth, and to guide vs vnto euerlasting life; as one saith,
*Si queritur quæ sit Dei voluntas, habes Dei præcepta quæ per
Mosen Dei voluntate sunt vulgata; habes Dei filium, qui Patris
voluntatem sciens, quæ erant abscondita, reſerauit, & quæ obum-
brabantur in lucem tranſſudit.* If it be demanded what is the
will of God, thou haſt the commandemēt of God, which by
Moses according to Gods appointmēt were publiſhed. Thou
haſt the Sonne of God, who knowing the will of his Father,
hath vnlocked what before was hid, and hath brought to
light what before was ſhadowed. And then what need we
more to know then the will of God, reuealed in the old and
new Teſtament? And what need we do more then the will of
God ſo reuealed? Yet as thoſe that profeſſe themſelues Mai-
ſters of defence, will not for their credite reſuſe to trie their
ſkill at any weapon, ſo we are content to ſatiſſie our aduer-
ſaries thus farre, that if they will take vp any of thoſe wea-
pons, we will either by ſine force take them out of their
hands; or themſelues for feare, and with ſhame ſhall like
cowards caſt them downe, and like obſtinate and malicious
men runne to fire and ſword, darts and mortall things, the
moſt potent weapons that euer they vſed, for the ſupport
of the walls of their tottering Babel, or the defence of
that whore that ſitteth on the ſeuē hils; or we will be
contented to yeeld them the day, and be ſeruants to their
Maſter.

Prou. 26. 18.

Campion
hath the not.
Socolouius
partit. Eccleſ.
pag. 758.

Infra cap. 10.

Idem ibid. p.
156. and 757.

3 I know not what other evidence they can ſo much as
pretend except *Traditions*, which *Socolouius* will, ſhall *eandem
vim penitus habere ad fidem Chriſtianam faciendā quam Scriptu-
ra*, haue the ſame force with the Scriptures to beget a
Chriſtian faith. But how vaine thoſe traditions are, which he
valueth at ſo high a price, the following diſcourſe ſhall a-
bundantly proue, and ſo, as they ſhall haue little cauſe to
vaunt of them, or truſt to them. Yet he, aboue and beyond all
others (not *ex profeſſo*, but by the way perhaps or in a flouriſh
or bragge,) addeth more by foure vnto theſe five, which I
find

find not in any other so much as intimated much, lesse vrged as *Revelation*, which himselfe counteth perillous, & so do we Popes dectees, schoolmen, both Divine, & Canonists, which we haue cause to like worse or as ill, and finally the Rabbins whom neither approue, but the histories are left out. Howbeit indeed we vtterly except against these latter, as either vaine or partiall, or such as neither partie may well credit. The rest which I haue before named, are such as our aduersaries seeme to vrgе against vs with great vehemencie, and we refuse not vpon equall conditions. Now we will trie who hath title to them, who haue them, who make most account of them, who least abuse them, best employ them, with such like occurrents and circumstances, as the cause shall require.

4 The Romanists neither do nor can denie, but that we haue the Scriptures, for they cal vs for this cause *Scripturarij*, *Scripturamen*. But they take such exceptions against our possession, that by their good wils they would haue them do vs on benefite at all. For first they say we haue got them surreptitiously, & haue cosened the Romane Church of them. Secondly, that when we stole them we left the best behind; we got the shels, they the kernels; we the barke, they the body, we the roote, they the sap, we the letter they the Spirit, we the sentence, they the sence, we the *bare Scriptures*, they the meaning and vnderstanding of them; this in effect saith D. Kellison. And another somewhat fresher thē he saith: *Ecclesia scripturā hereditario iure possidet. The Church possesseth the Scriptures by right of inheritance, not onely the shell of the dead letter, but the kernell of the linely meaning.* All this we grant if he meane the true Church; but taking Catholike as proper and peculiar to the Church of Rome he saith most falsly. *They which glorie of holy writ out of this Church, they boast of the shell without the kernell, and brag of their robberie.* So confident are these Romanists that the Scriptures are no bodies but theirs and their heires by fee tayle.

Prateolus. alij

D. Kellison
his suruey.
L. 1. c. 2.

5 Vpon the former they ground (though we neuer granted it, and they shamefully begge it) that we haue no

Idem.

title to the Scriptures forsooth, but what we haue from the Romane Church; that they are by right theirs, and none but theirs; they had the credite of the keeping of them. Yet our Doctor grāteth this vnto vs as a courtesie, that we know the Scriptures to be Scripture, yet by no meanes but only by the Romane Church. *Let vs suppose*, quoth he, *that they beleene that the old and new Testament are holy Scripture because the Romane Church saith so.* Neuer suppose it, for my part I neuer thought it. No? saith the Doctor, *Catholiques* (by which he meanes *Catholique Romanes*, (as after in the same section) *haue had the Scriptures in their keeping time out of minde, as all histories, all Councels, all ancient Tradition will witnes for vs. And so at least by prescription, Catholiques are the true and lawfull possessors of the Scriptures, yea histories and the ancient bookes of the Fathers, &c.* Where you see they haue *All Histories*, yea and *Histories* too. And withall obserue that he hath these five parts of *Antiquitie*, which I spake of, *Scriptures* first, *Councels*, *Fathers*, *Histories*, and *Traditions*. Againe he saith, *Luther and Calvin and all found the Bible in the Catholique Romane Church*, they tooke it without the true owners leaue; therefore they are theeues, and no lawfull possessors: and therefore haue no right to vse it, especially *against the true owners*; wherein there seemeth great reason, *Lest*, saith he, *they cut our throats with our owne weapons.* Is not this a faire spoake?

6 What if we should tel the Doctor, that we had the Scriptures from the same hand that they had receiued them? The old testament from the Iewes in the naturall tongue wherein it was written, the new Testament from the Greeke Church in the tongue then most common in the world, wherein it was also indited? If the Iewes kept the Scriptures for their betters (so the Romanists repute themselves,) why might not the Papists keepe them for vs, and yet we their betters? Or is not the gate as open for vs, to leade vs vnto the Scriptures, as for the Romanes? Or will they haue the Iewes of their Catholique Romane Church? Or will they haue the Greeke and Romane Church all one, who haue liued and do line in diuision vnto this day? The *Grecians* washed their altars,

tars, after a Romane Priest had said his Masse. The Romanes take the Greeke Church to haue bene a very long time schismaticall, and for some hundred yeares hereticall: yet had they the Scriptures in their naturall language, more true and vncorrupt then the Romanes (by their more then a good many translations) had. And therefore we may iustly say, that as it hath pleased God the *Philistins* should keepe the Arke of God for a time, without violation, though it was their scourge and plague: so it pleased him in his prouidence to make the Iewes and Grecians his keepers of the treasure of holy Scriptures, without corruption, to their shame and confusion, from whom both you and we haue receiued them. If otherwise we haue receiued them from you, it was at the last and worst hand, corrupted by your translations, and therefore we are not beholding to you, so much as we both vnto them: and it fareth with you from vs, as with them from vs or you, for you are well curried and cudgelled with them by all our writers, as well as they by either of vs.

1. Sam. 5. & 6.

7 Were it not a fine dispute of the Iewes and Grecians, to tell the Romanes that they are theeues, and no lawfull possessors, and therefore haue no right to vse (the Scriptures) especially against the true owners? Christians may not vse the Law and the Prophets against the Iewes, to proue that Iesus Christ is the true *Messias*: nor the West Church against the East, to proue that the holy *Ghost* proceedeth from the Father and the Sonne. For they had no right to vse them against the true owners. Or will they pretend that those were neuer the true owners? They may as well deny that God was the author of them. For they all were written in their tongues, and most for their sakes principally, and accordingly sent vnto them.

8 Did any of the ancient Fathers reason thus with the most damnable heretiques that euer were? that they neuer knew Scriptures to be Scriptures, but by the Church? that they vsurped them frō the true owners? that they might not vse them without their leaue? Nothing lesse. But when the heretickes alledged Scriptures, the Fathers answered by Scriptures, as our Sauiour Christ did the diuell, for whom

Chap. 4. v. 4.

Iust. Orgel. in
Cant.

the Scriptures were neuer written, and to whom they were neuer committed, but are common to all Gods children. According to a right good obseruation of *Iustus Orgelican*, a Saint, as Cardinall *Bellarmino* intituleth him, and an ancient writer, on the *Canticles*, vpon these words: *Sicut turris David collum tuum, mille clipei pendent*: Thy necke is like the tower of *Dauid*, a thousand bucklers hang thereon. *Potest hac turris Scriptura canonica conuenienter intelligi, quæ per Spiritum sanctum velut turris excelsa extructa est. In hac sanctâ Scripturâ omnis armatura fortium reperitur, ex qua, vel contra diabolum, vel contra ministros eius fortiter depugnatur. Nam & ipse Dominus, cum in deserto à diabolo tentaretur, ex hac turri arma produxit, cum eum exprolatis ex Scriptura sacra testimonijs vsque quaque deuicit.* This tower may conueniently be vnderstood the Canonickall Scriptures, which by the holy Ghost is built much like a stately castle, in which is found the whole armory of the valiant, from whence both the diuell or his ministers are couragiously resisted. For euen the Lord himselfe, when he was tempted of the diuell in the desert, brought weapons from this tower, with which testimonies vrged out of the holy Scripture, he foiled him at every assault.

9 But suppose the Scriptures had bene so yours, as that you could not onely prescribe against all the world, but also hold them so close, that no man had them in his hands but you; yet could you neither say that they were not written for the common good of all, no more then you can say, that Christs death was not sufficient for all: neither that they were to be kept so close, but that your owne friends should see them and haue them. What if one of yours should lose them, and another should find them? and in perusing of them, should also find, that he stood entituled by them to an inheritance as well as he that lost them? What should hinder, but that the finder might make his best benefit, and pleade them for his owne right, as well as the other that lost them? yea and iustly complaine, that he hath bene too long and vniustly kept from them? *A man that hath writings, whereby another mans title may be cleared, the Iudge may command him to bring them*

Mich. Salon.
in 2.2.q.70.
art.1. cont.3.
conclus.1.

them forth. If he hath no commandement, yet charitie will bind him, if he know it, to produce them. This may not be, lest they cut our throats with our owne weapons, say you Maister Doctor. If you speake for your owne safety and securitie, you say wel, for they will cut your throats indeed. But if you speake of iust and right, you speake exceeding ignorantly, by your leaue, and vncharitably, by another Doctors opinion of your owne.

10 It is not safe for a theefe to suffer a true man to take away his weapon; but if a true man find a theeves weapon, or can wrest it out of his hand, it is lawfull and iust for a true man to vse it in his owne defence, to saue his purse and life; much more his soule. *Hercules* tooke from the *Lion* his skin, and *Thesens* from *Periphetes the robber* his club; shewing that *Plutarch* in this club which he had gotten out of another mans hand, was *Theseo*. inuincible in his owne. This was their honour; this is our glorie, when we glory in these spoiles of our enemies, and beate them with those weapons which they account their owne. *Bellarmino* makes it an inuincible reason that is drawne from his enemies owne confession, and in truth it is so in law: *Il- lud quod quis pro se inducit, etiam contra ipsum inductum non de- cet reprobare, ut instrumenta, & que similia sunt*: The euidence, that a man offereth for himselfe, he may not reiect, if it be brought against himselfe, as instruments and such like. I am verily perswaded they would vtterly disclaime this in all, as they do in part, for their witnesse, so we might be debarred with them.

Dist. 19. c. 51.
Rom. in gloss.
Vbi plura.

11 Doctor *Kellison* holds it an iniurious vsurpation and a grosse absurditie, to ouerthrow enemies with their owne weapons: quite contrary is very true. It is prouerbiably said, that when two ride on a horse, one must ride behind; so when two fellows crosse and contradict one another, one must prooue a foole or a knaue, except they will counterpoise themselues, and be both alike. Was it not *Dauids* great glory, that he cut off *Goliaths* head with his owne sword? and was not that sword laid vp for a monument of that victorie? What differs our case? Antichrist of *Rome* claimeth the Scrip-
tures

1 Sam. 17. 51.
1 Sam. 21. 9.

tures for his owne sword, will haue it close to his owne side, and tied at his girdle; what if a valiant *David*, a nobodie in the giants eyes, should take this sword of the Scriptures from him, and cut off his head? were it not a token of more valour? were it not worth the laying vp to *Dauids* vse for euer? To this sence was that prouerbe vsed, *Suo sibi ingulo gladio*, I ouercame him with his owne weapon, I confuted him with his owne argument, I got my possession by his owne euidence. All this by way of supposition. For we will neuer grant, that the Scriptures are more theirs, or so much theirs as ours, or that we had them otherwise from them, but as from *Communes custodes*, common treasurers after Iewes and Grecians.

Mat. 23. 13.

12 Yet let vs make the same supposition againe, that the Scriptures are theirs, and theirs onely. Why then do they so debase and vilifie them? why do they refuse al triall by them? why do they call them, bare Scriptures, contemptuously, dead letters blasphemously? or if they forsake them and cast them from them, why may not we take them vp, and make our iust benefit of them? They are like a dog in a manger, neither can eat themselues, nor suffer those that could. They wil challenge the keeping of the *key of the kingdome of heauen*, but they wil neither enter in themselues, nor suffer those that would. This is certainly a dogged and spitefull nature. They wil neither acknowledge the soueraigntie of the Scriptures, nor suffer others to take benefit by them: they denie their authoritie, and will boast of their possession. In this there is neither rithme nor reason, no glory but shame. For all this claime of *Doctor Kellson*, the Chapter following shall sufficiently proue, how they vse this pupill, whom they thus pretend to be committed to their charge. How basely they reiect it, and make this Scepter of Christs kingdome, this glorious Kings sonne, this birth of the morning, this rule of righteousness, a very scullian in their basest seruices, a very darknesse of the land of *Egypt*, a crooked rule, by which nothing can be directed. Howsoeuer they preted their tutorage ouer it: which notwithstanding it recouereth its strength, and remaineth it selfe to be at the least the first and chiefe part of *Antiquitie*.

tie, if they will not allow it to be the onely. In this case we say of their so much bragd of possession, as Saint Hierome *Præfat. in Iq-* writes of the Iewes, *Illi habent libros, nos librorum Dominum; nam, illi tenent Prophetas, nos intelligentiam Prophetarum; illos occidit litera, nos vivificat Spiritus; apud illos Barrabas latro dimittitur, nobis Christus Dei filius soluitur.* You Romanists, as the Iewes, have the bookes, but we have the Lord of these bookes; you hold the Prophets, we the meaning of the Prophets: the letter kills you, the Spirit quickeneth vs; you let loose *Barrabas* the theefe, that is, your traditions, we set at libertie Christ the Sonne of God.

13 Doctor Kellison's other cavill is, that though we *ſo* willingly alledge Scriptures, yet we decide all by the bare letter of the Scripture. This he amplifieth prettily with a similitude of D. Kellison. a fowle and beautillesse maid (not like such as waite on chaste l.i.c.2. Iesuits & modest Priests in their chambers here in England, howsoever they shift with their devoted hostesses in other countries,) and such like conceits, in effect thus much. That we deceive the people with bare Scriptures, without the sap and sence, the pith and marrow of them; as if we went but to the huskes, or fed on bare bones, and that therefore the people should take heede of vs, and not beleue their Ministers when they proue what they preach by Scriptures. (No? not when they proue by Scriptures? (the words proove goes farre;) because forsooth heretickes do so. Because Tertullian refuseth flatly to dispute with Heretickes by bare Scriptures, and therefore no marvell if we refuse to decide controuersies with them by bare Scriptures. For bare Scriptures is of a waxie nature. Thus farre and much more, but all to the same purpose, hath Doctor Kellison made a bare tale. Will any man beleue him in a case so apparently false? so opposite to his owne and fellowes consciences of vs, if they should be well examined, of that they dayly heare, and reade of vs and ours? Or need I now answer him that which hath bene answered by B. Jewell B. Bilson, by D. Rainolds, D. Whitakers in this very case? What importunitie is this? What art of railing & false accusations is here? As if our Saviour Christ may not proue by the

Mat. 4.

Aug. de ser.
Domini in
mont. 1. 2.

the Scriptures because the diuell alledged them, or Christ must not be beleueed though he proue by Scriptures, because the diuell presumed so to do. *Non debet ouis pellem suam depone-
re, quod lupi aliquando se ea contegant*, The sheepe must not part with his skin, because wolues sometimes cover them-
selues therewith. The Scribes and Pharises, and Sadduces had more modestie then these men. When our Sauour had once solidly cōfuted them by the Scriptures, they were afterward silent, *and no man durst aske him any more questions*. The diuell himselfe departed, after three wounds receiued; our aduer-
saries stand desperatlie to it, though they receiue a thou-
sand.

1. Tim. 2. 5.

James. 2. 4.

Saint Francis.

14 *Campion* complaines that they hauing the letter we will haue the figure: *D. Kellison*, that they haue the sence and meaning, we, as he pleaseth to style it, the *bare Scripture*. Which of these is the truer? *Anobis verba sunt* (saith *Campion*) the words are for vs. What are these words, but the bare letter? We desire the meaning by conference with other Scriptures, by the antecedents and consequents of the text; as Saint *Augustine* would haue vs: neither will we deny the harmonie of the Fathers concurring with such exposition. Haue you not giuen vs a sword to cut your owne throats? Or if you will claime both swords, as your Pope doth, you are verie cowards; Will you assaile with both, and haue vs defend with neither, when both are in our hands, as well and safer then in yours? If we vrge the words, you crie for the meaning: if we vrge the meaning, you crie for the words. What strange presumption is this, that you will haue it as you list? we must haue it as you will allow it? You will haue, *hoc est corpus meum*, taken according to the letter, we otherwise, in figure. We would haue those words *There is but one God, and one mediator betwixt God and man*, to be taken according to the letter: you, not without a strange distinction, abhorrent from the Scripturer. We must descend vnto you; you will not yeeld an inch vnto vs; are you not partiall in your owne conceits? We know and will ingenuously confesse, that there are many places of the Scriptures plaine, and

to be taken according to the letter, and all other senses will be absurd. There are other places, that if they be taken according to the letter, they will kill, as our Saviour speaketh, *Iohn 6.* and as Saint *Augustine* obserueth vpon his speech, *Except De doct. you eat my flesh and drinke my blood. Flagitium aut facinus videtur inbere, utilitatem & beneficium vetare, figurata loquutio est.* *Christ. lib. 3. c. 16.* He seemeth to command a wicked thing or an hainous crime, to forbid that which is profitable and beneficiall, this is a figuratiue speech. If ill be commanded or good forbidden, there is a figure. And he exemplifieth it by those words of our Saviour.

15 But if you will presse vs with the sence onely, why take you the letter? If you be reprov'd for the letter, why do you vsurpe it your selues? Let vs be bound to the same law, and we will aske no more libertie then your selues do take. Though in this your contradiction you do both together little lesse, then grant vs both, while one saith we haue the letter; the other, that we haue the sence: Howbeit what need we thus dispute? a flat negatiue were sufficient in this behalfe. If a man may speake it in ciuilitie, you flatly and falsely bely vs; we stand not on the bare letter of Scripture, more then you. We professe with Saint *Ierome*, that the Gospell doth consist, *Non in verbis Scripturarum, sed in sensu*, not in the words of the Scriptures, but in the sence; not in the barke but *Com. in Gal. 1.* in the sap, *not in the leaues of the words, but in the roote of the meaning. Non in legendo, sed in intelligendo*, not in the reading, but in the vnderstanding of them, as the same Father speaketh.

16 This haue all our writers professed; this do we stand to in the sight of God and man; this we defend in the face of our enemies. What need D. *Kellison* or father *Campion* bleare the eyes of their silly profelytes (whom they make seven fold the children of hell worfe then themselves) with this slanderous imputatiō, as if we had nothing but bare Scripture without any true sence or meaning thereof? If this protestation yeeld not satisfaction to their imperwasible iealousie & implacable malice, we wil giue it in D. *Kellisons* own words, and

D. Kellison.
l. 1. c. 2.

and wish from our hearts, he would stand to his own doome, and that might be the issue and end of all strife. He saith thus. *If they giue vs the letter of Scripture with the true meaning, which is the formall cause and life of the word, we will reuerence it as the word of God, and preferre it before all the decrees of the Pope and Church.* I would it were in our power to giue you this; or the grace of God were in you, to receiue it. As you can in no reason yeeld vs lesse, so we in our conscience would aske you no more, but that the letter of Scripture *with the true meaning might be preferred before all Popes and Church.* This had bene a sufficient *supersedeas* to your Councell of Trent, and would soone stop your mouthes euery day. But this is against the whole current & swinge of your Synagogue, as will in the next Chapter most manifestly appeare; and therefore we are like to receiue answer as in many other cases, that *this is but one Doctors opinion.* To conclude, we are agreed that the Scriptures should be the first and chiefest *Antiquity* of the Church and true Religion, though our aduersaries allow it not the onely. *Locus secundus ordine, fide verò primus, est Scriptura sacra.* The holy Scripture is second in order, but first in credit.

Socolonius.
partit. Eccles.
pag. 756.

Councils.

17 The second euidence of *Antiquitie* is the Councils; which I place next vnto the Scriptures & before the Fathers, because many witnesses are to be preferred before one, especially many vnited before any or many dispersed; and our Countriman *Campion* in his *Thraasonicall* challenge so placeth them, and so do others; but this greatly mattereth not.

D. Kellison.
l. 4. c. 2.

Mur. ciuit.
sanct. fund. 6.

18 These also our aduersaries claime as theirs, and none of ours, by any title. These made *Campion* a cocke of a hen, set a combe on his head, and spurres on his heeles, and made him step into the cocke pit, with a *resolute and present minde*, and would proue vs all crauens and runnawayes. These D. Kellison saith we contemme; *Caluin, Beza and others despise all the Councils*; and he refers vs to his first booke, fourth and fift Chapters, for their words, where I finde not a word against Councils, but that which is, seemeth against Fathers. Another, *Quid adeò Catholicos homines recreat atq; tranquillat, quid adeò*

*adeo terret & exanimat exitiales hereſeos apros, vinea Catholica
vaſtatores, atque ſaluberrima ſummaque Conciliorum authoritas?*

What is that doth ſo recreate Catholicke men and con-
tent them? what is it doth ſo terrifie & exanimate the deadly
hereticall bores, deſtroyers of the Catholike vineyard, ſo
much as the moſt whoſome, and eminent authoritie of the
Councils? ſaith this boaiſting Ieſuite. If they apply this or a-
ny of this vnto vs, they egregiouſly wrong vs, and ſhame
themſelues. For beſides that we all giue much reuerence vn-
to the ancient approued Councils, & receiue what by them
was concluded againſt the moſt infamous heretickes in their
times, as all our writers do affirme; ſo ſome of our aduerſaries
are contented to acknowledge the ſame. Firſt, our friends;
Concilium quid aliud eſt quam ſlor & tanquam epitome Eccleſia?
ſaith D. Whitakers. What is a Councell, but the verie flower
& abridgement of the Church? And a little after, *The name of
Councils is large, their faith ſingular, authoritie great.* And the
former Ieſuite confeſſeth of Luther: *Lutherus magnopere com-
mendat & euehit laudibus Concilia.* Luther greatly commends
and with prayſes extols Councils. Though becauſe Luther
will not be conie-catched by them, the Ieſuite ſaith he doth
deprave them. The truth is, he doth liſt and examine them:
and good reaſon, when they haue bene in *Romane ſin-
gers.*

18 We do not indeed equall the firſt and beſt, to the foure
Euangelists, as you would ſeeme to make Saint Gregorie do,
but we hold their conelutions againſt thoſe heretickes, who
by the Scriptures were firſt learnedly confuted, & then iuſt-
ly condemned by them. And Saint Gregorie giueth the ſame
reaſon of his ſo high conceipt of them. Our indifferent and
religious eſtimation of them is deliuered in the publiſhed ar-
ticles of our profeſſed religion. We are further contented
to ſtand bound vnto them, as far as our aduerſaries praſtiſe
affoordeth vs example. We dare not, as is ſaid, hold that the
foure firſt Councils were as authentick as the foure Euan-
gelists, and that the Councell of Trent (one of the moſt par-
tiall that euer was) is to be receiued like the ancient, and ſo
make

Diſt. 15. cap.
Sicut artic. 21.

Art. 21.

Ratione. 4. make it as good as the Gospels, as *Campion* doth. Otherwise we shew & manifest our respect vnto them in the highest commendations we can. Yea maister Doctor *Whitakers* in the reuerence of them taxeth the sentence of *Gregorie Nazianzen*, as ouer hard and harsh against Councils. *Neque ego Conciliorum dignitatem verbis conabor extenuare: & Nazianzenū miror de Concilijs tam iniquē indicasse & acerbē scripsisse, quandoquidem nullius unquam Synodi felicem exitum vidisset.* Neither will I go about to extenuate the dignitie of Councils; and I wonder why *Nazianzen* did so vniustly iudge, and so bitterly write of Councils, that he had determined with himselfe, and utterly resolved euer to auoid the meetings of *Bishops*, for that he neuer saw an happy end of them. ¶

D. Whitakers

20 This might haue bene sufficient to them that saw these protestations so long in print before they wrote, to conceiue of vs, that we abandoned not the authoritie of ancient Councils, as our aduersaries in euery new booke lay vnto our charge. Yet *Bellarmino*, a meere stranger to vs and our countrie, a man sufficiently obliged and deuoted to the Church and her great maister of *Rome*, is more propitious to our credite then our owne countrimen (that we may find it true by experience, a mans greatest enemies are those of his own household:) for he ingenuously confesseth, that we accept a third part of those which himselfe and his receiue, and those the first sixe and vndoubted best. By that time I haue well examined the matter, it may haply approue that they receiue, not esteeme not, approue not, so many as we.

Bellar. de Concilio lib. 1. cap. 5. in fine.

Cap. 6.

21 For the rest, besides these 18 by the Cardinal named, some are generall, and yet reprobated. Therefore generall Councils may erre, else why are they reprobated? Some in part admitted, in part reiected, like two in bed, one take, the other forsaken; two at the mill, the one chosen, the other forlorne. One alone by it selfe is neither manifestly bld nor manifestly cashiered, like one alone in a bed, that can take no warmth. Hereby it euidently appeareth, y^e the Romanists admit some, exclude others: they yeeld their reasons, and hold them sufficient for their iustification. We offer our selues bound to the same

Luke 17. 34.

same law, we wil meate with the same measure. They are cursed if they haue diuers weights in their bag, one to buy with, Prou. 6. another to sell with; yet so they vse vs. We are contented to do as we are, or rather would be done vnto; and therein we wrong them not. Let this be sufficient for the indifferent reader, that we admit the Councils next after the Scriptures, as a most beautifull handmaid that lookes on the hands of her Mistris; but not as the Ladie, that hath power over the whole house; giuing not onely primacie of order, but supremacy of authoritie vnto the booke of God. We preserue that due respect that belongeth vnto the graue and gracious assemblies of learned men. Our aduersaries do no more, nay not so much. We offer, we intend, we will performe no lesse, and therefore in this we stand on equall termes with them: yea better termes then they. But I doubt our aduersaries will appeare to flinch from this they pretend. Except perhaps they produce new conuenticles in stead of old Councils, as the most of them do, euen to the very Trent, or vnder a thousand yeares, as *Schoppius* in the case of Pardons: *Ecclesiam Indulgentias approbasse, That the Church hath approoued and granted pardons, so many generall Councils do witnesse*, and begins with *Claramontanum*, a cleare name, but an obscure assembly, 1096, and so downe to a Lateran or two, and such like of small respect, God knowes.

Psal. 123. 2.

De Indulgentijs. c. 12.

22 The Fathers writings also we receiue, as excellent euidences of Gods truth. They are as *Dauids* Worthies: they haue bene valiant in fighting Gods battels: they are of the thirtie, but attaine not the first. Those *Campion* was sure were all his, euen as sure as *Gregorie* the thirteenth. But if *Campion* had not bene as sure *Gregories*, it had bene better for him by his head and quarters. These not onely *Campion* but all our Romanists claime, from the cedar in Lebanon, to the hyssope that groweth on the wall, from the first to the last, from the greatest to the smallest; from the best to the worst: from the steward of the house to the scullion in the kitchen, that is, from the first and primitive Fathers, to the most barbarous of the Schoolemen, as truly as all was the dinels to bestow vpon

Fathers.

vpon Christ. But what hath darknesse to do with light? why should error presume vpon the protection of truth? The Fathers were famous and excellent in their generations, their memory is blessed, their writings respected, their learning admired, their authoritie esteemed as much and more then themselves desired, or perhaps sometime more then the credit of humane testimony may admit. And yet these whom we loue so well, whom we reuerence so much, must be none of ours: the Romanists claime all, they will not allow vs one.

Cap. 5.

Sect. 4.

2. King. 18.

Infra Cap. 8.

22 The Apologie of the Romish and Rhemish Seminaries will needs haue them all, and onely theirs, and wil allow them to no body else. *All the soules of our Christian Fathers, all the Saints in heauen, all their actions, works, writings, liues and deaths professe for vs.* And not much before, when he had soundly scoft at vs, for auowing Gods meere word, faith of himselfe and fellowes: *We trust the learned Fathers of all ages, and therefore sweare all that take degree (according to the ordinance of the Councell of Trent) that they shall during their life in all their preaching, teaching, disputing, writing and otherwise, expound the holy Scriptures as neare as they can, secundum unanimum consensum Patrum,* according to the vniforme consent of Fathers. And yet more like a *Thraso* or *Signior Bragadochio*, If any thing be objected against vs, we say to it roundly, and thus such and such a Doctor expounds it, thus the Fathers interpret it. Thus *Rabshca* may speake to the people that sit on the wall, and perhaps some malcontents may belecue him and murmure. But *Hilchia* and *Shebna*, the learned will neuer belecue him. *Trie ere you trust, and beleue as you find,* are good rules. All is not Sun that shineth; the fairest shewes haue not euer the best prooffe. They haue well said, but they neuer yet did it, as shall afterward appeare.

23 But as for vs, we are so far from thinking any good of Fathers (or else Friars be liars,) that we reuile and mis-call the ancient Fathers: that we contemne Church, Councels, Fathers, and chiefe Pastors: that we vse vnreuerent and reuiling speeches against the Fathers: that we are descended of paricides and reuilers of

of ancient Fathers. What can be spoken more bitterly, more spitefully? what can be written more impudently, more shamelessly? what can be vttered more slanderously, more villanously? and all in *lie*, with *lie* and all: which I thinke he receiued from Doctor *Heskins*, who layeth this to the particular charge of Bishop *Inel*, that he did not onely abuse, but did Epist. to B. Inel
mocke and scorne the learned and holy Fathers, contemne their learned Commentaries with scoffes, reprehended their graue authoritie, played and dallied with them, &c. How often hath this damnable slander bene most fairly and evidently answered? How haue all our writers, not onely gainsaid it by word, but manifested the falshood of it by prooffe and practise in all their books, so full farced with the true allegations of the most ancient Fathers? Let the godly and learned Bishops Challenge B. Inel.
 (to trie by the Fathers of 600 yeares after Christ) confute you. Let his bookes extant, not onely in English, but also in Latine, so full of Fathers sentences, stop your mouthes. Yet one comes but yesterday, and saith, *Ad sunt ante oculos fideliss. Muri ciuit.*
Cathol. veritatis testes, veterum Patrum volumina, recentiorum sancti Fund. i.
Doctorem libri, aliquorum Conciliorum tomi, Synodi Tridentine decreta, ab his abunde licet discere quid doceant Catholici. Sed hi tam luculenti testes praterantur, non inspicuntur, non audiuntur, &c. There are before your eyes very faithful witnesses of the Catholique veritie, the volumes of the ancient Fathers, the books of moderne Doctors, the tomes of the ancient Councils, the decrees of the *Tidentine* Councell: of these may be abundantly learned what the Catholiques teach. But these so manifest witnesses are passed ouer, are not lookt on, not heard, &c. This sentence of a stranger is somewhat more milde, but equally false, as shal appeare. But obserue how the Councell, or rather conuenticle, or rather conspiracie of *Trent*, is ranged with Fathers and ancient Councils, which sufficiently maketh their malice, or at least partialitie against the truth, manifest.

24 Let Doctor *Rainolds* margines of his *Theses*, and other writings, and allegations in his readings, satisfie you. Let *Peter Martyr* and all the writers of our part, with their learned

works, full stuffed with Fathers, content you, or at least stay your rage. Let the professions and protestations of all our writers conuince and condemne you. For we say, that we reuerence the Fathers, as much and more then you: we rest in their authoritie as much and more then you: we giue them all their due commendations, as much and more then you: we haue them, we reade them, as well as you, perhaps better: we preserue them safe and sound in their first integritie, and so would leaue them to our posteritie, so do not you: we haue them, we vse them, we studie them, we alledge them, we beate and bombast you with them; yet are you so blind you cannot see it, so dull you cannot perceiue it, so senselesse you cannot feele it; or so obstinate and obdurate against truth, that you will not confesse it, like *Lacedemonian* boyes.

Plutarch.

Ratione 5.

25 How impudently doth *Campion* charge, that *Tobie Mathew*, and now the most reuerend and most worthy Archbishop of *Yorke*, with a speech, as if no man could reade the Fathers, and be of that opinion which he professed. This that eloquent and learned Doctor (in a publique and famous Latine Sermon in *Oxford*, yet to be scene, and I am sorie it is not published as it is worthy) doth vtterly disclaime and denie: yet for more abundant satisfaction, heare his obtestation and protestation, in his owne words: *Testor beatum illud & sempiternum numen Deum Patrem creatorem cœli & terræ; testor unigenitum Dei Filium Iesum Christum Seruatorem nostrum, scelerum & mendaciorum vindicem, Iudicem viuorum & mortuorum; testor Spiritum qui olim ferebatur super aquas, Spiritum Paracletum, Spiritum sanctum, Spiritum veritatis, prepotentem & immortalem Deum, trinum & unum, quantum mens mea respicere potest præteriti temporis spacium, inde vsque cogitando ac recordando repetens, nunquam hoc mihi, aut huiusmodi, vel scripto vel dicto, vel serio vel ioco, vel vigilianti, vel somnianti excidere.* I
 „ call to witnesse that blessed and eternall power, God the Fa-
 „ ther, Creator of heauen and earth: I call to witnesse the onely
 „ begotten Sonne of God *Iesus Christ* our Sauour, the auen-
 „ ger of wickednesse and lies, Iudge of quicke and dead: I call

to witnesse the Spirit that moued vpon the waters, the Spirit of comfort, the holy Spirit of diuine truth, prepotent and immortal God, a trinitie in vnitie, as far as my thoughts can recollect the time past, and from thence repeating, can meditate and remember, that neither this nor any such speech fell from me, either by writing or word, in earnest or iest, waking or dreaming. Whereby he then gaue abundant satisfaction to the present and most frequent auditors; and may stop the mouth of malice it selfe, were it not opened by a lying, and impudent, and maleuolent Iesuiticall spirit. Yet comes Doctor *Kellison*, who perhaps heard him (in all probabilities heard of him and of his protestation, after so many years) and brings it in againe, as if it were without question true, and granted without any contradiction. Whereof what better confutation can there be, then an opposition of their reputations and credits, so say as his Grace in that Sermon did, alluding to the plea betweene *Varrus* and *M. Aemilius Scaurus*: *Ille ait, ego nego, utri creditis?* He saith it, I denie it, whom will you credit? A malcontent, a fugitive, an enemy, a Papist, a traitor said it: a contented, constant friend, a Protestant, a learned and loyall subiect denies it, a Bishop, an Archbishop, yet resolutely renounceth it, and is ready to depose the contrary euen to this day. What would they do if he were dead, when they deale thus with him being alive, and able to answer the proudest Archbishop in *Europe* if he dare oppose him? as *Beza* liued to answer the slanders of his supposed death. If any vrge this farther, I will say no more but as one said merily, *Domine Audax*, you are too saucie: *Accipe stultum, & sede asse*, Take a stoole, sit downe and please your selfe.

26 His Grace had read the Fathers (as his owne hand in all his books, and ready turning of them sufficiently testifies,) his fit and frequent applying them in all his Sermons, can yet iustifie him; and as him, so all that professe any learning, especially in matter of controuersie. And thus much in dutie be said for my most reuerend Maister, whose reading, diligence in studie, frequent preaching, I know, and perhaps may pub-

lish, if I ouerliue him, when I cannot flatter him, though I would, as I will not now though I could.

Ioh. 1. 8.

Mat. 3. 11.

2. Cor. 2. 16.

27 We make no idols of the Fathers; we take them not to be Fathers of our faith, but followers of the truth; not deuoide of all error, yet great lights of Gods Church; faire, yet not without blemish; true, yet not without escapes; faithfull, yet not without fault; fruitfull, yet not without wants; profitable, yet not without some losse; safe, yet not without some danger. Excellēt are they and full of good matter, yet but excellēt men, not Gods, no nor Angels. As *Iohn Baptist* was not *ŷ Lambe of God that taketh away the sins of the world*, but pointeth at him with his finger, and sheweth him vnto the world, professing himselfe his inferiour, not worthy to stoope downe and vnloose the latchet of his shoe. So the Fathers they are not Gods, they point at God, their writings are not Canonickall Scripture, they direct vs to the Scripture, and acknowledge themselves vnworthy searchers of them, for *who is fit for these things?* Let this therefore be no more laid vnto our charge, that we contemne, despise, reiect the Fathers: for as much as we hold our selues, and that iustly, as farre interessed in them as you, keepe them safer then you, vse them better then you, yeeld them as much authoritie as you should giue them, as themselves do require, as pietie will suffer, which commandeth soueraigne submission to Gods Scepter, that is, his word, wherein is reuealed and taught all certaine truth concerning Gods seruice and our saluation.

Cap. 8.

Socrat. apud
August. de Ci-
uit. Dei.

28 And this we will not assume onely (as you do in most things) but prooue it also, which afterwards shall more euidently appeare; where what account your partie maketh of them, shall be, I hope, sufficiently prooued. This was thought reasonable to an heathen Philosopher, *Unumquemque Deum sic coli oportere quemadmodum ipse prescripsit*: God must be worshipped as himselfe prescribeth: the rules whereof must be receiued from God, not from man; from the writings of God, not from the writings of men. Thus are we contented to vse Fathers as an euidence approued in the third place.

29 Histories are the last which we can allow, or our ad-
 uersaries can aske, as a *Communis principium* common to vs
 both. In which we are priuiledged as they, and they as we.
 They are witnessers of former times and ages, and the occur-
 rents of them. We alledge and vrge them, and can iustifie
 our selues, and condemne our aduersaries by them. The more
 ancient they are, the more authoritie we giue them. The
 later are more partiall, and therefore of lesse credite. While
 the Church stood in her integritie, men were not so drawne
 vnto parts, as after they were. It could not be said then, some
 were Papists, and some were Imperials, (by which distincti-
 on many histories are by our aduersaries drawne into suspiti-
 on) but either before the Church medled with Emperors,
 but to send them humble Apologies; or the ciuill State with
 it, except to persecute it; or after the common-wealth was
 ioyned with the Church, the ciuill with the Ecclesiasticall,
 the Emperors with the Bishops; when there was such an har-
 monie of mindes, that each wrote the truth of other, and
 both of themselves, as neare as humane frailtie commonly
 doth: yet not so without exception, but that there may be
 found errors in Chronologie, and the distinction of times, in
 relation of matters receiued by report: on the credite of o-
 thers, with such like iust exceptions which our aduersaries
 will allow vnto themselves, and therefore cannot denie vn-
 to vs. *Howbeit this may serue for our iustification in this
 behalfe. We will admit all Campions Catalogue, which he
 onely nameth and challengeth as his owne (an easie claime,
 and as true as if we should set downe a catalogue of Popes
 names, and say they were all ours,) and will except against
 none of them, whom some of their partie hath not excep-
 ted against. We will alledge and auouch nothing for our
 selues and against them, but it shall be out of such histories
 or reports, as themselves admit for their owne, or that can-
 not (by our aduersaries conclusions) be said to be ours, or in
 the least master partiall for our sakes. We wil not name a Bol-
 set, nor a Prateolus, nor such like, as they do none other; that*

Histories.
 Plutarch.

Cyprian. c.
pist. 52.

is, we will not produce an enemy, no not any they account their aduersarie, to testifie of the hereticall doctrines, and damnable liues of their Popes, or his Cleargy, or the multitude that adored the beast. *Hoc de apostatarum fictis rumoribus nascitur. Neq; possunt laudare nos qui recedunt, aut expectare debemus, ut placeamus illis qui nobis displicentes & contra Ecclesia rebelles, sollicitandis de Ecclesia fratribus violentè insistant. Quare & de Cornelio, & de nobis, quæcunque iactantur, nec audias facile, nec credas frater charissime.* This springeth from the false rumor of Apostates: neither can they praise vs who depart from vs, neither can we hope to please them, who displeasing vs, and being rebels against the Church, do violently insist to intice brethren from the Church. Wherefore whatsoever is cast abroad, either of *Cornelius*, or of vs, deare brother, do not easily heare it, must lesse beleue it. This *S. Cyprian* requesteth on the behalfe of his friend & himselfe, & that of a friend: we will aske but the same rule for our selues, or against our most deadly and desperate enemies. For though *Melancthon*, *Pantaleon*, *Functius*, *Sleiden*, and the *Centurists*, yea and our Master *Foxe*, are all excellent historians: haue & deserue their due commendations with vs; yet we are content not to be loued the against our aduersaries, except they produce such monuments and records as may sufficiently strengthen their authority. Let vs haue the same measure, they shal find vs soone satisfied.

31 They deale not so with vs: but like lazy & foggy hounds, if one yelp before, he come bawling after, game or no game, it matters not; they follow by the care like curres. What by the sent, like good dogs. So if one of your partie, be he neuer so wicked, yea & knowne upon good reason to be, yea condemned by your selues for a lewd companion; yet if he, do but open before you all his lawles after, nor using any sagacity is required either in Iudges or witnesses, but drudge doggedly after, without care or conscience; as if all that is against any of vs were as true as the Gospell, whosoever writes it, whosoever speakes it. As it was said of a drunken sot, *Tam naribus quam oculis videt*; He sees as well with his nose, as with his eyes; so of these: They smell better with their eares, then with their

their nose. But this argues their grosse ignorance, or profane securitie, or carelesse profanenesse, or notorious partialitie.

32 If we speake of your Popes liues, do you thinke we will call D. Barnes, Maister Bale, or the Centurists to witnesse? By no meanes. But as diuers of our men have written compleat histories of former times, to whom vpon good cause, we giue deserued credit, and to whom your selues are beholden; so we receiue them as witnesses of truth; but we will admit nothing they say, as a disdain vnto your partie, except we smell the sent of verity from former and more vn suspected authors, or such pregnant testimonies or records, as are without exception.

33 Thus if you will admit histories as you are bound, we will concurre with you, & stand to them as farre and further then you will or dare do. As in the proper Chapter of histories shall by the grace of God most evidently appeare. This *Infra. c. 9.* in the meane time, I hope, will giue abundant satisfaction to euerie indifferent reader, that this false imputation where- with our aduersaries so impudently asperse vs still, (though our frequent protestations be against it,) that we refuse and renounce all *Antiquitie saue onely the Scriptures*, and of them we haue but the shadow, without the substance, the bodie without the soule; but as for Councils, Fathers, and Histories, we disclaime them, and cut them off at one stroke, is vtterly vnttrue. Thus doth Socolonius most impudently slander vs, when he saith. *Quamquam Lutherana & Augustana secta, Ebionis, Arii, Macedonij, Apolinaris heresin non sit sequuta, ea tamen habet doctrine principia, ea fundamenta, quibus stantibus non modo Arii, & Macedonij heresin renasci & germinare necesse sit, sed omnes alias quacunque aliquando orbem vexarunt Christianum: qualia sunt, nihil recipiendum esse preter ea que clarè & expresse in sacris reperiuntur Scripturis: Priuatum sensum cuiusque in Scriptura interpretatione sequendum esse: veterum Conciliorum atque Synodorum parvam vel nullam habendam rationem. S. Patres nullo precipuè S. Sancti dono illustratos fuisse; libertatem de fide decernendi penes omnes equalem permanere: Magistratus spirituales in fide atque moribus nullam coercendi vim ha-*

bere: omnes passim sacerdotes, Doctores, Pastores esse; aliaq; eius ge-
 neris. Though the *Lutheran* and *Augustane* sect, follow not
 the heresie of *Ebion*, *Arius*, *Macedonius*, *Apolinaris*; yet hath
 it the same principles and grounds of doctrine, which stan-
 ding, it is not onely necessarie that the heresie of *Arius* and
Macedonius should blossome and reuiue, but all others what-
 soeuer in times past haue vexed the Christian world: of which
 sort are these, Nothing is to be receiued, saue what is cleare-
 ly and expressely found in the holy Scripture. The private sence
 of each part of Scripture is to be followed in the interpreta-
 tion thereof. Little or no account is to be had of the ancient
 Councels or Synods. The holy Fathers were inspired by no
 speciall gift of the holy Ghost. The libertie or priuiledge of
 discerning faith is vnto all alike. The spirituall Magistrates
 to haue no power of coercion in faith or manners. In each
 place all are as Priests, Doctors, Pastors, or of the like kind.

34 Euerie word of this is a most false ly; we denie it euery
 word, and protest against it; and all this booke, and manie
 before, shall and haue conuincd them to be most iniurious
 imputations, answered many hundred times before this was
 written. But that this may be seene the better not to be mine
 offer, take that which was offered in the triall of one of the
 greatest and grossest points of the Romish Idolatrie, and in-
 terpretation of that place which they chiefly vrge, before
 D. Kellisen wrote, or many others, who yet continue vnto true
 slanders against the professors of the reformed religion. *Nul-*
lam in hoc iudicio antiquitatem refugio, nullum Concilium, nullum
Patrem, nullum omnino sincere vetustatis monumentum repudio. I
 flie or shunne in this triall no *Antiquitie*, I reiect no Councel,
 nor Father, no not any monument at all of sincere *Antiqui-*
tie. This we all professe as one man. Enter the lists of your
 owne practicall conditions, with any of those weapons; we
 giue you the challenge & will dare you at your owne dung-
 hill; the very gates of *Rome*, the Castle Saint *Angelo*:
 your *Lateran* and *Saint Peters* Church: your very *Acheldama*
 and field of blood, that was bought with the thirty peeces
 of siluer for which Christ was sold, and is now at *Rome*, or
 pre-

D. Whitakers
 in Campi.
 Rat. 2.

pretended to be: I maruell by what miracle. And therefore deceiue no more your nouices with this brag: I will proue you refuse, contemne, yea condemne all those wittneses your selues, or else my selfe will yeeld vnto your *Inquisition*, which is worse then Purgatorie, perhaps as hurtfull as hell, yet honoured with Saints, to your euermlasting shame, and Gods euermlasting glorie.

CHAP. VI.

Whether Protestants or Papists (as the Christian world is now denided or stiled) do admit or reiect the first and chiefest Antiquitie, which is the Scriptures.



He ancient Philosophers differed men from beasts, and therefore preferred men before beasts, because they haue the vse of reason.

Saint *Augustine* (if the booke be his) almost equalleth men with Angels, because they haue reason as well as they; the principall

In Soliloquijs cap. 7. & 8.

employment whereof is in action, to distinguish betweene good and euill, in opinions betweene truth and error. To do an action without reason, is to do it like a beast, which may do good or euill by chance or nature, or by the ouer-ruling power of Gods prouidence, who disposeth all creatures in his seruice for his own glorie. This *Tullie* calls *officium medium*, *quod cur factum sit ratio probabilis reddi potest*, *Offic. l. 1.* that for which a probable reason may be giuen. To belecue any thing without reason, is to belecue more like a beast then a man, who is bound to belecue nothing without reason. And therefore though many things to be beleueed, exceed all discourse and reach of reason, yet do we belecue nothing that concerneth the greatest mysteries of our religion, and by it of our saluation, but we haue good reason to belecue it. *Quae Epiphaz. cun- que dicit diuina Scriptura, ea credere oportet quod sunt, quo- rel. 70. modo vero sunt, ipsi soli cognitum est: Whatsoeuer the diuine writ affirmeth, ought to be beleueed that they are so; but by what*

Esai. 7. 14.

Matth. 1. 21.

Acts.

1. Pet. 3. 15.

Iunilius de
partibus diui-
nz legis. l. 2.
c. vi. 30.

what meanes they are so, it is knowne to God onely. That a Virgin did beare a sonne: that the God of glorie was crucified: that so many wondrous works were done, and miracles wrought by our Sauour *Christ*, and his Prophets, and Apostles, are all aboute and beyond reason; yet haue we great reason to belecue them, because they are registred in the volume of Gods written booke, the authoritie whereof is a Christians sufficient reason for all opinions and assurances of faith. For which cause Saint *Peter* willeth euery man to be ready to giue a reason of the hope that is in him; not that the articles of the faith be made subiect to reason, but that all the world may see that we haue reason to belecue as we do. *Fides nostra super ratione quidē est, non tamen temerariē & irrationabiliter adsumitur. Ea enim quæ ratio edocet, fides intelligit; & ubi ratio defecerit, fides percurrit: non enim ubicunque audita credimus, sed ea quæ ratio non improbat: verū quod consequi ad plenum non potest, fidei prudentia confitemur.* Our faith indeed is aboute reason, yet is not held rashly or against reason. For what reason teacheth, faith conceiues; and where reason failes, faith goes on: for we belecue them not howsoeuer we may heare say, but as they are not contradicted by reason: but what cannot be searched to the full, we acknowledge with a faithfull prudence.

2 When *Plato*, surnamed *Diuine*, (because of all Philosophers he drew nearest by drift of reason to the contemplation of the Godhead and diuine nature) had read the first Chapter of *Genesis*, because it sauored and fauoured his owne opinion of the creation of the world, against *Aristotles* opinion of the *non-creation* thereof, who deemed that *mundus* was *aternus*, the world was eternall; said more like a reasonable Philosopher as he was, then a conscionable *Diuine* which he was not; That *Moses* wrote the truth, but he wanted reason to proue it. Christians that belecue it, haue reason so to do, because *Moses* in the Law, the Prophetes in their times, our Sauour in the Gospell, haue affirmed it. Thus we do not rest the truth of God vpon mans reason: *Nos vniuscuiusque questionis inuentionem non ex proprijs rationibus dicere possumus, sed ex*
Scriptu-

Epiphan. hær-
rel. 65.

Scripturarum consequentia: We cannot demonstrate the inuen-
tion of euery question from our owne reasons, but by the
consequence of the Scriptures. Therefore when any thing
in Scripture is aboue and beyond reason, we imitate *Pysba-*
goras schollers, whose Maisters *ipse dixit* was to them a suffi-
cient reason. So say we that are Christians, in matters of faith
& religion, this is our reason, *God hath spoken it in the Scrip-*
tures. And none but this may secure a conscience of the
truth of God, as the best, or indeed the only evidence there-
of. Of which holy booke, men may more iustly say that which
Seneca said of *Sextius* booke, which he affected and admired,
Vniuersum, vniuersum, liber est, supra hominem est: Gods booke is a liuing
booke, a booke of life, flourishing, a booke indeed most free
from error, aboue the deuice of man to inuent it, aboue the
reach of man to vnderstand it, aboue the reason of man to
comprehend it. It hath astonished the most prophane, it hath
conuincd the most peruerse, it hath taught the most lear-
ned, it hath instructed the most ignorant, it hath made a se-
cret sound in silence, it hath giuen light in darknesse and in
the shadow of death; although the Gospel was to the *Jewes*
a stumbling blocke, to the *Grecians* foolishnesse, yet to as
many of them as should be faued, it was (and remaineth e-
uer) the power of God and wisdom of God. And there-
fore what *Saint Peter* wrote of the old Testament, may much
more be spoken of the whole, both old and new, We haue
a sure word of the Prophets and Apostles, to which we
shall do well to giue heed, as vnto a light that shineth in a
darke place, vntill the day dawne, and the day-starre arise in
our hearts. This word being agreed vpon on all hands, to be
the certaine word of God, doubted of by neither part; we a-
uouch and protest to be the onely true and perfectest rule of
truth, as before is sufficiently proued. Yet because the Reader
shall find this opposed by the aduersary in this Chapter, I wil
strengthen it with more reasons, that observing the reue-
rence which is due, and we beare vnto the Scriptures, our
aduersaries contempt and discountenance of them may the
better appeare.

3 It was the credit of *Moses*, and of the Law he brought vnto the people (not that he had receiued it from *Ioseph*, or *Iacob*, or *Isaac*, or *Abraham*, or *Noah*, or from *Melchizedech*, or *Adam* himselfe by tradition, but (as the heathen said, *à loue principium*) that it was written with the finger of God, that he made the Tabernacle and Altar, not like *Iacobs* at *Bethel*, or *Abrahams* in mount *Moriab*, but according to the patterne which God shewed him in the mount *Horeb*: who did all things as the Lord commanded him, which is exceeding often repeated. The Prophets afterwards held themselves to that rule, and neuer stretched beyond this reth, with *Dicit Dominus*, or *Domini locutum est*, or *ad legem & testimonium*. Thus saith the Lord, the mouth of the Lord hath spoken it: to the law and to the testimonie; they that speake not according to this word, they shall neuer haue the mornings light. These are the bounds God hath set at the foote of the hill; all must come neare, that they may heare, but not go ouer the railes lest they die, and be thrust through with a dart. All must come to the Scriptures, that they may heare and learne; no man may beyond them search into Gods secrets, lest he be oppressed with his glorie. And therefore howe soeuer a man may write with good reason *De Ecclesiastica Hierarchia*, of the gouernment of the Church, I know not how he should write *de Cœlesti*, of the gouernment of heauen. The heauen of heauens is the Lords, the earth hath he giuen to the children of men. Therefore we must giue vnto men (as vnto *Cesar*) that belongeth to them, to God that belongeth to him. Saint *Paul* heard words in heauen that were not to be vttered out of heauen; so hath God revealed whatsoever is for the wel being and well doing of the Church militant vpon the earth, but not what the Angels and Saints do or shall do in heauen farther then praise the Lord. Saint *Hilarie* teacheth a better lesson then to meddle with the secrets of heauen, when he saith, *Bene habet ut ijs tantum que scripta sunt contentus sis*: It is well with thee if thou canst be content with that is written. And Saint *Ambrose* as well: *Ego, quid facere potuerit Deus, nunc pratermitto; id quod fecerit, quod aperit Scriptu-*

Exod. 10.
Exod. 12.20.

Zachar. 1.
Esaï.
Esaï.

Exod. 19.24.
Heb. 12.20.

Dionys. de
cœl. Hierarc.
Psal.

Hil. de Trinit.
l. 3.

Amb. Hexam.
l. 3. c. 3.

Scripturarū autoritate non didici, prater eo. I know ouerslip what
God might haue done; what he hath done, that manifestly
I haue not learned by the authoritie of Scriptures, let passe.

4 It is vaine curiositie to enquire what we should do
there, it is worke enough to studie how we may come thi-
ther; and therefore though Saint *Jerome* (as before is noted)
saith, *fugiendum ad montes*, we must flie to the mountaines, yet
he restraineth with limits, *Ad montes Scripturarū*, to the
mountaines of the Scriptures; and lest we should therein be
deceiued, and take false Scriptures for true, he yet giueth a
stricter limitation, *ibi inuenient montes Moyses, Iesu Naze, mo-
tes Prophetas, montes noui Testamenti Apostolos et Euangelistas.*
There they shall find the mountaines *Moyses, Iesu*, the moun-
taines the Prophets, the mountaines of the new Testa-
ment, the Apostles and Euangelists. And when one is come
vnto these mountaines, and is exercised in the reading of
such mountaines, if he cannot finde such a one as may teach
him, (*for the harvest is great, but the labourers are few*) yet shall
his endeour be approued, because he fled into the moun-
taines; and the sloth of his Maisters shall be reprobued & con-
demned. The good Kings did like the good Prophets; when
Religion was neglected or decayed, they restored in by this
rule onely. *Iehosaphat* sent Priests and Levites, *habentes librum
legis Domini*, hauing the booke of the Law of God. *Heze-
kias* did that which was right and true before the Lord, *iuxta
legem*, according to the Law. *Iafad* made a couenant with
God, tooke an oath of his subiects, that they should do that
which was written, *in volumine illa quod legerat*, in that volume
which was read; that was the booke of the Law, that was
found by *Hilchias* in the wall. The deformed Church was
thus beautified, the decayed Church thus reedified, the cor-
ruptions of the Elders were restored, reformed.

5 Christ our Saviour by the Scriptures confounded the
diuell, and vsed no other weapon against him that brought
the Scriptures, and was as well skild in them, as the greatest
hereticks that ouer wrote. Yet as *Hierome* saith, *Falsas et Scrip-
turis Diaboli sagittas, veris Scripturarum frangit clypeis*; Christ

In Naum.
Cap. 3. 8.

Mat. 9. 37.

1 Kings
2 King. 18. 3.

1 King. 23.

Tho. Aquin.
Ca. taur. in

Mat. 4.

brake

brake the false arrowes of the diuell drawn out of the Scriptures, with the true bucklers of the Scriptures. So say we, If Christ be our Capitaine, let vs follow him, in his manner of fight against the greatest enemy that euer opposed his kingdom. You are pressed with Scriptures, answer with Scriptures. If you assaile vs by Scripture, we will aske no other defence, but that two edged sword of the Spirit, which is the word of God, either to protect our selues, or confute our aduersaries. Out of the Scriptures Christ taught his Apostles, confirmed the multitude, confuted the Scribes, blanked the Sadduces, and confounded the diuels. What is written in your Law? What readeest thou? Know you not what is written? What saith your Law? Is it not written in your Law? Therefore you erre, because you know not the Scriptures. Christs preaching, his practise, his words, his workes, his life, his death, hath confirmed the written word to be the rule of truth. His Apostles following him as their master, in their Sermons, in their conferences, in their Councels, in their writings, silenced their aduersaries, instructed their disciples, comforted the Churches, confronted the Iewes, converted the Gentiles, onely by the power and euidence of the Scriptures, as by the Acts of the Apostles, and the old Ecclesiasticall histories, it is cleare and manifest.

6 From the Apostles to descend vnto after times, in the chiefe prime of the Church, though *Lactantius*, *Tertullian*, *Arnobius*, and *Augustine*, when they wrote against the Gentiles, dealt most by reason, by the workes of God, and their owne writers, as *Varro* and others, yet they vsed also the collation of Scriptures, of the old and new Testament, as the strongest arguments to conuince truth against them. But when *Irenaeus*, *Epiphanius*, *Augustine* wrote bookes, or rather volumes against the Iewes and heretickes, did they confute them by the authoritie of the Church? or Councels, or Fathers, or Traditions not written? or by anythings else but onely by the Scriptures?

7 I cannot finde, and I am perswaded it can neuer be directly proued, that any of the ancient Catholique and appro-
ued

ued Councils, euer vsurped these words of the Apostles, *Vt detur Spiritus S. & nobis*. It seemeth good to the holy Ghost & to vs, (though *Bellarmin* be of opinion they may:) but euer submitted themselves vnto the Scriptures in all their determinations and conclusions. Yee the *Rhemists* would faine finde one, by the testimonie of Saint *Cyprian* in an African Councell; wherein the Bishop seemes (as they take it) to vse the same words. For neither are the words the same with those in the Apostles Councell, neither do the words depend vpon their owne sence, but on antecedent proofes; neither seemeth it to haue bin a Councell of Bishops solemnly assembled, but rather counsell communicated one to another. The Apostles words are, *It seemeth good to the holy Ghost and to vs*. But in Saint *Cyprian*, *It hath pleased vs by the suggestion of the holy Ghost*. The Apostles had not onely the holy Ghost breathed vnto them by our Saviour, but receiued him in the visible signe of clouen tongues. And therefore they knew the mind of the holy Ghost by immediate suggestion, and might well say, *It seemeth good to the holy Ghost and to vs*. But these African Fathers, after they had alledged many Scriptures, and vrged many reasons out of them, by this immediate suggestion of the holy Ghost within those Scriptures, and by those reasons before given, do conclude: For these are the certaine suggestions of the holy Ghost. Which may be further probably conceiued by the very position of the words. The Apostles put the holy Ghost first, themselves after, to signifie they had the immediate suggestion; the other put themselves in order before this suggestion, the holy Ghost after, to note they had the mind of the holy Ghost in his reuealed word, & neither by visions or sights: wherby they were more perswaded of the mind of the holy Ghost. So the words haue not dependance of the Fathers themselves, but on those allegations and reasons before suggested and produced. And finally, this seemeth not to be an assembled Councell, but a conference, either by letters, or communicating one with another, and sending for subscription or consent; which appeareth by the beginning of the Epistle, where they mention
not

Act. 15. 28.

Rhem. Test.

in Act. 15.

Cyprian. E-

pist. 54. nu. 5.

vel. in vet. ed.

lib. 4. epist. 2.

not a Synod or Councell, but rather *participatio inuicem consilio*, hauing conference or taking counsell one with another: which may as wel be in absence as in presence, as well at sundry times as at once, as well by some, and some often, as by an assembly altogether. For there is as much difference betweene *Concilium*, that is, a Synod or assembly, and *consilium* which is an aduice, as there is betweene *decipere* and *desipere*, that is, to play the knaue, or the foole; or with nearer resemblance if it may be, a Maister *incipiens* and *insipiens*, the first may begin well, the other may begin, continue, and end an Assc.

8 I maruell the *Rhemists* were so ill aduised to alledge this to proue it a rule, that all Councils may vse the Apostles phrase, seeing they haue none but this, that I can find by mine owne search, or enquiry of others as yet, and this farre vnlike that: neither is this a Councell in their owne account; and if one, yet a priuate one, that can giue no rule nor good example to generall Councils, by their owne learning; yea and that one so priuate, yet presuming to set their names before *Cornelius* the great Patriarch and Pope of Rome, being themselves but meane Bishops, and to call him Brother, that *in stylo nouo*, in the new style is the Papists *Pater Patrum*, the Father of Fathers: and so to preuent those heretical doctrines that afterwards inuaded that Sea, when they concluded, before the Pope heard of it, (what a sacriledge is this in the Romane Synagogue?) and to teach that all must receiue the cup of the Lord: which ancient custome is now abolished by good *Cornelius* his wicked successors. Certainly if the *Rhemists* had a better or another, they would neuer haue brought forth this.

9 But let this passe, both it (if it were a Councell) and all other ancient and approued Councils, strengthened and concluded their positions, their determinations, not *authoritate sua*, by their owne authoritie, neither presumed of the immediate suggestion of the holy Ghost, but by the authoritie of the Scriptures, whereby *Arius*, *Macedonius*, *Nestorius* and *Eutyches* were learnedly confuted, and iustly condemned in
the

the foure first generall Councils.

110. There is a memorable and remarkable storie to this purpose, in that most famous and first generall Councell of Nice, whereof *Constantine the Great* (a graue and Bishop-like Emperour) like an Angell of heauen (as *Eusebius* reporteth) was the chiefe. When he saw controuersies rather multiplied, then made fewer, rather kindled, then quenched, made this exhortation vnto all the Bishops assembled: *Euangelici & Apostolici, nec non antiquorum Prophetarum oracula, plane nos instrunt sensu numinis. Proinde hostis deposita discordia sumamus ex dictis diuini Spiritus explicationes questionum.* The Euangelicall and Apostolicall bookes, together with the oracles of the ancient Prophets, do plainly (and we may well say fully) instruct vs in the knowledge of the Deitie; and therefore laying aside all hostile contentions, let vs take from the sayings of the holy Ghost, the explications of our questions. Which the reuerend Bishops did so respect and obserue, that when they had resolved against Priests mariages, or retaining their wiues, one *Paphnutius homo Dei*, a man of God, commended for chastitie, a Confessor that had one eye boared out for the testimonie of Christs truth, was haught in the ham, and was condemned to the mines, withstood the whole Councell with one sentence of Scripture (*honorabile coniugium inter omnes*, mariage is honorable amongst all men) and to this one man, that with one eye saw more then the whole Councell, bringing but one place of Scripture, they all yeelded, and gaue due reuerence to the written word of God, as vnto the surest author and stay of truth. Here was not truth preiudiced with number of voices, nor the Scriptures over-ruled by the pretended authoritie of the Church, nor the Popes pleasure attended, what it might please his Holinesse to conclude.

111. Euer in old time, and in the first and best Councils, the bookes of the Gospels were laid in the midst before the Fathers & Bishops, as in the Councell of Chalcedon; so was it in the Councell of Constantinople. So in the Councell held by *Theodorus* Archbishop of Canterbury, wherof mention is made

In Concil.
Chalced. Act.
1. p. 740.
Act. 2. p. 288.
& 5. pag. 308.
Tom. 2. in
edit. P. Crab.

Nota in Cō. Hist. Angl. l. 4. cap. 17. So they did, saith *Binius* in his notes
 1. Nic. p. 314. vpon the first Councell of Nice. And so they did in the first E-
 In Annot. phesin Councell, saith the same *Binius*. And *Baronius*, *In medio*
 Tom. 1. p. 918 *Patrum confessu sedem cum Euangelio collocarunt, cuius intuitu*
 Tom. 5. ad omnes admonerentur, *Christum omnium inspectorem & Iudicem*
 annum 431. adesse, *synodiq; praesidem agere*. In the midst of the Fathers they
 num. 50. placed a deske with the Gospell, by beholding whereof they
 Binius Tom. might all be admonished that Christ was the ouerseer of all,
 1. p. 918 vide and a present Iudge and President of their Synod. That which
 Baro. in annal. the Chalcedon Councell did in practise, was not to the shew
 ad annum of the eye, or for some solcmane ceremonie; but they obser-
 325. nu. 60. ued it indeed, and made their conclusions and resolutions ac-
 cordingly, *Sicut olim Prophete vaticinati sunt, & ipse Christus*
nos instruxit. As the Prophets foretimes foretold vs, as Christ
 himself hath taught vs. *Et Concilium Syrmiese: Sicut Scriptura*
 „ *sancta dicunt*: As the Scriptures of God deliuer and teach, *Se-*
 „ *cundum Propheticas Euangelicasq; voces*, According to the voice
 „ of the Propheticall and Euangelicall writings; nothing in the
 Ecclesiasticall faith but the Scriptures. Whosoever pretendeth
 it, the rule is good, & without exception. Yea the very Creeds
 that follow that of the Apostles, haue this for their authority,
 euen concerning the common grounds of Christianity, accor-
 ding to the Scriptures.

12 Which wrested out the confession from *Panormitan* the
 great Canonist (I am sure no Protestant Israelite, but rather
Panormitan a *Goliath* among the Romish Philistines) to say, *Plus creden-*
dum est uni priuato fideli quam toti Concilio & Papa, si meliorem
 „ *habeat auctoritatem & rationem*. A man may better beleue
 „ one priuate Christian, then a Pope with a whole Councell, if
 „ he alledge better authoritie and reason. This we aske of our
 aduersaries, but they will not yeeld it. This we haue taken
 from the practise of all ages, and persons in the Scripture and
 since, and this we will by the grace of God hold, against the
 Synagogue of Rome, and citie of Satan. And good cause why.
 Psal. 19. 7. 8. For it conuerteth soules, giueth wisdom to the simple, light
 „ to the blind, reioyceth the heart, endureth for euer, is righte-
 „ ous altogether. More precious then gold, sweeter then the ho-

nie and the honic combe. This neither deceiueth, nor can be
 deceiued. It is not giuen by any priuate motion; we are sure ^{2. Pet. 1. 20.}
 that those holy men wrote as they were inspired of the holy
 Ghost. These were written for our learning, that through pa- ^{Rom. 15. 4.}
 tience and comfort of the Scriptures we might haue hope.
 These were inspired from God, and are able to make the man ^{2. Tim. 3. 16.}
 of God perfect and absolute vnto euery good worke. These ^{Ioh. 20. 31.}
 were written that we might belecue, and beleeuing haue e-
 ternall life. Without which we cannot beleue. For faith com- ^{Rom. 10. 17.}
 meth by hearing, and hearing by the word of God prea-
 ched.

¶ 13 Seeing therefore holy Kings and Prophets, our Sauour
 Christ and his Apostles, Councels and Fathers in the time of
 the Law, and in the dayes of the Gospell, against Iewes and
 Gentiles, errors and heresies, men and diuels, haue ysed the
 Scriptures, as all-sufficient, for defence of truth, reproofe of sin,
 exhortation to vertue, for saving of soules, and glorifying
 God, who is blessed for euer: why should this so soueraigne
 a medicine, so direct a rule, so cleare a light, so pure a foun-
 taine, so glorious and fixed a load-star, so certaine a guide, that
unum necessarium, be reiected, contemned, nay vilified, with ^{Luke 10. 42.}
 opprobrious, sacrilegious and blasphemous words, writings,
 deeds? If we of our Church do this, eiekt vs, excommunicate
 vs, pronounce with sound of trumpet against vs *Anathema*
maranatha, confiscate our goods, seise on our lands, burne our
 bodies, set on vs the markes of reprobates, while we liue,
 and lay on vs the punishment thereof when we are dead.
 But if the Romaine pretended Catholicks, do all this, yea and
 much more, to the discountenancing, disgracing, and tram-
 pling vnder foote of the Testament sealed with Christs
 blood, this precious word of life, that is able to saue our
 soules; good readers at least suspect them, and suspend your
 iudgement, vntill you haue made farther search into this eui-
 dence. And the Lord Iesus open your eyes, that ye may see
 your manifold errors, and eschue them, and soften your fro-
 zen hearts, that ye may discern the truth of God, and
 obey it.

Math. 13. 44.
45.

Heb. 13. 4.

14 Howbeit attend a little, and heare what estimation is made of this precious pearle and treasure (for which a wise man would sell all that he hath to buy it,) by the professors and teachers, yea hearers and followers, of the Romane religion. And then determine with your selues, and iudge accordingly betweene vs and them. In which case shall I tell you what I haue heard with mine eares? I confesse, not of Maisters, but of Scholers, but such as in all probability spake as they had learned. I alledged to one, for the generall vse of mariage, among men of all callings, that of the Apostle Saint Paul, *Mariage is honourable among all men*. He answered, Did you neuer reade that S. Paul spake like a foole? so (quoth he) did he then. I heard a Recusant Gentlewoman (who had afterwards a child by a Recusant Gentleman, he married, she single) that cald the word of God the word of a dog, the Scriptures scraptures, the Bible a bable, and the *Psalmes the shames of David*. Which out of question came from a greater wit, and as little grace. If you say, this is but a poore argument to prooue the generall estimation or contempt of the Scriptures, of all Catholickes Romaine, by such particulars, know that I crie but quittance with *Bellarmino*, who telleth a tale of an English woman, that hearing the five and twentieth of Ecclesiasticus read in the Church, in the vulgar tongue, flang out of doores and said, (in his words are) *Hoc cine est verbum Dei? immo est verbum diaboli*. Is this the word of God? it is the word of the diuell. Thus vpon the credit of an English Gentleman that told it, and a curst queane that spake it, he would proue it inconuenient, if not vnlawfull, to reade the Scriptures in a knowne language, that might be vnderstood of the people. Let these testimonies beare the credit they deserue, and prooue eithers intention as they may, I will vrge them no farther, but *iam sumus ergo pares*. You haue as good as you bring; and God knoweth I report the truth.

In Apol. ad
Clau. de Sa-
nit.

15 Haue the learned Sorbonists and other Diuines of *Babylon* (that accursed citie) any better opinion of the Scriptures of God? In which case shall I ask *Beza*? he will tell you

that a Sorbonist said, *Melius habituram Ecclesiam Dei, si Paulus nullam Epistolam scripsisset*, It had bene better with the Church of God, if Saint Paul had written neuer an Epistle. Shall I aske Sibrandrus Lubbertus? he will report of another that said, that were it not for the authoritie of the Pope, he would giue no more credit to the Scriptures then to *Aesops* fables. These are fearfull blasphemies. Or shall I tell you what Gregorie Valentia said of one that vrged him with Scripture? *Nugator vrget contra me* *το εν τω*, this trifler vrgeth against me that same word; I cannot deny, but that he and other Lutherans haue for themselues the letter, but we neither care for the letter nor literall sence, but we require the Catholique vnderstanding. And this you must vnderstand to be the Popes interpretation, from whose determination it is vnlawfull to dissent. And againe to a certaine Lutheran: *Si vis esse egregius Catholicus, ne occuperis esse Biblicus*: If thou wilt be a noble Catholique, neuer desire to be a Bibler. For the Decrees of the Church be sufficient for a good Catholique vnto saluation: these may you trust, so may you not the Scriptures. The Church hath the Vicar of Christ for her head, which is the Bishop of Rome, whose faith cannot faile, who hath all laws in the closet of his breast, and cannot erre. What of *Hosius*? *Non ipsum verbum nec verborum sensus, sed Ecclesie Romana mens tibi contemplanda est*: Neither the word it selfe, nor the sence of the words, but the mind of the Church of Rome must thou thinke vpon. We must take all Scripture and vnderstand it in that sence which the Bishop of Rome deliuereth it, who is Christs vicar; and whereas he is head of the Church, the pillar and foundation of truth, he cannot erre. And againe: What need we reade the Bible, when we haue the whole some commandements of the Church, which vnto Catholiques is in stead of the Bible? There were Christians before the Bible was written; the dead letter can saue no man: let vs heare the Church, and we shall be safe; for that is the liuing tree, and the very Law of God, which neither erreth nor deceiueth. Or that of *Turrian*: *Non Pauli verba*, Not Pauls words, but the Churches interpretation is to be hol-

De Princip.
Christia. dog.
L. 1. c. 5.

Hassenmull.
c. 9.

Idem c. 6.

Idem c. 9.

Idem c. 6.

- den, for she is the liuely interpreter of *Pauls* words; the
 Idem. 9. words of *Paul* are but a dead letter. Or another: The Bible
 will sooner make an hereticall *Lutheran* then a *Romane* Ca-
 Idem. cap. 6. tholike. Or another: That the Pope and their General, are set
 Decalogus & about all law, and are our ten commandments and Law. Or
 lex nostra. another: *Quid mihi proferat sacram Scripturam, quam quilibet*
 Idem. cap. 9. *hereticus profecitat*? What bringst thou me the holy Scrip-
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 trouersies, and we must stand to them, and not to that, if euer
 we will haue an end of controuersies. Or the Iesuities of *Co-*
 Idem 16. *len*, that call the Scriptures *Sermonem abbreviatum*, a curtall
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 certaine and sure, but it is a leaden instrument, which both
 Catholickes and hereticke may apply to their purpose both
 Idem c. 6. alike. Or as *Fabricius* the Iesuite: *Heretici semper heretica in*
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 Idem 16. Or as father *Iulius*: As the Prophets might safely trust the
 words of the Lord, so may euery Catholicke safely trust the
 Decrees of the Church: for in them he doth heare the Bishop
 of *Rome* speake, to whom by name and singularly the holy
 Ghost was giuen, and who is placed about all casualtie of
 error.

16 These barbarous and monstrous speeches against the
 blessed word of life, and fountaine of liuing waters, I could
 not beleue, they are so blasphemous, neither would, because
 I haue receiued them from domesticall testimony, they are
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 them. Yet can I not but trust them, and expose them to the
 be-

beleefe of others, because they containe the very substance of the doctrine holden in the Popish Church. And though these words may passe away, or be denied, or qualified, or otherwise construed, yet *littera scripta manet*, that which is in their bookes, they shall not deny, they cannot excuse, they wil not refuse for brats of their owne begetting, and botches of their owne breeding, in the vniuersall corruption of their vaine and wicked imaginations. You shall heare no base nor beggerly authors, but the chiefe writers of the Romish Synagogue, the great Cardinals and Pentioners of that Court.

17 *Ecchius* calls the Scriptures, *Theologiam atramentariam*, an inke Diuinitie: *Pighius*, *Nasum cereum*, a nose of waxe: *Melchior Canus*, *Indicem mortuum*, a dead Iudge. Another, *Euangelium nigrum*, a blacke Gospel; *Pennas anserinas*, goose quills. *Regulam Lesbiam & plumbeam*, A Lesbian and leaden rule; a dead and dumbe letter, a killing letter, the matter of strife. *Sphinges* riddles, *Sybillas leues*, *Protagoras* principles. A doubtful, obscure, various, changeable, insufficient shop of heretiks. *Dead ink. *Lodou. Can. Latar. in orat. hab. in Conc. Trident. *Episc. Pictorienfis. *Brist. mot. 48 Cusan. ad Bohem. epist. 2.

* *Scriptura est res inanimis*, The Scripture is a thing without soule, as other politique lawes. *The weake and false castle of holy Scriptures. These are but phrases, or single words, or ejaculations. Heare their graue sentences: *Hac est sanè omnium intelligentium sententia*: This is the opinion of all that vnderstand soundly, who do place the authoritie and vnderstanding of Scriptures in the approbation of the Church, and not on the contrary, who place the foundation of the Church in the authoritie of Scriptures. And afterward, *Dico nulla esse Christi precepta, nisi que per Ecclesiam pro talibus accepta sunt*: I say there are no commandements of Christ, which are not receiued for such by the Church. Another, *Apostoli quidam conscripserunt, non ut scripta illa praeessent fidei, & religioni nostrae, sed potius ut subessent*: The Apostles haue written certaine things, not that they should be ouer our faith, but rather be vnder it. Is not this good reason? And *Ecchius* againe: *Scriptura non est authentica sine Ecclesiae autoritate*. It is euident that the Church is more ancient then the Scriptures, and

Piggh. Hierar. l. 1. c. 20.

Porcinum os quocunque cibo ieiunia sedat.

- Idem c. 9. den, for she is the lively interpreter of *Pauls* words; the words of *Paul* are but a dead letter. Or another: The Bible will sooner make an hereticall *Lutheran* then a *Romane Catholicke*. Or another: That the Pope and their General, are set about all law, and are our ten commandments and Law. Or another: *Quid mihi proferat sacram Scripturam, quam quilibet hereticus pro se citat?* What bringst thou me the holy Scriptures, which every hereticke citeth? This is a dumbe iudge, it can giue no sentence; therefore not the Scripture, but the Bishop of *Rome* and the *Romane Church* is the iudge of controuersies, and we must stand to them, and not to that, if ever we will haue an end of controuersies. Or the Iesuites of *Colen*, that call the Scriptures *Sermonem abbreviatum*, a curtall word, and an imperfect doctrine, which doth not containe all things necessary to faith, good manners, and the obtaining of a blessed life; that it is to be perfected by traditions. For out of the Scripture can be nothing taken that is certaine and sure, but it is a leaden instrument, which both Catholickes and heretickes may apply to their purpose both alike. Or as *Fabricius* the Iesuite: *Heretici semper heretica in nos urgent Biblia*: The heretickes euer vrge against vs heretick call Bibles: but we haue the Bishop of *Rome*, whom if we follow, we can neuer erre, nor be deceiued. The Pope also may interpret himselfe, so cannot the Bibles; and therefore we may safelier trust his decrees, then the others obscurities.
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- Idem 16. 16 These barbarous and monstrous speeches against the blessed word of life, and fountaine of living waters, I could not beleue, they are so blasphemous, neither would, because I haue receiued them from domesticall testimony, they are our friends; the Romanes and Iesuites aduersaries that write them. Yet can I not but trust them, and expose them to the be-

beleefe of others, because they containe the very substance of the doctrine holden in the Popish Church. And though these words may passe away, or be denied, or qualified, or otherwise construed, yet *littera scripta manet*, that which is in their bookes, they shall not deny, they cannot excuse, they wil not refuse for brats of their owne begetting, and botches of their owne breeding, in the vniuersall corruption of their vaine and wicked imaginations. You shall heare no base nor beggerly authors, but the chiefe writers of the Romish Synagogue, the great Cardinals and Pentioners of that Court.

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Enchir. cap. 4.

Hierar. l. 3. c. 3.

Lib. 2. c. 8.

*Lodou. Can.

Latar. in orat.

hab. in Conc.

Trident.

*Episc. Picco-

riensis.

*Brist. mot. 48

Cusan. ad Bo-

hem. epist. 2.

Piggb. Hierar.

l. 1. c. 20.

Porcinum os

quocunque

cibo ieiunia

ledat.

Aduer. Brent.
de leg. iudic.

Controu. 3.
de Ecclesia.

Lib. 3. cap. 1.

Socolou. de
verz & falsz
Eccles. disci-
mine. l. 2. c. 2.

Idem Partit.
Eccles. p. 758.
Trad. l. 6. ar-
tic. 30.

that the Scriptures haue no approbation without the autho-
ritie of the Church. *Hesius* a Cardinall saith of the Psalmes
of *Dauid*, which *Athanasius* so highly commended, Saint *An-*
guſtine and many Fathers illustrated in part or in all by their
Commentaries; yea Christ our Saviour and his Apostles
haue alledged and commended them as commanding Scrip-
tures, written by a king and a Prophet, *Quid ni scriberet? Scri-*
bimus indocti, doctiq; poemata passim. Why should not *Dauid*
write? Every Poet and piper can write Poemes. And there-
fore seeing this base estimation is made of the holy Scrip-
tures, is it maruell if *Pigghius* thinke that man mad that will
be ouerruled by the Scriptures? *Si dixeris hac referri oportere*
adiudicium Scripturarum, communis te sensus ignarum esse com-
probas: If thou saist that these matters are to be referred to
the iudgment of the Scriptures, thou doest manifest thy selfe
to be void of common sense. Or may we not think it strange
that *Canus* saith, *Pestem esse si omnia referantur ad iudicium*
Scripturarum: It were a plague if all things should be refer-
red to the iudgement of the Scriptures. Or may we not
wonder that another dares say and pretend, that *quidam ex*
veteribus, a certaine ancient Father belike there was, *qui ver-*
bum Dei, sacramq; Scripturam pulcherime imagini similem
esse dixerit, quæ unum quidem & verum aspectum habeat, soli ip-
sius artificis Spiritui sancto & Ecclesie Dei cognitum, ita affecta
est ut ex quacunque parte quis constiterit, eam aspicere videatur,
,, who said the word of God and the holy Scriptures were
,, like a beautiful image, which indged had but one true aspect,
,, knowne onely to the artificer, the holy Ghost, & the Church,
,, notwithstanding so affected, that on what part soeuer a man
,, stands, it may seem to behold him. Where the good man ob-
serueth not how he plucketh out his owne eye to blemish
ours; for he hath *The word of God, and Scriptures*, but the word
of God is as wel Traditions as Scriptures; and then what cer-
taintie at all will he leaue, when both Tradition and Scrip-
tures may deceiue with their glancing eyes? Yet in this he
saith true, that the Scripture glanceth on euery man, for so it
doth, and maketh many a conscience blush. *Coccinus* layeth

to

to *Swenkfeldius* charge, that he saith *de Euangelio scripto*: *Doctrina Euangelij est humanum Euangelium, Scriptura est incerta, & flexibilis doctrina, quæ patitur se in varios sensus trahi*: Of the written Gospell, The doctrine of the Gospell is a humane Gospell, the Scripture is an vncertaine and flexible doctrine, which permits it selfe to be wrested into diuers sences. How can he see this mote in his brothers eye, & not see the beames Mat. 7. 3. in his owne and fellowes eies?

18 Let Saint *Chrysostome* aske these great Doctors this short question: I will leaue them to answer, at their leasure. *Chylost. ad Quid igitur accedis si Scripturis fidem non habes? Si Christo non credis? nunquam talem Christianum dixerim, sed potius & gentilibus peiorem.* What do you coming, if you giue no credit to the Scriptures? If you beleeue not Christ? I will neuer hold such a one to be a Christian, but rather worse then an infidel. In meane while let him answer himselfe, *Frustra iactat se Spiritum Sanctum habere, qui non loquitur ex Euangelio.* In vaine doth he boast to haue the holy Ghost, that speaketh not out of the Gospell. But *Pigghius* knowing his fellowes mindes, and feeling their distresse, not without cause complaines, (after a tedious, odious, loathsome and sacrilegious comparison of the certaintie of the Churches traditions against the word of God) *Si huius doctrine memores fuissimus, hereticos scilicet non esse informandos aut conuincendos ex Scripturis, meliori sanè loco essent res nostra: sed dum ostentandi ingenij, & eruditionis gratia cum Luthero in certamen descenditur Scripturarum, excitatum est quod nunc (proh dolor) videmus incendium.* If we had bene mindfull of this doctrine, that heretickes were not to be taught or conuined by Scriptures, certainly our cause had bene much better; But whiles for ostentation of wit and learning, we fell to the disputing by Scripture with *Luther*, we see (wo worth vs) what a fire it hath kindled. Full well did *Pigghius* perceiue that the Romish religion would neuer stand if it were tried by the touchstone of the written word of God. And this do they all most evidently confesse, while with one consent and voice they flie the triall of the Scripture.

Ib. q. 1. qui-
cunque in
gloss.
Distinct. 34.
lect. 82. pre-
bit.
Panor extra.
de diuortijs.
cap. Fin. sum.
Angel. dict.
Papa.

Socolouius
partit. Eccles.
p. 767.

19 For this cause they equall and preferre any thing almost before them, they take vpon them to dispence with them; they will giue them no authoritie for that maiestie they haue in themselves, the Prophets and Apostles that wrote them, that sauing Son of God that confirmed & sealed them with his blood: but from the authoritie of that Synagogue or rather Court, which (as hath bene proued) hath euer detested and abhorred them. *Papa potest dispensare contra ius diuinum.* The Pope can dispence (not onely with, but) against Gods Law. *Papa potest dispensare contra Apostolum,* The Pope may dispence (not onely with, but) against the Apostle. *Papa dispensat contra nouum Testamentum,* The Pope doth dispence, not onely with, but against the new Testament. *Papa potest dispensare de omnibus preceptis veteris & noui Testamenti,* The Pope can dispence with all the precepts of the old and new Testament. *Qua haec sententiarum portenta,* What strange? what monstrous speeches are these? And yet if worse may be heare worse. *Summa rei est, nullum verum argumentum è Scriptura, qua vel maxime perspicua videatur, erui posse, quod fidem Catholicam generet nisi accedat autoritas & interpretatio Ecclesiae Catholicae.* The summe of the matter is this, that no true argument can be drawne out of the Scripture be it neuer so plaine, which may beget the Catholicke faith, except the authoritie and interpretation of the Catholicke Church do concur. This he endeuoureth to iustifie by the example of *Esau* and *Iacob*: *Isaac non potuit eos distinguere, sed Rebecca potuit.* *Isaac* knew not one from the other, but *Rebecca* did. As who should say, the Church knoweth the Scriptures, better then God that made them. For if subtrill *Rebecca* must be the Church, then blind *Isaac* must stand for God; for he was her husband, as *Christ* was the Churches. Yet his speech may stand good, though his prooffe be naught. For if he take the Catholique faith for the present Romane faith, it is very true, that no pregnant place of Scripture cleareth it; but if he take it for the truth of God, euerie Chapter, euerie sentence proueth it. But this mattereth little, for elsewhere thus he saith, abusing a place of *Tertullian* which he wrote to a
good

of high estates, as Princes, Kings, and Emperors, and Angels too, are called Gods: the Bishop of Rome listeth himselfe aboue all these, as farre aboue the Emperour as the Sunne is aboue the Moone; and commandeth Angels, to carrie and recarrie soules at his pleasure. God is God in earth and in heauen; but the Pope is aboue God in earth, though God be aboue him in heauen, or else God is not in earth at all, but in heauen onely. For the Popè is said to be *supremum in terris numen*, the supreme god-head in the earth. And peradventure would be taken for God in heauen, or for his Sonne *Iesus Christ*; as *Margarinus* words may well intimate: *Te unum respicio Pontificem, qui scias & possis compati infirmitatibus meis, tentatus per omnia pro similitudine: Itaque adeo cum fiducia ad thronum gratia tua, ut misericordiam consequar & inueniam apud te gratiam in auxilio opportuno*. I looke towards thee alone as the Bishop which knowest and canst feele my infirmities, and art in all things tempted in like sort. Therefore I flie with confidence vnto the throne of thy grace, that I may obtaine mercie, and find grace with thee in time of need. This to *Gregorie* the thirteenth, scarce a Saint, much lesse a God. Therefore he setteth himselfe without question aboue all that is called God, in heauen and in earth, and yet is not a God. And if there were no other, yet this were a very probable, if not a demonstratiue reason, to proue him *Anti-christ*: for he setteth himselfe aboue all that are called Gods, and yet in truth are no Gods. But this is nothing, the Pope exalteth himselfe aboue the onely very true God, & his Son *Iesus Christ*, whom he hath made heire of all things; and by whom he made the world. For what else doth he when he taketh his Scepter out of his hand? will giue his Lawes no farther allowance then may stand with his liking? that dissolueth what God bindeth? that tieth what God looseth? By which he doth not only say in his heart, there is no God, like a foole, but also doth manifest vnto the world, that he holdeth none other to be God, but himselfe alone, like a mad diuell. For he that giueth authoritie to a law, is aboue the law maker, as *Iustinian* was aboue *Paulus*, *Ulpian*, *Pomponius*, *Trebatius*, and others

De Maior. &
obedientia. c.
Solituz.

Staple. in prae-
fat. doct.
princ. ad
Greg. 13.
Margar. de
la Bigne in
fine epistolae
ad Greg. 13.
in tom. pri-
mo Bibliot.
sancto. Patru.
Heb. 4. 15. 16.

Hebr. 1.

others. He may deny this in word, but he doth this in deed,
quid verba audiam cum facta videam?

22 Let him neuer lincare it ouer with faire words, when
 his ouert deeds do make his sacrilegious presumption and
 madnesse to be so knowne to all men, that we may iustly say,
 as one did vpon like occasion: *He that knowes not this, is vn-* Aug.
learned; he that will not acknowledge it, is peruerse, he that dissem-
bles it, is an hypocrite; he that denieth it, is impudent, he that de-
fends it, is desperate and damnable.

23 They do confesse in word and writing, that all the Ca-
 nons of the Scriptures, yea and more then God would haue
 in the Canon, are the word of God; and yet are no farther
 allowed then they are authorized by man. Aske *Salmeron*, and
 he will vouchsafe you a good discourse, why God would haue
 his word of the old and new Testament committed to wri-
 ting. And he giueth approoued reasons, as well in respect of *Tom. 1. Pro-*
 the Gentiles, of Apostate heretickes, and also of the faithfull. *legom. 25.*
 And answers, why God gouerned his Church without Scrip-
 tures before *Moses* (though that be vncertaine,) and a while
 in the Apostles time before they were written. For first, the
 Church was but in few, and they taught in great measure by
 Gods Spirit. The Apostles liued to whom all questions and
 doubts might be referred. And in substance concludeth, that
 the Church could neuer haue consisted in truth and peace,
 without the will of God had bene written in Scriptures. Yet
 like a good Cow, that had giuen a good meale of milke, he
 kicks downe all this with his heele; and telleth vs plainly
 with diuers reasons, *That the Euangelists are not sufficient wit-* *Tom. 1. Pro-*
nesses for that they wrote. First, they were not present at euery thing *legom. 32.*
Christ did. Marke and Luke at very few. Matthew and Iohn not
at all. Secondly, they bring no witnesses for that they did not see.
Thirldy, they note not all the times. Fourthly, not all places. Fifthly,
Rursus neque ut testes conscripserunt, quandoquidem nec iurati, *Quis vnquam*
nec rogati, nec de mandato Iudicis testificantur. *ab historico*
 Againe, they iurators exe- *gint &c.*
 wrote not as witnesses, for that they were neither sworne nor
 required, nor testified by the commandement of the Iudge. *Seneca de*
 Sixtly, *Dicendum itaque Euangelistas scripsisse tanquam histo-* *mon. Cla-*
riographos *dij Calais*

riographos, quorum non est omnibus quæ enarrant, dum gerantur,
 33 interfuisse. We must therefore hold the Euangelists to haue
 33 written like historiographers, of whom it is not required they
 33 should be present at all was done, and recorded by them. Non
 negamus Apostolos oculis vidisse, & manibus contrectasse: sed hæc
 nobis modo fidem non faciunt indubiam, nisi quatenus ab Ecclesia
 illa visio Apostolorum & contrectatio comprobata est. Quamobrem
 Euangelistæ nunc nobis fidem non faciunt, satis est eos fidem am-
 33 plam ipsi Ecclesia ab initio fecisse, &c. We denie not the Apostles
 33 to haue seene with their eyes, and to haue handled with their
 33 hands; but these make no vndoubted credit vnto vs now, but
 33 so farre forth as that vision and handling of the Apostles is
 33 approoued by the Church. Wherefore now the Euangelists
 33 giue vs no certaintie; it is sufficient that they made abundant
 33 faith from the beginning, vnto the Church. He saith else-
 where, *Si autem Ecclesie secluso testimonio, Euangelistæ conside-*
rentur, quantum ad humani iuris viam attinet, fidem plenam, imò
semiplenam non faciunt, quia neque ut notarij, neque ut testes ro-
 33 *gati, ut supra dictum est testificantur.* For if the Euangelists should
 33 be considered, the Churches testimonie being seclused, as
 33 farre as belongeth to the course of humane law, they beget
 33 not a faith either perfect, or halfe perfect, because they wit-
 33 nesse, (as before is said) neither as notaries, nor as produced
 33 witnesses. *Credere ergo sanctam Ecclesiam, omnium articulorum*
est precipuus & maximus, quo credito, omnia fide accipiuntur quæ
credenda sunt; illo verò non credito, nihil perfecte ad salutem credi-
tur. Imò immedicabilis efficitur homo, quia peccat in Spiritum san-
ctam, Ecclesiam regentem & illustrantem, quod quidem peccatum
 33 *non remittitur ei, neque in hoc seculo, neque in futuro.* Therefore
 33 to beleue the holy Church, of all articles is the chiefe and the
 33 greatest; which beleued, all things are receiued which ought
 33 to be beleued; but this not beleued, nothing is perfectly be-
 33 leued to saluation; yea that man is made vncurable, because
 33 he sinneth against the holy Ghost, gouerning and enlighte-
 33 ning the Church, which sinne certainly is not remitted to him,
 neither in this world nor the world to come. And in farther
 discourse he saith, (*Scriptura*) *canonica propterea dicuntur, quod*

in sacrorum librorum canonem ab Ecclesia recepta & reposita sunt, & quia recte credendi, & bene viuendi nobis sunt regula: denique quoniam omnes alias doctrinas, leges, scripturas, siue sunt Ecclesiastice siue apocrypha, siue humana, regere & moderari debent. Nam quatenus illis consentiunt eatenus admittuntur, repudiantur verò & reprobantur, quatenus vel in minimo contradicunt. Scripturam verò diuinam facit autoritate sua Spiritus sanctus, canonicam verò facit iudicium Ecclesia Catholica, illam esse à Deo declarans. Furthermore the Scriptures are said to be canonicall, because they are receiued and placed in the Canon of the holy bookes, and because they are our rule of beleeuing rightly, and lining well: Finally, because they ought to gouerne and moderate all other doctrines, lawes, scriptures, whether Ecclesiasticall, or Apocryphall, or humane. For in as much as they agree vnto those, in so much are they admitted; but reiected and refused in as much, as in the least thing they disagree from them. The holy Ghost by his authoritie makes the Scripture diuine, but the iudgement of the Catholicke Church makes it Canonicall, declaring it to be from God. There was neuer Canonicall Scripture therefore, before the Councell of Trent; for there was neuer any generall and oecumenicall Councell, which is the Church representatiue, that euer made any Constitution, for placing of the Scriptures in the Canon before it.

24. Soto Maior, a greater sot, concurreth with these. And Doctor Stapleton, Per comparationem dilucide ostendit ex voce seu testimonio, iudicio & autoritate Ecclesie Catholice constare nobis quae sint Scripturae, sacrae, diuinae & Canonicae, quinquam ipsa Ecclesia sacras, diuinas ac canonicas non faciat, sed tantum ut ipsi libri, sacri, diuini & canonici, pro talibus habeantur, & cognoscantur, certo certius, quemadmodum in illa mulierum duorum conuersione: He manifestly shewes by comparison, from the voice or testimonie, iudgement and authoritie of the Catholicke Church, it is appointed to vs which are the holy, diuine, and Canonicall Scriptures; although the Church it selfe make not the Scriptures holy, diuine, and Canonicall (this is contrary to Salmeron,) but onely that those holy, diuine and Canonicall bookes.

in Cant. c. 2.
In antidotis
Euang. Ioan.
c. 13.

1. Kings.

* Nicol. Papa
dist. 19.

bookes should be so accounted, and more certainly knowne
to be so then certainty it selfe, like as in that contention of the
two women.

25 Aske a Pope and he will tell you, *Si vetus nouumq;
Testamentum sunt recipienda, non quod codici Canonum ex toto ha-
beantur annexa, sed quod de his recipiendis sacri Papa Innocentij
prolata esse videtur sententia; restat nimirum quod Decretales Ro-
manorum Pontificum Epistole sunt recipiende;* If the old and new
Testament be to be receiued, not because they are accounted
wholly to be annexed to the book of Canons, but because the
determination of holy Pope *Innocent* seemeth to be giuen for
their receipt, it remaineth verily that the Decretals of the Ro-
mish Bishops are to be receiued. Wherein are included many
blasphemies, but two principall; the one that the authority of
the Scriptures depends on the sentence of a Pope, a mortal and
miserable, a sinfull, and a shamefull, or rather shamelesse man.
The other, that the Decretall Epistles, some foolish, some par-
tiall, some erronious, some hereticall, some dangerous, some
superstitious, some blasphemous, some idolatrous, are made of
equall authoritie with the Scriptures of God. O most damna-
ble impietie, and wicked Idolatrie! What good Christian can
endure it? What honest heart will not detest and abhorre it?
Yet are the Romanists so past all shame, that with brazen af-
ces and iron foreheads, and whorish hearts, they abbet, ap-
prooue, and publish the same with one consent as before; and
yet more may be alledged. *Ioa. de Turrecremata*, a Cardinall
as others aboue named, saith: *Quod illis libris (id est, Scripturis)
sit credendum firmiter, non constat, nisi per autoritatem Ecclesie;*
unde August. Evangelio non crederem: That we should stedfast-
ly beleue the Scriptures, appeareth not but by the authoritie
of the Church, as *S. Augustine* writeth: *I would not beleue the
Gospell, but that I am moued by the authoritie of the Church.* As
much to say, if the sonne had not made me know his father, I
had not bene acquainted with him, therefore the sonne is his
fathers better.

26 The Samaritans reasoned much better then so. They
were first told of the Messias by the woman, and vpon her
word

word they beleueed, and came to Christ: but when they heard him, they beleueed, not because of her words, but because they had seene him and heard him themselves. It is often objected out of *Augustine, Evangelia non crederem, nisi In loh. 4 tract. Ecclesie me commoueret autoritas*: I would not beleuee the ^{35. in fine.} Gospell, but that I am moued by the authoritie of the Church. True it is, his first motiue was the Church, but his certaine perswasion came from the Scriptures, as by this example: *Primo per feminam, postea per presentiam, sic agitur hodie*: First by the woman, then by his presence, so fareth it now with those that are out of the Church, and are not yet Christians. Christ is taught by Christian friends, as it were by the woman that is, by the Churches instruction. They come to Christ, and beleuee by this fame, and many more, and with more confidence beleuee in him that he is the Saviour of the world, after they had heard himself; where we see Saint *Augustine's* meaning. The Church leadeth men to the Scriptures, as a seruant vnto the maister: but the maisters will must be knowne at his owne mouth. Philip brought Nathanael to Christ, therefore Nathanael must reuerence Philip aboue Christ. *Naaman* had not knowne nor heard of the Prophet *Elizeus*, if his maide had not told him, or them that informed him; therefore she is their better, and they her Lords. The reasons are all one: both absurd, and against common sense. Yet another Cardinall now living, *Viuir, imò in* flourishing, and a part of the sacred Conclauē, followeth *Senatū venit.* his fellowes for company, and ventures his soule with them, and saith, *Sanè credere historias Testamenti veteris, vel Euangelia Marci & Luca, esse Canonica scripta, imò illas esse diuinas* *Bellar. de Eccl. mil. 3. c. 14* *Scripturas, non est omnino necessarium ad salutem*: Verily to beleuee the histories of the old Testament, or the Gospels of *Marke* and *Luke* to be Canonically writings, yea that they be diuine Scriptures, it is not at all necessary vnto saluation. This is the learning of this present age.

27 The Lord threatned his people for their sinnes, thus: Behold you despisers, and wonder, and vanish away, for the Lord will worke a worke in your dayes, a worke which you shall not beleue, though a man tell it you. If euer there were a wonderfull

M

plague

Marius Victorinus, de generatione divina.

De verbo Dei non scripto. l. 4 c. 12.

plague of exczeation, blindnesse and hardnesse of heart; this is it which an honest man could neuer beleue, though it were told him, it is so incredible, but that it is so vnuall; the wicked cannot conceiue, because they are hardened in their

finne. *An Scripturas quas legimus vanas opinaris? si ut nomine Christianus est quispiam, necesse habet venerari Scripturas:* What? (saith an ancient writer) dost thou thinke the

Scriptures we reade are vaine? If any, as in name, so in deed,

be a Christian, it is necessarily required he should reuerence

the Scriptures. But may we take *Bellarmino* at his word? is it

his constant opinion? will he not? hath he not retracted it?

No: this was no sodaine motion, he had said as much and

more before, and therefore this is *secunda cogitatio*, his resolu-

ed opinion, which to vnderstand the better, heare what he

saith: *In Scripturis plurima sunt, quia ex se, non pertinent ad fidem,*

i. que non ideo scripta sunt, quia necessario credenda erant, sed ne-

cessario creduntur quia scripta sunt, ut patet de omnibus historijs

Testamenti veteris, de multis etiam historijs Euangelij & Actuum

Apostolorum, de salutationibus in Epistolis, alijsq; id genus rebus:

There are many things in the Scriptures, which of themselues

do not appertaine vnto faith, that is, which were not there-

fore written because they were necessary to be beleueed,

but they are necessarily beleueed because they are written,

as is euident by all the histories of the old Testament, and

many also of the histories of the Gospell, the Acts of the A-

postles, the salutations in the Epistles, and other things of

that kind. This is *verbum abbreviatum* indsed, lesse then an e-

pitome of the Scriptures. If this be not delumbation of the

Scriptures, I know not what is. First, he makes God do much

in vaine, yea to take his owne name in vaine: *Frustra sit per*

plura, quod fieri potest per pauciora: It is vaine to go about, when

one may go theearer way, or to make more cost the needs.

If it were not necessary to be beleueed, why was it written?

What consupcion of Gods creatures, pen, ink & paper? What

exhausting of labor? What waste of time, if lesse would haue

serued? What is the end for w^{ch} the Scriptures were written,

but to teach vs faith and obedience? May we thinke God so

tedious

tedious in the Scriptures, which indeed are the most copious bookes, to containe so much matter, that euer were written, as that he would vse so many words to so little purpose, being not needfull or necessary to be beleeued? It was better said by ancient writers, *Dicere verbum aliquod in Scripturis redundare, est graue nefas; quod si nihil redundat, nihil est inane, nihil superuacaneum*: To say (saith Gregory Nissen) any word in the Scripture is more then needs, is a grieuous offence. For if nothing redound, nothing is in vaine, nothing is superfluous. And Saint Hilary saith, *Dei sermo & vere sapientie doctrina, quae loquitur, & perfecta & absoluta sunt*: Whatsoeuer the word of God and the doctrine of true wisdom speaketh, is perfect and absolute. We may see the difference betweene reuerend antiquitie and presumptuous neweltie; they spake of the Scriptures as Gods bookes, our aduersaries as ill as of any prophane authors, if not worse. Some qualification might be giuen to the Cardinals words if they had bin vitered alone, yet considering that which followeth in him, and is before set downe by me, it cannot be, but that his direct meaning is to derogate from the absolute perfection of the Scripture, as if in some things it were superfluous, in others defectiue. From such damnable conceits, good Lord deliuer vs.

28 But is it not strange, that all our aduersaries with one voice hold, that the Scriptures containe not all things necessary to faith and manners, or to saluation? and yet Bellarmine is of opinion, that welnigh three parts of the Bible was more then needed to be beleeued. I could wish that this Cardinall had consulted with his ancient and better: Saint Chrysostome would haue taught him a more wholesome lesson: *Nihil in Scriptura sacra inuenire licet quod absque ratione aliqua sit scriptum, quod non & latentem in se habeat utilitatem*: A man can find nothing in the holy Scripture that is written without some cause, or that which hath not in it some hidden profit. Bellarmine flapt a gaudie, when he ouerskipt this authoritie, which is as opposite to this of his, as light is to darknesse, truth to error. A good ynpartiall Bishop of the primitive

Orat. 1.

Lib. 12. de Trinit.

In Gen. h5. 28.

Rom. 15. 4.

Church, to a nouellant, flattering, glauering, aspiring, ambitious Cardinall of Antichrists traine and family. How will he answer Saint Paul, that saith, *Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope.* This the Apostle spake of the old Testament, much more of the new, say the Rhemists. Set this against Bellarmines words, and what are they but a flat contradiction? *They were not written therefore, because they were necessarily to be beleued,* (saith Bellarmine.) *All that was written (euen all histories and all) were written for our learning, that we might haue hope,* saith S. Paul. Can Cardinall Bellarmine be true to S. Peters keyes, that will be so false to S. Pauls sword?

29 As lasciuious talke sounds to a modest and chaste eare, or loathsome meate sauiours to a sound palate, so do these wicked, ghastly, and hellish deprauations of Gods word and holy Scriptures vnto an honest hearted Christian. But suppose, as the truth is, that the Scriptures of God be their most implacable enemy, and that they stand in the way against Antichrist, aboue all other armour, munition, weapons offensive and defensive; yet they cannot deny but that they are the word of that God whom they professe to serue, and of his Sonne Iesus Christ, whom they call their Sauour, and of the holy Ghost whom they acknowledge their sanctifier. Me thinks that for Gods sake who is the God of truth, and for his Sonne Iesus Christs sake, who is the way, the truth, and the life; and for the holy Ghosts sake, that inspireth and leadeth into all truth, they should beare more reuerence vnto them, then so to deiect, vilifie, debase, and scorne the word and Scriptures of God with such scurrilous and scullianly termes, as I haue not heard or read giuen vnto the most contemptible bookes that haue bene written, shall I say by ancient Christians? nay I dare say by any ancient Philosophers, Orators, or licentious Poets.

30 Is it not sufficient to say, *Scriptura non sufficiunt*, The Scriptures are not sufficient to the doctrine of saluation? or that they haue bene approoued by the Catholicke Church of

of Rome? or that the Pope, or his Church, or both, ſhould have the greateſt, and if you will, the onely ſwinge and ſway in the interpreting of them? (which notwithstanding are falſe, and cannot without impudencie be affirmed, moſt certainly can neuer be proved,) but they muſt call it an inkie, a blacke Goſpell, a mute and dumbe Iudge, and ſuch like groſſe titles and tearmes as before are out of themſelues diſcovered, and giue it no authoritie in reſpect of the Author principall, which is God; or ſecondarie, which were Prophets and Apoſtles; nor from the maiettie and holineſſe of the word it ſelfe: but all as ſhall be allowed by their ſupreme God in earth, the Biſhop of Rome, a principall partie in the controverſies now depending? It were lothſome to run ouer what hath bene before ſaid in this Chapter, of our Aduerſaries inſolencie, & vnmannelineſſe, impudency & graceleſſnes againſt the Scriptures. A good and deuout Chriſtian will be ſorie to heare or reade them once, will take no pleaſure to repeate them often. Let euerie gracious heart deteſt and abhorre ſuch proud, peremptorie, wicked and pernicious blaſphemies, and learne to giue vnto the word of truth and life that due reſpect which it worthily deſerueth. And let all deceiued Papiſts conſider how they may in any matter truſt them with any inferiour Antiquity, that dare thus abuſe the books of Gods owne librarie.

31. He that is not faithfull in little, who will truſt him with much? but he that is not faithfull in much, who will truſt him with any thing? They that are ſo ſauie with Gods, will they not be bold with mens writings? Trie them as far you as wil, but truſt them not; *No man that doth a miracle in my name,* Mark. 9. 39. (ſaith our Saviour) *can lightly ſpeake euill of me.* Verily if Bellarmine and his fellowes could worke miracles in Chriſts name; as they pretend they do, they could neuer ſpeake ſo wickedly of his word.

32. But herein they demonſtratiuely manifeſt themſelues; *not to be of God, becauſe they heare not Gods word;* For they that are of God heare Gods word, and reuerence and loue it; will neither ſpeake nor heare euill of it, becauſe they reuerence

The Epistles
of Saint Paul.

Irenaeus.

and loue and honor God the author of it. Howbeit, as that Sorbonist said, it had bene better if *Saint Paul had neuer written any Epistle*; so am I verily perswaded by that I reade, and is before deliuered, that there is no obstinate, resolved, learned Papist, but would thinke it a faire day, and would warme himselfe heartily at that fire wherein all the diuine Scriptures in the world should be burned. Such is their ardent and furious zeale towards them. Witnesse their often burning of Bibles in vulgar tongues, vnder pretence of corrupt translations; their traducing of the Originall of the old and new Testament, in comparison of their corruptions which they would obtrude vpon the Church of God; their railing on it vnder colour of the letter and bare Scripture; their preferring their Church, yea their Pope before it; and finally are so ialous of, and thinke so dangerous some parts of Scripture, as *Saint Pauls Epistles*; that as a worthy and learned knight heard by credible report (though he saw it not) some Iesuities of late in Italy in soleinne Sermons, &c. comend *S. Peter* for a worthy spirit, and haue censured *Paul* as a hot headed person, transported with pangs of zeale: with worse then this. By all which they shew their venomous tooth and cankered heart against the Scriptures, which they could wish in one fire, as the Tyrant wished his Nobles heads all on one neck, that he might cut them all off at one stroke. *Ex Scripturis conuicti in accusationem vertuntur Scripturarum*: Being conuined by the Scriptures they turne to accuse the Scriptures: as the dog byteth the stone, which is throwne at him, though he hurt his teeth, and not the stone.

33 But suppose we grant them all this, that they are the onely and sole possessors of the Scriptures; they may raile on them as they list, they may authorise them at their pleasure, or cast them off, when they will; the Church may interpret them; the Pope may expound them; his sense must be the true sense, neuer to be altered or gainsaid. Will all this, if it were granted, satisfie them? May an honest Christian Catholicke rest vpon this; That the truth is determined by the Popes and Churches exposition, whereunto we must stand and

and trust? No, saith Cardinall Cusano, it mattereth not how Pope, or Councell, or Father, or any haue interpreted or expounded them; they must be taken according to the current practise of the Church. The present time, must give the true tune of the Scriptures, as much to say, as the present age must controll if need be, all the ancient expositions and interpretations of the Scriptures, whether by Fathers, or Church, or Pope, or whomsoever; and the greatest Antiquitie must strike faile and fall vnder the Lee of the freshest Noueltie, to be braued and boarded at their owne pleasure.

Epistola secunda ad Boetium.

34 Is not this strange learning? In another epistle to the same people he saith, *That a man must change his minde as the Church changes hers, and she may vary by the power of the keyes, as she will, in diuers cases. Vti quondam vita coniugalis virginalis, posthac virginalis prelatam coniugali existit.* As in times past the married estate was preferred before virginitie, but now virginitie is preferred before Mariage. And so that which by their learning was more meritorious in times past, is now lesse; that which was then lesse, is now more. Thus may they preferre a yong device before an old, and yet claime Antiquitie against all the world: in so much that God himselfe is subiect to mutabilitie if the Church alter: *Sicut quondam Coniugium preferabatur Castitati per Ecclesiam, ita apud Deum remunerantem; & postea mutato iudicio Ecclesie, mutatum est & Dei iudicium.* As mariage was sometime preferred before Chastitie by the Church, so was it with God the rewarder of it: afterward when the iudgement of the Church was altered, so was Gods iudgement also. What is this but to call good euill, and euill good, sweet soure, and soure sweet, which God abhorreth in men? How finfull then is it aboue measure to make God accessarie to so great an iniquity?

IIa. 5. 20.

35 If God iustifieth, who shall condemne? If God in the beginning thought Mariage good and rewarded it, as is confessed, can it be made euill by the Church, and condemned or punished, as is pretended? This is to make that vncleane which God hath sanctified: nay more, they will make God himselfe to account that profane, which he hath hallowed: and so

do binde God to the mutabilitie of the Church, which for waxing & waining, and variablenesse & changing, is likened to the Moone. As good a rest to leane vpon, as the brokē reed of Egypt, which when a man trusteth vnto, it pierceth the hand, nay the heart and conscience, which is thereby led out of the way, & wounded, as the man that between *Hierusalem* and *Iericho*, fell among theeues. This one would not onely say, but might iustly swear, especially if the Church be taken as it is now contracted into the person of the Pope, who is made by the Iesuites all in all; and yet may be such a one as Pope *Leo* the tenth, who in comparison of many was tolerable, and yet could call the *Gospell*, *the fable of Christ*, *Quid mihi narras istam de Christo fabulā?* What tellest thou me this fable of Christ? He might haue lent it his eare, though he like it not in his heart, for he held his riches and honour, his title and triple crowne vnder pretence of it. The farther consideration whereof must be deferred, till I shall speake of the crackt and rotten props of the *Romane Synagogue*. Meane while let the courteous Reader but seriously and with an honest heart consider, what reuerence and respect we beare to the holy Scriptures of God, as the purest fountaines of living waters; and make them not onely our chiefe, but our onely *Antiquitie*, whereby we would gladly trie our cause, and proue our selues the true Church; and how basely and blasphemously our aduersaries speake of it, write of it, abuse it, refuse it for any euidence at all, but when, and where, and how themselves list, and account it as a very fable. But I will conclude in one of the Popes white sonnes words, but better applied then he doth; *Nihil contra Petri edificium arena casula:* What are sandie grounds to Christs foundation? the threshold of hell against the gates of heauen? the *Synagogue of Antichrist*, against the fold of Christ; or heresie against the Church of God? or all Traditions against Scripture, on which we are contented onely to rely and rest.

36 Doctor *Kellison* draweth all our positions that we hold against the Churches vnlimited and transcendent authoritie, or the Popes soueraigne & omnipotent infallibility in allow-
ing

2. King. 18. 21

Bajazus.

Muri sanct.
cinit. fund. 4.

ing and interpreting the Scriptures at their owne pleasure, and their best aduantage; vnto the open way to Atheisme and infidelitie: yea he will haue almost all things we teach to tend vnto vtter apostacie, and irrecoverable damnation, euen this triall of truth by the Scriptures, being to vs a very *Rhadamanthus*. But we call heauen and earth to witnesse this day against him and them all; and iustifie, that the Papists not onely open a gap, or prepare a way, but haue opened the very gates of hell, and proclaimed Infidelitie and Atheisme to the whole world, while they thus disgrace & make void the singular preheminance and predominant power of Gods written word, which is the ground, foundation, rule, and touch-stone of all truth.

37 The Physitions haue their *Galien* and *Hippocrates*, the Lawyers their *Iustinian*, the Philosophers their *Aristotle*, the Mathematicians their *Euclide*, euery facultie hath an author to rest vpon; whom to reiect or refuse is a shame, and deserues a hissing out of the schooles. Onely Diuinitie hath no *Commune principium*, no Author to rest and relie vpon; the holy Scriptures are cashiered from the schooles of Diuinitie. They daily brag and braue vs with challenge of disputations, as diuers haue done; though we neuer did, neither do, neither will, refuse them, yet may iustly say, *Contra principia negantem, non est disputandum*: Against him that denieth the principles of Art, there is no disputing. They would haue vs run to them into other nations to trie our valour, as one *Pompeius Silo* said to *Caius Marius*: If thou be *Caius Marius* that Plutarch in noble Captaine, leaue thy campe and come out to battell. To C. Mario. whom *Marius* answered, If thou be a noble Captaine, come plucke me out by the eares to the battell. So we to our aduersaries, Let them fight with these weapons, and plucke vs out of Gods vineyard by the eares, if they dare.

CHAP. VII.

*Whether Protestants or Papists admit or reiect the second
Antiquitie, which is the Councils.*

Deut. 34. 1.



Ezra 3. 11. 12.

From Scriptures we descend to Councils, as from mount *Nebo*, and the top of *Pisga*, where we might best see the land of promise with *Moses*, vnto the valley of *Jordan*: a fruitfull countrey we confesse, but nothing so pleasant, or so comfortable, as where we might see more plainly the good promises and blessings of God; as from mount *Sion* where God dwelleth in perfect beautie, to the citie *Ierusalem*, where the faithfull inhabite; as from *Sanctum sanctorum* and the Arke of Gods strength, to the Tabernacle of the congregation, where the people assemble: as from the immediat scepter of the immortall God sitting in his Maiestie, to the assemblies of mortall men gathered together in his holy Name. No question but *Zerubbabels* temple was very faire, but farre from the glorie of that was built by *Salomon*: that though the people shouted with a great shout, and reioyced, yet many of the Priests and Levites and the chiefe of the Fathers, ancient men, when they remembered the glorie of the one, and saw the foundations of the other, they could not refraine to declare the sorrowes of their hearts, with the teares of their eyes: *They wept with a lowd voice*: not so much misdeeming of Gods providence in the latter, that was meaner, as admiring Gods Maiestie in the former, and lamenting the ruines of that which was most excellent.

Rom. 1. 16.
1am. 1. 21.

2 So gracious is the name of Councils, so venerable is the assemblies of Fathers. Some of them are for time ancient, for truth receiued, for care of Gods Church renowned: yet if we compare them with the honour of the Scriptures, which are the vndeniable and inuincible power of God vnto *saluation* to all that beleene: *The knowne power of God and wisdom of God, which ingrafted in vs doth save our soules*: though men may with good cause reioyce, that God hath provided such gracious

cious meanes, to preserve truth in his Church, and to transmit it vnto posteritie; yet the Priests and Levites, and chiefe of the Fathers, ancient men, haue good cause to lament with teares, and to bemoane with griefe of heart, that the Scriptures of God, the word of truth, the Gospell of Christ, should be all on ruinous heapes, as of least, or no reputation at all, in the triall of faith, and reformation of manners; and Councils not onely compared, but rather then faile, preferred before Scriptures of God; as if God should be silent, when men giue the sentence.

3 We hold the ancient Councils in eminent authoritie, but they are not like the wisdom of God, who built his word as he formed the world in the creation, when he did all things, *Numero, pondere & mensura*, in number, weight and measure, and established it for euer, and saw that all he had made was good. There were no superfluities, no disproportion, no defects, no blemish in the Scriptures, as is prooued. In the Councils it hath not bene so, by our aduersaries owne confession, as will afterwards appeare. There was not an iron roole vsed, no noise heard, in the building of the first temple, which was so beautifull. But at the second, the opposition of importable and implacable enemies, made them worke on the wals of the citie, with working instruments in one hand, and their weapons in the other. So when it pleased God to haue his Scriptures written, there descended the immediate influence of Gods Spirit into the hearts of the pen-men, who though dispersed into diuers parts of the world, yet all agreed whe their writings were conferred. It was not so with Councils, they had need of the countenance & protection of Emperors, and weapons of warre, and the guard of souldiers. Though many were gathered into one place, yet they came not all with one mind, they handled not matters after one manner, there were high words, long disputations, vehement contradictions, change of sentence, from worse to better sometimes, and not seldome, from better to worse. Therefore call them the Church, or what you will, you may perhaps account them in *armatura fortium*, but they are not that perfect

Panoplia

Panoplia that armeth at all points, and defendeth at all assayes.

4 I could find in my heart to affoord that vnto the Councils in comparison of the Scriptures, that I would vnto the blessed *Virgine Mary* in respect of her Sonne. And our aduersaries slander vs in both alike. Because that we mislike, that the honour due vnto the onely begotten Sonne of God, the onely Sauour of the faithfull, should be attributed to a creature, though she be the mother of God, we are accused to speake euill and disdainfully of her, and preferre euery woman that hath more children, before her. When God knoweth, as the truth is, there is no title of honour giuen vnto her, by the holy Scriptures, or any solide or primarie antiquitie, but we will yeeld it with all respect and reuerence: onely we dare not place her in her Sonnes throne, and giue her the worship due vnto him. She hath doubtlesse, as *Bathsheba*, a seate on the
 1. King. 1. 19. Kings right hand, and must haue her due respect, as the Kings mother; but we giue her not so much, much lesse triple honor in respect, in the presence of her Sonne; That she sit, and he stand, she with a crowne and he none; she with three crownes vpon one head, in the forme of a Popes triple crowne; he with one single or perhaps a crowne of thomes. We like a meane, we mislike excesse; we would giue all due, but presume not to rob God of his owne glorie. This very account we make of Councils. We like and allow them: we giue them a reuerend seate by the throne of the holy Scriptures, euen at the right hand, but as a subiect, not as a soueraigne; as a wife, if you will, but not as a husband; to moderate the affaires of the household committed to her charge, but not to checke and ouerrule the Lords gouernment.

In diuers
pictures

5 Examine all our writers and their writings, and see whether they do not speake of Councils in this manner, and as the ancient Fathers did in their times. Search our Apologies, Confessions, Answers, Replies, or what you will, that ours is; you shall find much more respect giuen vnto them by vs then by our aduersaries. In matters indifferent we giue them power to determine, for comlineffe and order, and the preservation of peace in the whole bodie. For interpretations of Scripture,
 we

we will not derogate from them, but wil either accept of the, or answer them with due respect. For matters of fact we will beleue them, for their times, as diligent searchers after the truth. For behaviour and manners, we admit their counsels, as the seruants of Gods, our ancients, our fathers. For the matters of faith and religion, we likewise confesse, that principall articles of Christian beleefe, haue bin determined and concluded by them, which we receiue as solid and certaine truth, and pronounce *Anathema* with them, against all that speake against them. But we may not so bind our selues to euery thing they shall impose vpon vs, as if euery word were a law, because they conclude it, but because they conuince it, out of the fountaine and foundation of truth, that is, the word of God. They may not presume vpon immediate inspiration, that were Anabaptisticall; but must rest and rely vpon the demonstration of Gods reuealed word.

6 Neither will we trust them as we do the Apostles, when they said, *Videtur Spiritui sancto & nobis*: It seemeth good to the holy Ghost and to vs; except they can shew vs the mind of the holy Ghost, as it is written in the Scriptures. For themselves hold now, that *Authoritas generalis Concilij non est immediate à Deo, sed à Papa*: The authoritie of a generall Council is not immediatly from God, but frō the Pope. *Supra cap. 6. Sil Prioris, verbo Papae §. 1.* And therefore now the Council must say, *Videtur Papa & nobis*, It seemeth good to the Pope and vs. For the Pope cometh betweene the holy Ghost and them, as sinne may come betweene Gods mercy and our helpe: and so be an hindrance, not a furtherance of our saluation. And if we consider Councils without these limitations and bounds, we shall easily find they haue bene but men, many of them ignorant and vnlearned, many partiall and preiudicate, many louers of men more then louers of God, especially in the latter and declining times of the Church.

7 Besides, seldome haue Councils bene concluded with generall and vniforme consent, as that of the Apostles; but for the most part the greatest number of voices passeth and concludeth. Neither hath it bin vnusuall, that *maior pars* did

vincere

Plutarch in
M. Catone.
De gestis cum
emerito.

vincere meliorem, the greater part swayed and caried it against the better. Neither are we ignorant that the whole assembly doth not take notice of every matter, further then their *placet* or *displacet*, their voice for, or against: but there are a few Committees or Delegates chosen to dispute of the matter, and these may be perhaps a few hungry Friars, as in the Councell of Trent, that disputed more for their bellies than were their gods, then for the God of heaven and earth. It is hard to bring the belly by perswasions vnto reason, that hath no eares. Of which Councell we may well say, as Saint Augustine of the Donatists, *Superfluis & moratorijs prosecutionibus gesta cumularunt, nihil aliud magis viribus agentes nisi ut nihil ageretur*: They heapt vp all they did with trifling and delaying prosecutions, seeking nothing else with all their power, then that nothing might be done. And experience hath taught, that one good man, reputed one of the most ignorant and least respect, hath found and euinced that, where in the greatest clearks haue bene gravelled, and gaue ouer the bucklers.

8 This may be exemplified by a very remarkable story, registered in the preambles to that first and famous Councell of Nice; where a great disputation was held betwene the most learned Bishops and certaine heathen Philosophers, in matter of religion and defence of Christian truth. The Philosophers were so pregnant in wit, so subtile in distinctions, so learned, so wise, so eloquent, that they not onely held the Bishops hard to it, but seemed to overcome them. One of the vnlearnedst, or to giue it in his owne words, (*Quidā simplissimus natura vir, & nihil aliud sciens, nisi Christum Iesum & hunc crucifixum*, A simple man by nature, who knew nothing but Christ Iesus, and him crucified, intreated to encounter those boasting challengers, with confidence to overcome them. All present were as fearfull to commit the triall vnto him, as

1 Sam. 17.33.

Saul and his army doubted to send David against Goliath. But the simple mans resolute importunitie, first overcame his friends to aduenture him, and then overthrew the Philosophers, and converted them, as David slue the vncircumcised

Phi-

Philistin, and saved Israel. The like befell in the very Coun-
cell it selfe, when one *Paphnutius*, by alledging Scripture,
brought all the Bishops to his mind, as before hath bene ob- Supra cap. 6.
served. And if not the same, yet the very like is recorded by
Socrates and *Sozomen*, who report it to be done by a simple
lay-man: *Quidam ex Confessoribus Laicis, simplicem habens sen-* Hist. tripart.
l. 2. c. 3.
sum, One of the lay Confessors, having a simple meaning.
And *senex simplex & innocens ac probatissimus Confessorum*, An
old simple innocent man, most approved of the Confessors,
&c. Which manifestly evinceth, of what authoritie the
Scriptures were at that time, and in that famous Coun-
cell.

9 In which case we know it fareth with the God of truth,
as it doth with the Lord of hosts; he can overcome in the
day of battel, as well by few as by many; so can he maintaine
his truth as well by a handful as by a heape; by two or three Math. 18. 20.
gathered together in his Name, as by a multitude assembled
at a mans commandment. And although (as the proverbe is)
Plus vident oculi quam oculus, More eyes see more then one;
yet sometimes one that stands by, may see, or at least perceive
more then many that are actors. Our Saviour promiseth not
so much to many at once, as to one alone, that shall stand a-
gainst neuer so many in defence of truth: *Be not careful what* Math. 10. 19.
to answer, it shall be given you even in that houre what you shall
speake. A great promise, performed to many in the dayes both
of the first and latter persecutions; when many a simple man
was able by the Scriptures to confute a great many that
thought themselves both wise and learned. Whereby it is
evident, that God tieth not himselfe to numbers of voices;
but as the wind bloweth where it listeth, so the Spirit of
God inspireth where he pleaseth. Ioh. 3. 8. Moreover, it is now
knowne, what prejudice some of the Fathers had of Coun-
cels, as *Gregorie Nazianzene* that never expected or had scene
a good end of them. What wrong some Fathers had by
them, as *Athanasius*, who was tormented and tossed, &c. How
the former were reformed by the latter, the fathers by their
Yonnes, as Saint *Augustine* observed; and all this in the first August.
and

and purest times of the Church. By all which it appeareth, that neither the Fathers, who liued so neare them, both in time and place, gaue them such vncontrollable authoritie, as if all were Gospell they spake, or that the Councils had euer that good respect as was wished and expected; and therefore they must needs come short of that soueraigne and super-eminent authoritie, which we may giue by good right vnto the Scriptures of God.

10 But if we shall speake of the later ages of the Church, we can by no meanes yeeld that their Councils were either lawfully summoned, or indifferently managed, or happily concluded; whereof afterward there will be occasion to speake more at large: vntill then, all courteous and iudicious Readers may plainly see, and, I hope, will as ingenuously confesse, that notwithstanding we are traduced by our aduersaries to set light by Councils, to despise and reiect them, yet we haue a due estimation of them, as much as may stand with the safetie of truth, and the honour of Gods word, written in the Scriptures. Which is more then our aduersaries will performe, whatsoever they promise and pretend to their ouer-credulous disciples. For when they speake of Councils in generall, they would make the world belecue, that we forsake and renounce them all, that they receiue and admit euerie one. There was a well conceited friend, that would euer boast his neighbours with his owne liberalitie, in distribution of his apples, in comparison of another that was very kind indeed; and would say, he is miserable, he giues his apples but by dishfule or stroakes, but I am bountifull, that giue mine by quarters. Whether would you take for the franker man? He that gaue by quarters, you would thinke. But it was not so: he talked of quarters, as if they had bene sacks full; but they were but quarters of one apple cut into foure parts. Even so it fareth with the Court of Rome. They will be tried by the Councils, and they will tell you of so many in *Peter Crabs* Edition, so many and so good of *Sarius* his setting forth, yea more and better done by *Dominicus Nicolinus* in five volumes, by *Binius* best of all, so fairely printed,

printed, so diligently perused, so carefully corrected, according to old Copies, in five greater Volumes. You would think the Church of Rome offered vs quarters, that is, whole sackfulls of Councils, but come to receiue them, they proue but quarters in a lesse volume. They admit but eighteene without exception, a very few to so many pretended; and the best of those not only drawne violently to their purpose, but suspended or hanged (in plaine English) at their pleasure, yea embowelled and quartered too, except they can make them to serue their purposes. The former was a merrie, but this is a dangerous equiuocation.

11 And not to defraud your expectations longer in this behalfe: first vnderstand our aduersaries dealing with the body of the Councils. They exclude all prouinciall and Nationall Councils, not out of their books, but put them out of credit, when they make against them, or not for them; so do not we. And though they seeme to allow as many as are confirmed by Popes, they receiue not all the generall; no more do we. They refuse many better Councils and accept worse; so will not we. They except against some particulars in the best; we not so much, nor so often as they, but euer vpon better cause then they yet euer haue done, or I feare will do. They will admit or reiect what they list, in the same Councell; we desire to be equally obliged, to all, or to none. For that Councell that erreth in one, may erre in more, and so in all; and that that bindeth in one, bindeth in all, or not at all. I remembred before, that when *Bellarmino* distinguisheth of generall Councils, some are approued, some reproued or reprobated, some partly confirmed, partly reiected; one neither manifestly allowed, nor manifestly disallowed. To omit the others for a while: consider how a generall Councell is by *Bellarmino* defined. *Generalia dicuntur ea quibus interesse possunt & debent Episcopi totius orbis, nisi legitime impediuntur, & in quibus nemo recte presidet nisi Romanus Pontifex aut alius eius nomine.* Those are called generall Councils, at which all the Bishops of the whole world may be, and should be, except they be lawfully hindred; and in which

Greg. de Val.

Supra cap. 5.

Concil. Ephesinum ad tuendam virginis dignitatem congregatum.

no man may rightly be President but the Bishop of Rome, or some other in his name. The first part of this definition is impossible, the other is unreasonable. Whereupon I may iustly inferre, that since the Apostles time there was neuer generall Council in the Church; & that there neuer can be generall Council with any indifferency. For the first, neuer could, neuer ought, much lesse ever did, all the Bishops of the whole world gather together into one Council. When were euer the *Abissens*, or the *Ethiopians*, or the *Indians*, either summoned that they might come; or stayed for, till they could come; or were censured for not coming; or talked of, as members missed in that body? I trow neuer. Therefore there was neuer generall Council whereunto the whole Church must stand obliged. And it is impossible that euer there should be.

12 For Bishops are to be presupposed ancient men before they are chosen, and so are for the most part; (except the Roman boy Bishops, and boy Cardinals, and boy Popes too, if you will.) It will aske diuers years to send & receiue answers from some, wherein may be so many changes vnknowne and vnheard of, by the deaths of men, that no certaintie can be of their assembling.

13 For the Popes precedencie it neither was in the first generall Councils, nor required, neither ought it to be euer or at all, as hereafter shall appeare. Besides, we deny that in any of the first & chiefe Councils the Pope was President, & therefore by the Cardinals definition they were no Councils. But we will suppose them to be generall, which *Bellarmino* & others that write of Councils call so. Of some of those generall Councils, some are approued, some not. If they be generall they may not be reiected, for they haue the confluence of Bishops & the Pope President, else are they not generall.

Bell. de Conc.
cil. ant. l. 2. c. 1.

Dico Concilium illud non posse errare quod absolute est generale & Ecclesiam vniuersam perfecte representat: I say that the Council cannot erre which is absolutely generall, and perfectly representeth the whole Church. Being so generall, and the body & head cleauing together, why should they be reprobated?

bated? Why ſhould they not be approoued? Either they were not generall; or being generall, by your owne learning they could not erre, and then no reaſon to reprobue them. Or finally, being generall, they did erre, and therefore were iuſtly reiecte. The ſame may be ſaid of the part which is ſaid of the whole. If they were generall, why are they not approoued, as well in all as in part? If they be not generall, why do you giue them that title? And why reſuſe you them in part, and not in all? I know not what to ſay to the poſt-alone, that is neither manifeſtly reiecte, nor manifeſtly accepted. It may not be admitted becauſe *Antonius* ſaith, it was *Conciliabulum illegitimum*, *Anton.* an vnlawfull Conuenticle, and becauſe it rather increaſed then diminifhed the ſchiſme. If it be without doubt reprooued, then without doubt *Alexander* the ſixt ſhould not haue called himſelfe the ſixt, but the fiſt. A perillous matter. What is the ſumme of all this? Verily thoſe Councils that make for them in all, thoſe are all theirs; thoſe which haue any thing for the, thoſe are in ſo much theirs; thoſe which haue ought againſt them, are in ſo much none of theirs. They haue a great facilitie in ſauing themſelues harmeleſſe.

14 *Bellarmino* confeſſeth, *Concilium legitimum poſſe errare in his que non legitime agit, & de facto erraſſe, quando ab Apoſtolica ſede reprobatur.* A lawfull Councell may erre in that it doth vnlawfully, and ſo hath erred when it hath bene reprooued by the Apoſtolicall Sea. As much to ſay, it may do vnlawfully, and then when it doth ſo, it erreth; and ſo when it may erre, it erreth, and ſeeing it erreth it may erre. Againe, *Concilia in iudicijs particularibus, nec non in preceptis morum, que non toti Eccleſie, ſed uni tantum aut alteri populo proponitur, errare poſſunt.* Councils in their particular iudgements, as alſo in precepts of manners, which are not propoſed to the whole Church, but for one onely people or another, may erre. They may erre in particulars: but the whole doctrine of faith and manners conſiſteth of particulars, and they all make the generall. If they erre in all particulars but one, they erre not in the generall, much leſſe if in any, leaſt of all but in one. Yet it is Romane learning, that if the ſhip leake at the leaſt hole, it will ſinke at

last, as well as if there wanted a whole planke. And a man maybe as well damned for one particular heresie as for many. How then will such a Councell escape, that erreth in particulars? They may also erre in manners; but men may be damned, as well for corruption in life, as error in faith. If good manners maketh man, then ill manners marreth man. But these must not concerne the whole Church, but one or some people. But as he that conuerteth one soule, shall haue his reward, so he that subuerteth one soule, much more a Church or people, shall incurre a iust condemnation. And wo is him that offendeth one little one.

Mat. 18.6.

15 Againe, Councils may erre in words. But among men words expresse the meaning of the heart; we must answer for euery idle, much more erroneous word, and not ruling the tongue may make ones religion vaine. *By thy words thou shalt be iustified, and by thy words thou shalt be condemned.* Sometimes Councils may define matters, not as certaine, but as probable. But faith and manners must be built vpon certainties, and not probabilities. Againe Councils may

Mat. 12.36.

Lame. 1.19.

erre in *questionibus de facto & in paruis*, in questions of fact, and matters of small moment. *But he is cursed that iustificieth the wicked, and condemneth the innocent, and he that is not faithfull in a little who will trust him in much?* Adde vnto all this, what Car-

De Eccles. 1.
3. cap. 30.

dinal Turrecremata saith, *Est de necessitate salutis*: It is of the necessitie of saluation, to hold that the Councell hath
 not his immediate dependance, or authoritie from God, but
 from the Pope. God deliuer vs from those Councils, where God is not President, or where the Popes authoritie ouer-
 ruleth.

Staplet. doct.
princip. lib. 8.
c. 14. 15. &
hb. 1. c. 6.

16 Doctor Stapleton confesseth, that though generall Councils cannot erre in their conclusions, yet they may erre in applying Scriptures to their conclusions. If they may or dare abuse Scriptures, they need not feare a greater slip. Bi-

Canus. l. 4. c. 5.
loc. com.

shop Canus doth also confesse, that *Concilium generale etiam congregatum Romani Pontificis autoritate errare in fide potest*. A
 generall Councell, yea gathered by the Bishop of Romes au-
 thoritie, may erre in matters of faith. And with Cardinall

Bellarmine

Bellarmino, that the Fathers in a Councell may erre in small Lib. 5. c. 5.
matters; and that it may be holden without heresie, that the
Church in some law and custome may erre: and that often
Maior pars vincit meliorem, The greater part prevaileth a Ibid.
gainst the better; because *Sapientes paucissimi sunt, cum stulto-* 22
rum infinitus sit numerus: Wise men are very rare, but fooles 22
without number. Such are the most part of the Popes Coun-
cell. All which this Bishop illustrateth by many examples.
Put all this together, or the substance of it into one sentence,
and then tell me, you that say Councils cannot erre, whe-
ther euer there were Councils that might not erre? or whe-
ther themselves do not confesse that a Councell may erre?
and what in effect we say, which our aduersaries do not ap-
prove, though they most censoriously reprove vs for that
themselves neither can nor do deny.

17 Finally, to make vp this consideration of Councils in
general, let a Pope giue his definitiue sentence, and conclude
all: They tell me (saith Pascalis) that this statute is not found in Pascalis;
the Councils; as though Councils can prefixe any law to the Church 22
of Rome, whereas all Councils from the Church of Rome receive 22
being and strength; and in their Canons the authoritie of the Bishop 22
of Rome is evidently excepted. In this the Pope makes himselfe 22
not a Chancellor, but a canceller of Councils, rearing them,
and making them void at his pleasure. Who will strue with
such a mightie man? who will go to law with such a Iudge?
An old Councell cannot bind a new Pope. They tell of ma-
king the Scriptures a nose of waxe; what do they with the
Councils, but make them ship-mens hose? Like him that
dexterously distinguisheth vpon the 18. Chapter of Saint
Marks Gospell, that hath but 16. in all. *Sic ego enado, sic tu*
enades: Thus I can shift, and thus thou maist illude and escape.
This will serue my turne, and this thine. If you allow but 18,
why do you trouble the world with so many? If you put forth
so many in shew, why approue you so few in deed? *Tenet hoc,*
non illud: tenet in hoc, non in illo: This holds, if it make for you:
this holds not, if it make for vs. Or thus much is ours, none
at all yours. Is not this fine, and faire worke? playing the

Gipsies, fast and loose.

18 Now concerning Councils in particular; which can you name more sacred then the first *Nicene*? yet how many doubts and scruples about this Council? Who called this Council? the Emperour, or the Bishop of *Rome*? All the Epistles and Prefaces to the Council conuince it was the Emperour, and *Eusebius* with others concur therein. The Romanists will haue the Pope to summon this Council, and not the Emperour, without all authoritie or probable reason. *Baronius* doth confesse, that the Council of *Nice* was
Conc. Nicc. i. Euseb. *inductum à Constantino, persuasum à Syluestro, facile persuasum. In unum locum coëgit, per literas acciuit, neque mandatum dantat erat ad hanc rem datum, edictum promulgatum fuit, &c.*
Ad an. Dō. 325 pag. 240, 241. commanded by *Constantine*, perswaded by *Syluester*, and easily intreated. He gathered them into one place, summoned them by his letters; neither was his commandement giuen onely to this purpose, but also decreed and published, &c.

19 Who was President of this Council? *Hosius* Bishop of *Corduba* in *Spaine*, or the Bishop of *Rome* by his Legates? *Hosius* was takē so to be, and standeth yet first in the subscription. How many Canons were there of this Council? All the copies that could be found within lesse then fourescore yeares after that Council in East and West, vpon the most diligent search of the 217 Fathers, whereof *Saint Augustine* was one, were brought and conferred; and that vpon *Zozimus* Bishop of *Rome* his producing of a forged copie to proue his vsurped title; and there could be found but twentie Canons, and no more. *Baronius* also acknowledgeth directly but twentie Canons, though *Ruffinus* nameth two and twentie, yet he hath indeed but twentie in substance, but diuideth otherwise then the ordinary account, and concludeth thus: *In quibus omnibus editionibus, 20 tantummodo Canones enumerantur*, in all which Editions there are onely twentie Canons numbred. And farther: *Sed & Theodoretus viginti Canones tantum in magna Synodo statutos affirmat, totidemq; receptos esse, in archiuis Alexandrine, Antiochene, & Constantinopolitana Ecclesia, cum illi magnā diligentia perquisiti sunt, ab Episcopis Afri-*

Concil. Cathag. 6.

Annal. ad an. Dom. 325. pag. 279

Africanis, dicte Synodi sexte Carthaginensis, acta, & epistole ea de causa tunc scripta certissimam fidem faciunt. Theodoret auoucheth 22 but onely twentie Canons, and that no more were receiued 22 in the libraries of the *Alexandriā, Antiochian, and Constantino-* 22 *politan Church*, whē they were searched with great diligence 22 by the *African Bishops* of that sixt Councell of *Carthage*, the 22 *Acts and Epistles* then writtē for the same cause, giue certain 22 faith or testimony thereof. His after coniectures are idle, 22 not liked of himselfe, confuted by many, conuincd by their owne improbabilitie.

20 *Zozimus* his successors, *Boniface* and *Celestine*, who stood vpon the same title of their prerogative, yet could not with their honesties (a rare vertue in moderne Popes) or would not for starke shame, vrge that pretence any farther or longer. Yet *Gratian* will haue 70 Canons, and that by the testimony of a counterfet *Athanasius*. And if any aske, how this number is decreased? we must say (though it be a starke lie) that certaine Chapters of the *Nicene Councell* were out of custome in the *Romish Church*, craftily leauing some vnderhand suspitiō, that they might be found in the *Greek Church*, though after most diligent search they could not be found there. If this shift will not serue, *Gratian* will haue another: How they were lost, it is doubtfull, most thioke they are inserted into the Councell of *Antioch*. Is not this cunning juggling? *Bellarmino* being not so impudent as *Gratian*, is contented to renounce *Athanasius* testimony, that there were more then twentie Canons, and saith: *Hoc argumentum videtur à Magdiburgensibus, & verè non est solidum*: This argument is derided by the *Magdiburgenses*, and in very deed it is not sound.

Distinct. 16.
c. 70.

Bell. de Rom.
Pont. l. 2. c. 25.

21 Yet he laboureth by far-fetched arguments to proue there were more Canons then twentie, to saue *Zozimus* credit, if it were possible. First he excuseth him, that he tooke the *Sardican Canons* for the *Nicene*, and so nameth the one Councell for the other, which was an escape indeed, but worthy no blame forsooth. What? no blame, for an vnerring Pope that cannot lie, in some cases if he would? Yes, he is

either blame-worthy, or no body. Or he thinketh that in the Council of *Nice*, this was decreed implicitly and obscurely, that appeales lie to the Bishop of *Rome*: or perhaps the *African* Council was corrupted concerning these Canons: or that some marginall note crept into the text; or it may be probable, that the three Canons which *Zozimus* vrged, were not plainly in the Council of *Nice*, but they were called the Canons of the *Nicene* Council, because the Council of *Nice* and *Sardica*, were taken for one and the same; and that the Canons of both those Councils were ioyned together in a *Romane* library: the ignorance whereof troubled the *African* Fathers. All *Baronius* idle coniectures of the corruption of the sixth Canon, are by these reasons confuted. None of the twentie Canons was vrged by *Zozimus*: none of them were excepted against by the *Carthaginian* Fathers. False would neuer haue bin tendred, if they had a true: and the Pope would rather haue complained of the corruption of that Canon, then forged others, if necessitie had not bene without law. And the same Cardinall confesseth, that the Canon of Appeales was none of the twentie: *Qui inter 20 illos nequaquam numeratus habetur*, which was not numbred amongst those twentie Canons. What shifts are these of a graue Cardinall? He is onely honest in this, that he refuseth the authoritie of *Athanasius* counterfeit testimony to *Marke* Bishop of *Rome*.

Baron. ad an.
325 pag. 279.

Panop. l. 4.
c. 89.

22 *Lindan* will needs haue 70 Canons of this Council, the same Epistle of *Athanasius* to *Marke*; (so will hungry dogs eate dirtie puddings,) though *Marke* was dead before that Epistle was forged. Or if this will not serue his turne, he will find the 70 Canons out of sundry Authors, like the scattered planks of a wracked ship, or the chips of *Noahs* Arke; and for ought I know, may be seeking them yet in *Purgatorie*, for on earth they were neuer found to that day. Yet since forsooth there are found in *Alexandria* 80 Canons, that is, ten more then they would haue, or sought for, or so much as thought of, (or else a Iesuite lies, and that is no miracle) and that in the Arabian tongue, and translated into Latine by a Iesuite.

Baron. epit.
pag. 239.

Iesuire. Againe, though *Bellarmino* would haue *Zozimus* mistake chalke for cheese, and a fearne-bracke for a fox, the Nicene for the Sardican Councell; yet *Lindan* will not haue that by any meanes; *Nec D. Zozimum pro Sardicensi, Nicenum allegasse*, *S. Zozimus* alledged not the Nicene Councell for the *Sardican*. And *Baronius* taketh his part, and will haue *Zozimus* take his allegation out of the Councell of Nice: *Quem (Canonem) Theodoretus digito signat*, which Canon *Theodoret* pointeth at with his finger. All this about the number of the Nicene Canons. But one *Contius* a Lawyer of their owne resolution, solueth all doubts, and saith peremptorily, *That their bastardie is proued even by this, that no man, no not Gratian himselfe durst alledge them*. As who should say, if any would be so audacious and gracelesse, it would be he. These miserable shifts and contradictions considered, let any modest Christian iudge, whether it be likely, these doubtfull, vncertaine, obscure coniectures, should be of more force in this end of the world, to proue that there are 70. or 80. Canons truly tendred by Pope or Papists, in their owne case; or rather beleue the 117. Bishops of the Carthaginian Councell, whereof Saint *Augustine* was one, that had made diligent enquirie by the learned and famous Bishops of the East, *Alexandria, Antioch, Constantinople*, that is, the Greeke Church within 80. yeares after and lesse, (beside *Cecilianns* copie at Carthage, who was present at the Councell, and brought it with him) nor in any other copie Greeke or Latine.

23 All which notwithstanding there comes a fresh fellow, and he desperatly grounds vpon the 39 Canon in *Arabic*, that all is the Popes, and that his authoritie stretcheth ouer all states and persons, not onely Ecclesiasticall, but Ciuill, as if his rule were as leuell, as any vndoubted Canon of that Councell. *Ille qui tenet sedem Romae, caput est & princeps omnium Patriarcharum, quandoquidem ipse est primus, sicut Petrus cui data est potestas in omnes principes Christianos, & omnes populos eorum, ut qui sit vicarius Christi Domini nostri super cunctos populos, & vniuersam Ecclesiam Christianam, & quicumque contradixerit a Synodo excommunicatur*. He that holds the chaire of Rome, is head,

Annot. in dist.
16. cap. 70.

Coccinus tom.
1. l. 7. art. 4.

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Coccinus tom.
1. l. 7. art. 4.

22 head, and Prince ouer all Patriarches, for as much as he is first,
 22 as *Peter* was, to whom all power was giuen ouer all Christian
 22 Princes and all their people, as who is the vicar of Christ our
 22 Lord ouer all people, and the vniuersall Christian Church: and
 22 whosoever contradicts this is excommunicated by the Coun-
 cell. But if there be but twentie Canons, then this is none, and
 therefore needeth no other answer.

24 Now for the interpretation of the sixt Canon of
 this Councell, there is almost as great variety. We alledge
 this Canon to proue, that the Bishop of Rome for his iurisdic-
 tion is confined, as an Archbishop or a Patriarke, at most to
 his Prouince and countries adioyning, as *Alexandria* and *An-
 tioch* are to theirs. And that he hath no more iurisdiction ouer
 them, then they ouer him. Which we say is plaine in the text
 in all editions, and all translations. This our aduersaries are
 so farre from granting, as that they would not onely haue it
 not abet this truth, but would wrest it, and wreath it, quite
 contrary. The words as *Bellarmino* hath them are: *Mos anti-
 quus perduret in Egypto, vel Libya & Pentapoli, vt Alexandrinus
 Episcopus horum omnium habeat potestatem, quoniam quidem &
 Episcopo Romano parilis mos est.* Let the ancient custome conti-
 22 new in Egypt, or Libya and Pentapolis, that the Bishop of A-
 22 lexandria hath power ouer all these, because the Bishop of
 22 Rome hath the like custome. The sence whereof we take to
 be, that Alexandria should exercise iurisdiction ouer those
 Churches neare vnto it, as Rome did those near vnto her: *Bel-
 larmine* keepeth a foule coile about this Canon. First he tel-
 leth how Pope *Nicolas* would haue it, or there wants some-
 what in the Canon before: *Ecclesia Romana semper habuit pri-
 22 matum*, the Church of Rome euer had primacie. But this is
 added without sufficient authoritie; contrary to all approued
 copies.

25 Then he proposeth foure expositions. One of *Ruffinus*,
 Hist. Eccles. l. the oldest and truest; *That the Bishop of Alexandria should haue
 10.c.6. the charge of Egypt, as the Bishop of Rome had the charge of the
 Churches adioyning.* Thus we take it, and therefore haue *An-
 tiquitie* for vs. The second is of *Theodorus Balsamon* and of *Ni-
 lus*,

hus, That the Bishop of Alexandria should have the same charge of all Egypt, as the Bishop of Rome had of the West. Bellarmine likes them better for their liberalitie, that they giue more then *Ruffinus* giues; yet he will not haue his Maister tyed vp in so short a tether, *Aut Caesar, aut nullus*, either all or none. We could thinke well of this as the times then were, when the Church was confined into a narrower roome then since it hath bene, when the charge is too big for him, were he as big againe. It is too heauie for *Atlas* that was fained to carrie heaven on his shoulders. The third is of *Caranza* the epitomizer of the Councils, who telleth (though *Bellarmino* omitteth it) That he was shewed an old edition by a Cardinall, where instead of *Romano Episcopo*, was *Metropolitano Episcopo*, in stead of *Romane* was *Metropolitane*. This also maketh for vs with great aduantage, written by a Papist, shewed by a Cardinall, both our aduersaries, and therefore good witnesses for vs, out of an old copie, which fauours of *Antiquitie*, but all these are all one, or none at all with *Bellarmino*. He hath a crotchet in his owne head, and will reach a note about *Ela*, but he will fetch it; and therefore he bringeth a fourth exposition, and I beleecue you will thinke a very strange one. Because the *Romane Bishop* was so accustomed, which is not in the text by *Bellarmino* himselfe alledged: that is, because the Bishop of Rome before any definitions of Councils, did vse to permit vnto the Bishop of Alexandria the gouernment of *Libya* and *Pentapolis*: *Sine consuevit per Alexandrinum Episcopum illas prouincias gubernare*; Or that the Bishop of Rome accustomed to gouerne those prouinces by the Bishop of Alexandria. The last and the worst. Cursed be the gloss that corrupteth the text; neither hath he the letter of the text, nor any probable reason, so much as to conceipt it, and yet he concludeth there is no other probable exposition but this; it is true, to serue his turne.

26 *Forrian* maketh this Canon plaine for the Bishop of Dogmat Rome, *Habemus huius indicij primū ad Pontificem pertinentis authoritates grauissimos, sanctissimos, ac plurimos Niceni Concilij Patres* 318. *Vigeat (inquit) & firma sit prisca consuetudo, qua est in Egypto, Libya & Pentapoli, ita vt Episcopus Alexandriae harum omnium* Charact. lib. 3. fol. 123.

*omnium potestatem habeat, quandoquidem Episcopus Romanus hoc
 consuevit, & similiter ut per Antiochiam & alias provincias pre-
 rogatiua seruetur Ecclesis.* We haue most graue, most holy, and
 those many Fathers of the Nicene Councell, euen three hun-
 dred and eightene, for this principall iudgement appertaining
 to the Pope. Let the ancient custome flourish and stand firme,
 which is in *Egypt, Libya, and Pentapolis*, so that the Bishop of
Alexandria may haue the power of all these, forasmuch as the
 Bishop of Rome accustomed so, and in like manner through
Antioch, and the rest of the prouinces, the prerogatiue may be
 preserued to the Churches. Thus he first corrupteth the text,
 then he gloseth thus: *In confirmanda iurisdictione Alexandrini
 Patriarcha & Antiocheni, Nicena synodus iudicium & authorita-
 tem Episcopi Romani secuta est. Perinde est enim hoc quasi dicere-
 tur, quia Episcopus Romanus iam olim à principio solitus est conce-
 dere Episcopo Alexandrino iurisdictionē Egypti Libyæ & Penta-
 polis. Nicena quoque Synodus eius authoritatem & normam se-
 quuta, potestatem istam & aliquam iurisdictionem, quam Episco-
 pus Alexandrinus iam olim ab Episcopo Romano, accepit, ut idem
 teneat, concedit.* In confirming the iurisdiction of the *Alexan-
 drine* and *Antiochian* Patriarchie, the Nicene Councell follo-
 wed the iudgement and authoritie of the Romane Bishop.
 Which is as if they should haue said thus: because the Bishop
 of Rome hath bene accustomed, in times past, from the be-
 ginning, to grant vnto the Bishop of *Alexandria* iurisdiction
 ouer the *Egyptian, Libyan, and Pentapolitan* Churches, the Ni-
 cene Councell following his authoritie and rule, granteth
 that he may retaine the same power and iurisdiction, because
 in times past the Bishop of *Alexandria* receiued it from the
 Bishop of Rome. Where he hath much babblement to the
 same purpose, as idle as this; from whom it seemeth Cardi-
 nall *Bellarmino* hath much of his: yet *Turrian* seemeth much
 more audaciously impudent. Let any man of iudgment lay this
 building to the Councils rule, and they shall easily discerne
 the crookednesse, yea the wickednesse of it.
 And *Andradus* the Champion for the Councell of Trent
 misliketh one shift, because it is against all the old copies, and
 foisteth

foisteth in another worse, that by custome his iudgement is Lib. 2.
understood. The glosse vpon the Decrees would haue it thus.

According to the old custome, let due honor be reserved to every Dist. 63. c. me
prouince; to the Bishop of Alexandria, who is like the Patriarch of antiq. in glo.
Rome. Parilis mos, like custome, that is, in something, because both
may depose Bishops, else say, Romano, id est, Constantinopolitano, so
the Bishop of Rome, that is, to the Bishop of Constantinople. 33
For this is subiect to the Pope, as the rest. The last that I haue
 seene is the most impudent of all other, and saith plainly:
Niceni primi & antiquissimi verba sunt. Ecclesia Romana sem-
per habuit primatum. The Church of Rome had euer the pri-
 macie; and as confidently alledgeth the 36 Canon beside, as
 the fixt wrongfully.

28 *Gregorius de Valentia* hath yet another hole to creepe out Anali. fidei
 at: That *Rassinus* copie agreed not in this Canon with the co- Catho. 17.
 pie sent by the three Patriarkes to the Fathers of the Coun- c. 11.
 cell of *Africke*, for by that copie they are safe enough. Ther- 33
 fore this Canon doth not deny the authoritie of Primacie to the 33
 Bishop of Rome, which he hath otherwise as the successor of Peter 33
 ouer all Churches. But he verily signifieth that he hath also a 33
 certaine speciall authoritie of a Metropolitan ouer the Churches 33
 that lye neare the diocesse of Rome. Which authoritie the Councell 33
 of Nice would haue reserved to every Archbishop Metropoli- 33
 tane in his owne prouince. Yet there is a fetch more in the 33
 corruption of the Chalcedon Councell, where the words are
 set downe positiuely and conclusiuely, that should be ambi-
 guously and doubtfully. Which the compiler vpon the Compiler
 Epistle of *Iulius* more then insinuateth. *Hoc statutum solum*
reducibile est ad quintum & sextum caput Niceni Concilij, verum
apertè non inuenitur. This Decree may only be reduced to the 33
 fift & sixt Chapters of the Nicene Councell, but in very deed 33
 ouertly is not there found. What is in all this said that a 33
 conscionable Christian may rest vpon? Onely all men that
 haue eyes to see, may see, and all that haue eares to heare
 may heare the wicked and gracelesse attempts of the Papists,
 who seeke either to contradict flatly, or to falsifie cunning-
 ly, or to vndermine deceitfully, all true euidences of *Anti-*
quitie;

quities; and will either rife forged writings, as that of *Abbas* *thanasius*; or corrupt wilfully, as the Chalcedon Council; or glose shamefully, as *Gratian* and many others; or dig down old walls, perhaps vndermine very priue places, to outface good Christians with their forged deuices; and fetch 50 yea 60 Canons, for a need, of the first *Oecumenicall* and best Council; after many ages, and that after such search, as *Torrensis* would make the world beleue. I might adde vnto all that hath bene said, that there are diuers things dispersed in the 4. 5. 8. 11. 14. 17. 20. Canons of this Council, which are not obserued of the Church of Rome, neither of long time haue bene; which, if the obligation of Councils authoritie were so strong as is pretended, might not be omitted.

28 I haue stood the longer about this Council, because it is worthily reputed the first in the peace of the Church, and the best for the excellent doctrine concluded therein against the most clamorous heretikes (but Papists) that euer were. That it may appeare there is not so much soliditie, and certaintie of truth in Councils, neuer so great, neuer so old, as in the Scriptures. That our aduersaries are as irresolute in these as in other writings: that if they make this shamefull ado to support the triple crowne by such deuices, they haue no cause to traduce vs vnto their miserable deceived Profelytes, as if we onely did except against generall Councils, and that they onely were the preseruers and obseruers of them.

Concilium
Constantinop.

29 *Bellar.* alledgeth the second generall Council which was the first of Constantinople, for the Popes supremacie, out of the Epistle of the Council written to *Damasius* (as he pretendeth) as it is in *Theodoret*. Where he would haue the Coun-

De Rom. P8.

tit. lib. 2. c. 13.

Hist. lib. 5. c. 9.

cell say: *Se conuenisse apud urbem Constantinopolim ex mandato literarum Pontificis per Imperatorem ad se missarum, & ibidem factentur Romanam Ecclesiam caput esse, se autem membra:* That they assembled at the cite of Constantinople by the commandment of the letters of the Pope, sent vnto them by the Emperor. And there they confesse, that the Church of Rome is the

the head, they the members. But this was from the Councell, not from *Boniface* himselfe; neither was this *Concilium secundum*, but after the Bishops collected the yeare following. Is it possible that *Bellarmino* could be mistaken in a matter so evidently contrarie? He hath not one materiall word true. For this Epistle was not written to *Damasus* alone, but to him with all the rest assembled with him, of whom diuers are named with the same title of honor with him in euery respect. *Dominis reuerendissimis & piissimis fratribus & collegis Damaso, Ambrosio, Brettoni &c. & ceteris sanctis Episcopis.* To our most reuerend Lords and most holy brethren and colleagues *Damasus, Ambrose, Bretton &c.* and the rest of the holy Bishops. This is no more to *Damasus* then to any of the other Bishops. But that he hath the first place, not aboue, but common with the rest; not one syllable of other preference.

Againe, *Tanquam vestra membra nos quoque his literis summa pietate Imperatoris accersuistis:* You invited vs also as your members by the letters of the most religious Emperor. From hence *Bellarmino* gathereth that which was neuer scattered, that the Church of Rome was the head, they the members, and that the Emperor was the Popes Carrier. There is neither Rome nor Church, nor head in this sentence; but they call themselves their members, as fellowes and brethren in the same seruice.

In another reading.
T6.1. Concil.
Nos illuc tanquam membra propria literis Deo admirabilis Principis aduocastis.

30 And whereas *Bellarmino* would haue the Emperor the Popes porter to carrie his letters, it is very plaine that the Bishop of Rome with his colleagues, had procured the Emperors letters to them, to procure the Bishops at Constantinople to ioyne with these that were assembled at Rome. Cardinall *Bellarmino* retracteth his conceipt, about this Councell and *Damasus* his letter in many words, and might haue seene this, but that it is an old sayinge and a true, that none see worse, then they that wil not see. He loues a frog, and takes her for *Diana*. But if it had pleased his Carnalitie, to haue obserued how the Bishop of Rome is called, not *Father*, but *brother*, not *master*, but *fellow*, themselves not *subiects* to a head, but *members* of a body; he would neuer in a cloud of witness, haue

Lib. Recog.
de quatuor
Concilijs &
Eccles. pag. 46

Ecclesia anti-
quis. & plane
Apostolica in
Syria. Ibid.

have dared to auouch so many, so grosse, so manifest vnttruths. He would not turne his eye to that which they speake of the gouernmēt of each prouince within it selfe, as was ordai- by the Councell of Nice; which giueth sufficient light to find the meaning of the sixt Canon we before spake of. So doth the second Canon of this Councell of Constantinople. Where is their admiration of Councils, that thus abuse their authoritie to support their pride and supremacie?

De Christo-l.
3. c. 9. & 10.

Concil. Ephes-
primum.

31 It is the common opinion of the Schoolemen; and *Bellarmino* and all Romanists defend it at this day, that our Sauour Christ *did merit by his suffering, as well for himselfe as for others*. This is direct not onely against the Scriptures, but also against the third Councell generall, which was the first at *Ephesus*. *Qui dicit quod (Christus) pro se obtulisset semetipsum oblationem, & non potius pro nobis solis, (non enim eguit oblatione, qui peccatum omnino nesciuit) anathema sit*. He that saith Christ offered himselfe an oblation for himselfe, and not for vs onely; (for he needs no oblation that knew no sinne) let him be accursed. The reason standeth necessarily thus. If Christ merited as well for himselfe as for vs; then he offered himselfe, as well for himselfe as for vs. But he offered not himselfe for himselfe. For the greatest merits of Christ were his passion, and that oblation once offered for our sinnes; and therefore if Christ offered not for himselfe, he merited not for himselfe; and so *Bellarmino* crosseth this Councell and is therefore accursed of it.

Concil. Chal-
ced. prim.
act. 16.

Index. expur.
in Bertramo.

32 The Councell of Chalcedon is the fourth. Is this free from the Romanists cauillation? It is cleare that the Fathers of that Councell equalled the Bishop of Constantinople to the Bishop of Rome, and ordained that they should vse the same priuiledges, and yeeld Rome the primacie, not as by Christs designement, or by succession from Saint Peter, but because it was the chiefe Citie, and then reigned ouer the world. This is an euidence vnauoidable, vndeniable. How do they answer it? The words are pregnant and plaine, they cannot denie them for shame. They cannot *effingere commodum sensum*, pretend any interpretation of them, to fit their

their purpose, as in some cases they craftily deale with the Fathers. What then will they do? Thus *Bellarmino* illudes it, *Leo epist. 35 ad Anasolium, 54 ad Martianum, 55 ad Pulcherium, agnoscit Chalcedonensem Synodum legitimam fuisse, & tamen non dubitat ei attribnere ambitionem & inconsultam temeritatem*: *Leo* in three Epistles acknowledgeth the *Chalcedon* Councell to be lawfull, and yet he makes no scruple to tax it with *ambition* and *inconsiderate rashnesse*. What? a lawfull Councell, a generall Councell, one of the first foure, equalled by *Saint Gregorie*, and from his authoritie by learned Catholickes, to one of the Gospels, and yet subiect to *ambition* and *inconsiderate rashnesse*? Me thinks this is a strange imputation. If it would not be thought to be halfe and more heresie, I would rather censure the Pope for this *ambition* and *inconsiderate rashnesse*, then those 650 *Deo amantissimorum Episcoporum*, Bishops most beloued of God. For he spake for himselfe, his owne honour, his owne benefit, perhaps his owne belly, and therefore could heare the worse what that venerable Councell determined; they not for themselves, but Gods Church, and the peace thereof.

33 This the Pope may say peradventure, because he is not subiect to controlment. But what will or dare a Cardinall say of such a reuerend Councell? Cardinall *Bellarmino* will answer as before; *Respondeo, Concilium legitimum posse errare in his que non legitime agit, & de facto errasse, quando ab Apostolica sede reprobatur*: I answer (saith the Cardinall) that a lawfull Councell may erre in those things which it doth vnlawfully; and in fact hath erred, when it was reprobated by the Apostolicall Sea. Which answer is halfe foolish, halfe mad. It erres in that wherein it erreth, and is vnlawfull wherein it is vnlawfull; or it is vnlawfull in that wherein it erreth. Wherein he directly concludeth, that this Councell erred. The mad part is, *in fact it hath erred, when it is reprobated by the Apostolicall sea*. It hath erred in the preterperfect tense, if the Pope reproves it in the present tense. As much to say, though it was once lawfull, yet if the Pope afterwards reprove it, then it is vnlawfull. Alas poore Councell! I see the

De Concilio
l. 2. c. 7.Venter non
habet aures.
Cato.Hoc cap. p. 1.
de Concil.
l. 2. c. 7.

Ioh. 13.

Catholike Romane god in earth, is not like our God in heaven; nor the Councils in earth, like the everlasting counsell of the God of heaven. *Whom our God once loveth, vnto the end he loveth them; but their Lord god the Pope can like and dislike, approue and reprove, loue once, and yet hate euer after: their Councils though constant in themselves, yet to be repealed or reproved by their great Maister. If Popes be so fickle, trust them that list, I will not. If Councils may be so easily controlled, rest on them that dare, I dare not.*

Epist. ad Michaellem Imp.

34 Yea but the Cardinall presumeth not thus to answer of himselfe, he hath two Popes more to helpe him. Pope *Nicholas I.* had a tooth against this Council; and *Gelasius* in part allowes it not, because *Alia per incompetentem presumptionem prolata, vel potius ventilata sunt*: Some things were by incompetent presumption vttered, or rather ventilated. Is not this fine stuffe? that Popes should vse Councils like their cooks or their scullians: if they dresse his meate to the Popes liking, he eates it, deuoures it; if they dresse it, though cleanly and wholesomly, yet if it be not to his tooth, he loathes it: and either will not eate it at all, or casts it vp againe. And therefore *Bellarmino*, the Popes sewer, is bold to take the meate, and cast it in the cooks face, that it neuer came to his maisters sight, for feare of troubling his queazie stomacke, and tels vs plainly, like a dissolute gentleman: *Respondeo, Decretum illud illegitimum fuisse, quod reclamantibus ijs qui Concilio praesidebant, factum sit*: I answer at a word, that Decree was vnlawfull, because it was made when the Presidents of the Council disclaimed it. This is plaine dealing indeed, but seldome vsed by the Cardinall. But in this, his and his fellowes madnesse is made manifest vnto all men; that what maketh for them, they can be contented to entertaine it; that which is not for their profit, lightly to regard it: that which makes against them, vtterly to discard, and cast it to the middin or dunghil. Would they vse the foure Gospels as the foure first, and (I say still) best Councils are vsed? If for shame they might, they would, euen as plainly: which they do in some sort, though with some more shew of wit in couering more closely their trechery.

trechery. Will they vſe later Councils better, that abuſe thoſe ſo wickedly? Or how may we thinke they regard any, ſeeing they reſpect theſe ſo little? Or how can *Bellarmino* and his pue- fellows hold, that Councils confirmed by the Pope, cannot erre? as he endeoureth to proue in a whole booke by poore ar- guments, God wor; and yet confeſſeth plainly, that they do erre.

35 The firſt that ſubſcribed in the fiſt generall Council, was *Eutyches, Episcopus Constantinopolis nona Roma*, the Bi-
shop of *Conſtantinople* which is new *Rome*; the next, *Apolinarius Episcopus Alexandria*, Biſhop of *Alexandria*. The Biſhop of *Rome* ſubſcribeth not at all, neither ſeemeth he to haue bene there, either by himſelfe or his Legats. Thoſe are mentioned in euery ſeſſion or collation, and none from *Rome*. For this fiſt Council (which *Saint Gregory* honoreth as the firſt ſoure) although I find nothing by our aduerſaries contradicted in it, yet *Bellarmino* putteth a doubt which it is. Many thinke it not that which was celebrated vnder *Agapetus* and *Menno*, and which is in the ſecond Tome of Councils, vnder the name of the fiſt Council, for that was particular, and went before the fiſt Council. The other that he held to be the true fiſt Council, the ſecond of *Conſtantinople*, he ſaith, That the great Biſhop was not there by himſelfe, nor his Legats. Here is a double doubt, reſerued perhaps for ſome aduantage. If a man ſhould take the former, and alledge it for the fiſt generall Council, that is denied to be it, and therefore will be eaſily put off. If the other ſhould be vrged, the Pope was not there by himſelfe, nor his Legats; therefore that is nothing. Yea but the Pope did confirme it by his libell or letters: *Nicephorus* is witneſſe. What account *Nicephorus* is made of by the Papists, wil afterwards appeare, when we ſpeake of *Hitories*. Why ſhould we truſt him, whom themſelues diſcredit? But the truth is, the Pope was not there by himſelfe, nor any other, nor confirmed it, as if it could not ſtand without him. But the Fathers thought they might lawfully, and did in fact, both conſult and conclude without the Pope. But *Bellarmino* is loath it ſhould be ſo, and therefore will not confeſſe it though it were ſo.

An. Dom. 553.
Iuſtiniani pri-
mi, 27.

Diſtinct. 15.

De Concil. 1.

cap. 6.

Infra cap. 9.

36 *Iustinian* in his Epistle to this fift Councell, hath, *Semper studium fuit orthodoxis & pijs Imperatoribus, Patribus nostris, pro tempore exortas hereses per congregationem religiosissimorum Episcoporum amputare, & rectâ fide sincerè prædicatâ, in pace sanctam Dei Ecclesiam custodire.* The orthodoxall and religious Emperours, our progenitors, euer had this care, to lop off the new sprong heresies, by a religious congregating of Bishops; and by faith sincerely preached, to preserve the holy Church of God in peace. After this he remembreth the former foure generall Councils: of *Nice* against *Arius*, that it was congregata, gathered by *Constantine*, who was in the Councell, and had holpen the Fathers. Of the second, which was at *Constantinople* against *Macedonius*, that *Theodosius*, Congregatis in regiâ urbe 150 sanctis Patribus, cum & ipse particeps fuisset Concilij, damnatis prædictis hereticis, unâ cū impijs eorū dogmatibus, fecit rectâ prædicare fidem: *Theodosius* calling together 150 Fathers in the regall Citle, when himselfe was a part of the Councell, condemning the said heretickes together with their impious opiniōs, caused them to preach the right faith. Of the third, which was at *Ephesus* against *Nestorius*, it is saide: *Theodosius Iunior pie recordationis, congregavit Priorem Ephesinam Synodum, cui præsidebant Celestinus & Cyrillus sancti Patres, & directis Iudicibus qui deberent Concilio interesse, compulsi & ipsum Nestorium ibi peruenire, & iudicium propter eum procedere: Theodosius* the Yonger, of religious memory, gathered the fift *Ephesine* Councell, ouer which was set *Celestinus* and *Cyrillus*, holy Fathers. And the Iudges directing who ought to be present in the Councell, compelled euen *Nestorius* himselfe to be present, and iudgement to proceed against him. Of the fourth, at *Chalcedon* against *Eutyches*: *Pie recordationis Martianus congregavit Chalcedone sanctos Patres, & magnâ contentione inter Episcopos factâ, non solum per suos Iudices, sed etiam per seipsum in Concilium peruenit, & ad concordiam omnes perduxit: Martianus* of pious memory, gathered the holy Fathers at *Chalcedon*; and a great contention arising amongst the Bishops, not alone by his Iudges, but by himselfe coming to the Councell, he bringeth them to an agreement.

More

More afterwards of the care of *Leo* the Emperour to write to all Bishops, *Ad omnes ubique Sacerdotes scripsit, ut unusquisque propriam sententiam manifestaret de eodem sancto Concilio.* He wrote vnto the Priests of euery place, that euery man should make knowne his owne opinion of that holy Councell; at last saith, *Nos sequentes sanctas Patres, & volentes rectam fidem sine quadam macula in Dei Ecclesiis predicari, &c.* We following our holy Fathers, and willing the true faith without pollution to be preached in the Churches of God, &c. with like sentences of religious Emperours.

37 Whereby it is cleare, how much, not onely by their fauour and counsell, but also by their authoritie they encouraged good Bishops, and called Councells to the rooting out of heresies, and establishing of the truth of the Gospell. Indeed *Vigilius* Bishop of Rome refused the other Bishops in a Councell, because there were few Westerne Bishops, as if that would preiudice a Councell called by the Emperours authoritie. But it was answered, there were but few in other Councells, and that it mattered not much whether there were or not. So little then did the Bishops of the East respect the Bishop of Rome, or his fellowes of the West.

38 If I should enter into an exact discourse of the Romanists dealing with the sixth Councell, especially to acquit *Honorius* late Bishop of Rome, from the taint of the *Monothelists* heresie, it would aske more then an Herculean labour. It was called vnder *Constantine* the fourth, *Pagonotus*, in the yeare 678, against the *Monothelites*, and consisted of 171 Bishops, who were gathered together againe with others, to the number in all of 227. Bishops, and sate in *Trullo* the Emperours pallace. This is sometimes a good Councell, sometimes a bad, sometimes the fift, sometimes the sixt, sometime neither, but *Quini-sextum*, the fift-sixt Councell, like an Androgenus or an Hermaphrodite, neither male nor female, but both, or either, or neither, or what they list themselves, to their best advantage.

39 *Syrus* thinketh it pittie to censure it quite, for a few ill Canons that make against the Romane synagogue, because

De Canonibus sextæ synodi admon.

In Diatrib. l.
5. cap. 1.

he finds other that seeme to serue his turne. *Turrian* a Iesuite will haue it true and good, forsooth it furthers his purposes. But *Albertus Pighius* a Canon will none of it, but both it and the next are adulterous and bastard; these are both *Romane Catholickes*: whether will you belecue? *Pighius* is confident about measure. *Albertus Pighius vir doctus & pius* (saith *Melchior Canus*) *Pighius* a learned & a godly man, doth shew by many arguments, that the acts which are carried about vnder the name of this Councell containe many errors. Yea he calleth it *ter execrandum Concilium*, a thrice accursed Councell. And, *Quod ad Concilium Constantinopolitanum (quintum & sextum, respondet enim utriusque) non fuit legitimum*. As for the Councils (fift and sixt, for he answers to them both) it was not lawfull. And afterward saith, it was neither called nor confirmed by the Bishop of Rome, neither was it vniuersall, because many of the Westerne and Easterne Patriarkes and Bishops were wanting.

40 But this contentious pertinacy of *Pighius* must be reprov'd (saith *Canus*) who to man out an opinion, that he hath once broached, adventures to weaken by vaine coniectures, Councils which haue bene receiv'd by the Churches Decree. How far may the studie of contention and peruerse obstinacie preuaile, when heate boiles vp? And may not another Papist be as peruerse and dogged as *Pighius* is presumed to be? The Councell *Quini-sextum Bellarmine* calleth profane, as *Pighius* his sixt thrice-accursed. *Canus* confuteth their Canons in many words. But *Canus* in his Epitome will haue them, and giueth them full authoritic; so doth *Suarez* the Iesuite, who alledgeth one of them with great approbation of all. And *Gratian* alledgeth them in great good earnest. Euen as they serue their turnes so they approve or reiects those Canons. See the battell of the frogs and mice.

Lib. 5. c. 6. lo-
co. com.
Summa Con-
cil. pag. 328.
Tom. 1. disp.
54. sect. 1.

41 Though Bishop *Canus* saith, *Abbat nunc Gratianus qui Trullianos Canones sexta Synodo tribuit*. Farewell to *Gratian*, that would charge the sixt Council with the *Trullian* Canons. Yet *Suarez* the Iesuite when he had cited the 79 Canon for the pure deliuerie of the blessed Virgine *Mary*, saith, *Que de finitio*

Tom. 2. qu.
55. sect. 2.

fuitio magna habet auctoritatem, quoniam illi Canones praterquam quod plus quam à 220 Patribus editi sunt, in septima Synodo, Canone primo approbati videntur. Which definition hath great authority, because those Canons beside that they were set forth by more then 220 Fathers, they seeme to be approued in the first Canon of the seventh Councell. And this he proueth by *Surius*, who hath also obserued, that the said Councell, and that of *Florence*, and *Adrian*, and *Michael*, Bishops of Rome, vsed the authority of these Canons, which *Innocentius* reciteth also out of the Decrees of *Gratian*, as they were cited by him. Which befell *Thomas* of *Aquine*, and other learned men sometimes, that trusting *Gratians* diligence, alledge the chapters of the Decrees, with lying Authors and titles.

42 Is not *Gratian* a perillous fellow, that deceiueth Popes, Councils, Saints and all? And yet he is the best founder and Patron of the Popes law. Maister *Harding* our countreyman was taken in the same snare; for he citeth this Councell in *Trullo* to be a very ancient one, to proue *S. James* his Masse Replie, art. 5. to be worth the acceptation. And *Gregorius Holoander* one of Cardinall *Bellarmines* catholicke Authors, was caught in the same springe, *Sancta sexta Synodus granissima sententia Apostolicos Canones agnouit*: The sixt holy Councell by their graue sentence acknowledged the Canons of the Apostles. So was Cardinall *Turrecremata* set by the heeles. For he vpon *Gratians* word saith, *Ex quibus satis aperte apparet*, By them it appeareth clearly. Vsing the authority of them as classicall.

43 *Suarez* notwithstanding to saue all whole, and his cause Vbi supra. and friends harmlesse, saith, *Quamuis quorundam Graecorum temeritate aliqui eorum deprauati esse dicantur, hic tamen (de quo agimus) nunquam in dubium reuocatus est.* Although some of these Canons be said to be corrupted by certaine of the Greeks temeritie: yet this (of which we speake) was neuer called into question. Where he leaueth in suspence and suspicion, all saue that which seemeth to serue his owne turne. Yet *Bellarmino* fearing that they may make more against him then for him, will rather cashier a few friends, then admit for their sakes many enemies, and saith plainly, *Nullus roboris sunt isti*
De Rom. Pont. l. 2. c. 18.

„ Canones, these Canons are of no force. For they are not the Ca-
 „ nons of the true, lawfull, and generall Councell; but of another cer-
 „ taine conuenticle, which entituled her selfe falsely by the name of
 „ the sixt Councell. Whence it followeth, that this sixt false Synod,
 „ either was not generall, or was not lawfull: For generall, and law-
 „ full it cannot be, where the authoritie of the first Sea is wan-
 „ ting.

De Concil. l.
1. c. 7.

44 So many and so intricate questions growing about
 this Councell and the Canons thereof, will its greatest ad-
 uersaries refuse it *in toto* in all? No, that will they not, by any
 meanes. *Honorius the Pope*, heretickes honour saued, they will do
 reason to serue their turnes. First, *Bellarmino* of the same
 Councell and Canons saith, *Hos ergo Canones dicimus partim*
 „ *reprobatos*. That these Canons are partly reprobued, *Because the*
 „ *Pope was not there by himselfe nor his Legates, while these Canons*
 „ *were casting: and partly approued, because although those Canons*
 „ *haue no force of themselves, yet some of them were afterwards ap-*
 „ *proued by the Pope, or other lawfull Councels*. He neither knowes
 nor cares whether, but *ad bonum ordinis*, to do him seruice: as
 the 82 Canon of painting images was receiued by *Adrian* the
 Pope, and the seuenth Synod.

De Concil. l.
2. c. 8.

45 But in my mind he giueth a better reason in another
 place, maruellous plausible in the Pope and his merchants
 eares, and that is *ab utili*, from profit: which more preuaileth
 at Rome then the words of a Prophet. Because *ille Canon 82*
 „ *de picturis utilis erat eo tempore*, That Canon the 82 of Images,
 „ was profitable at that time to the question then handled. So I
 dare sweare he will say of more of them, if they fit his foote
 as well. And *Bellarmines* brother *Melchior Canus*, as hard
 a friend as he is to that *Trullian* Councell, and the Canons of
 it, yet he can take the 19, and discharge it valiantly against
Caietan, as the *Midianites* that slue one another.

Lib. 7. c. 3.

46 Varietie they say breeds delight, but certainly this
 diuersitie breeds confusion. How can a man rest vpon Coun-
 cels thus traduced, mangled, maimed, abused, above all mea-
 sure or meane? These are the first sixe, which *Bellarmino* of
 his bountie affords vs, as accepted & reuerenced by vs. We

enter-

entertaine them with loue, we yeeld them their due honour, we will not aske so much as *Bellarmino* must allow: That we may vse the lawes, themselves impose: that we may vse the Councils as they do; though we may not with our credits, we will not for our honesties. Let them thus abuse them, that despised credite, and renounced honesty. I will conclude all I will haue said of these sixe Councils with *Bellarmines* last shift, and that they are almost all corrupted by the Grecians that enuied and emulated the Romanes honour.

47 *Dico sine dubio*, without all doubt, I say, That the name of *Honorius* was inserted among the names of those who were damned in the sixt Council, by those that enuied the Romane Church; and so whatsoever was there said of *Honorius*. Secondly, it was almost an ordinarie custome amongst the Grecians to corrupt bookes. The sixt Council found many corruptions made by heretickes in the first. And *Gregorie* saith, that *Constantinopolitans* corrupted the Council of *Chalcedon*, and suspects the same to be done in the *Ephesine*; and addes, that the Romane copies are truer then the Grecians, and giueth a strong reason. *Quoniam Romani sicut non acumina, ita nec imposturas habent*: Because the Romanes as they haue blockheads, so they haue little wit, and little wit, little craft. *Cicero* had a better conceipt of his owne countrie and countrymen, when he saith, *Sed meum iudicium semper fuit, omnia vestros vel inuenisse per se sapientius quam Grecos, aut accepta ab illis fecisse meliora, &c.* My iudgement ouer was, that the Romanes were more wise for inuention then the Grecians, or made things better which they received from them; and I am sure the Grecians declined when the Romanes florished, as a subdued people are debased vnder their conquerors. If the Grecians haue corrupted the third, fourth, and seventh Councils, what maruaile is it if they corrupt the first? In what case are men, if the first and chiefe Councils be thus corrupted, may be so diuersly handled, may be thrust out, and brought in, in part, or in all, when these Doctors list? How can we trust them? How can we reppose confidence in them? And this of the first sixe Councils.

48 To descend vnto the rest in this manner were a burdensome labour vnto me, and a tedious taske for the reader, and perhaps needlesse for either. Yet I will bestow a few lines in some, and those not many. The rest I will leaue to be censured by those, I haue, or shall mentiō. A good Mathematician may measure *Hercules* by his fonte.

Bell. de Rom.

Pōtif. l. 2. c. 15.

49 *Sardicense Concilium constat vniuersale esse probatum*: It is euident that the Sardinian Council was vniuersally approued; more vniuersall then the great Councell of *Nice*, saith Cardinall *Bellarmino*. For there were 376 Bishops; which were more then were in the *Nicene* Councell by 48: as well approued, for it is taken to be the same with the *Nicene*. *Non mi-*

nor est authoritas Sardienensis, quam Nicena Synodi, The Sardinian

Council is of no lesse Authoritie then the *Nicene*, because the

most part of the Fathers that were at the one were also at the

other. And no new thing appertaining vnto faith is added to

the one, that was not in the other. *Gregorius de Valentia* will

Anal. fid. ca-

tho. l. 7. c. 11.

Epit. pag. 281.

also haue it a generall Councell, by the testimony of graue

authors. And *Baronius* will haue it a generall Councell in all

points. Why then is not this numbred among the generall

Councils that are approued by *Bellarmino*? Because they haue

no other shift to excuse *Zozimus* the Bishop of *Rome* his for-

gerie of the *Nicene* Councell, to the African Fathers. Why

doth he put so generall, and so approued a Councell amongst

his demie-reprobates? Forsooth because there is a coale at

ad. d. 2. T

one end will burne his fingers, to saue himselfe harmlesse

he will hold it at the other end, to put out the fire. A

craftier companion there neuer liued. Haue not *Romanes*

their wittes about them now as well as euer the *Grecians*

had?

Canon 36.

50 We alledge the Councell of *Elibertine* against ma-

king of Images, and placing them in the Church, *Placuit pi-*

cturas in Ecclesia esse non debere, ne quod colitur & adoratur, in pa-

rietibus depingatur: It seemeth good vnto vs, that pictures

should not be in the Church, lest that which is worshipped

and adored should be painted on walls. It it spore to see

De Imagini.

bus l. 2. cap. 9.

how *Bellarmino* sweates and rowes, to answer this with the

OT 84

vtmost

utmost bent and extent of his *Romane* wit. But I leave those answers. This to our purpose. When we produce this very ancient peece of euidence, *Bellarmino* disgaceth the whole authoritie of the Councell. It was but a Councell of 19 Bishops, but a prouinciall Councell, and not confirmed, and it seemeth to haue erred in other Decrees. When *Sixtus Senensis* should answer this Canon, which he nor all the Papists in Christendome can do, with any so much as probabilitie, for their life, he prefaceth and disgraceth it: *Provinciale Concilium Elib. à decem & octo duntaxat Episcopis, in Hispania peractum.* A prouinciall Councell of 18 Bishops only holden in Spaine. *Bellarmino* as the truth is, saith 19, but *Sixtus* thought belike to curtail them by one, that another may come after and say 17. So by little and little to make them no body. But both, and indeed others of their ranke, take this exception, that they were so few. *Bellarmino* might haue remembered what he had said before, where he gaue a better note then he doth now take notice of, or put in practise himselfe: *Omne Concilium non est: ante melius quanto maius, &c.* Every Councell is not by so much the better, by how much the greater: for the Councell of *Ariminum* (which was an hereticall Councell) had 600 Bishops, the first of *Constantinople* but 150.

Suarez keepeth a fell coyle about this Councell, *Disp. 54. sect. 1* in the matter of Images. *Difficilius explicatur decretum Concilij Elibertini, &c.* The decree of the *Elibertine* Councell is more difficultly explained. That because it was but prouinciall, and but of a few Bishops, *Canus* doubteth not to grant that it erred; but others answer, that that Councell did awely forbid the proper images of God, and others say, that it forbade images to be adored, and painted after the manner of the Gentiles. *Sed hec sine fundamentis dicuntur*: But all this is said without ground, for the words of that Canon, in the first Tome of Councells and in *Gratian* are, *Distinct. 4.* that what is worshipped in Churches, should not be painted on walls. *c. Placuit.* Out of which words it may not abscurly be gathered, that images there, are not simply forbidden, but that they should not be painted upon walls, which law at that time might be profitable. For that

Councell

Councell was about the time of the Nicene Councell, when as yet Idolatrie flourished. Wherehence it might easily fall out, that images of Saints painted on wals, might by the infidels be irreuerently handled. So answereth Allen, dial. 5. c. 16. Sanders lib. 2. cap. 4. Ayala lib. de trad. 3. p. c. de Antiq. imag. who giueth another reason of that Decree, to wit, because images painted on walls might be easily defaced. But because this inconuenience by diligence may be auoided, and that old necessitie is now ceassed, therefore that Decree is abrogated by vse, and in the seuenth Synod such images are admitted to be painted on walls. Thus dally they with the ancient reuerend Councils, when they speake against them.

Lib. 2. c. 9.

Bellar. de o-
per. bon. in
particulari,
lib. 2. cap. 18.Bibl. Sanct. l.
6. annot. 152.

Gal. 3. 1.

52 But will they vse them so when they make for them? No I warrant you. For Melchior Canus alledgeth it, and that rightly, for the Epistle to the Hebrewes without all exception. And Bellarmine himselfe (as little account as he makes of it in our case) doth not onely alledge it, but vrge it, for his fasting vpon Saturdayes. And good reason: for the case is altered, quoth Ployden. *Perspicuum est ex Concilio Elibertino*, it is cleare by the Councell of Elibertine. Now this Councell is a cleare witnesse, in this case and against marriage of Priests, Bishops, Deacons and Subdeacons. The three and thirtieth Canon is authentique without derogation or impeachment, either of Canon or Councell. And *Nocturna per uigilia sublata sunt omnino Elibertini Concilij Sanctione*, saith Sixtus Senensis. Night watches are taken vtterly away by the Decree of the Elibertine Councell. Besides, Gratian hath at least ten of this Councils Canons dispersed in the Decrees which stand for good law. And Ino whom Bellarmine placeth in the list of his Romane writers, and Gratiens good Maister, finding it not so good for his great Maister of Romes profit, hath left it quite out.

53 Thus they cheate the whole world vpon all aduantages, as if they were bound by obligation, and solemne vow to do nothing for the truth, but against the truth. *Quis vos fascinauit?* Who hath so bewitched you? I could adde vnto these the Councell of Alexandria, so commended by Rufinus, that

that beareth the praise, which the former Councell iustly deserved; Few they were in number, but for integrity of faith and man-
ners, many. Yet this Councell is now no Councell, no not so much as vouchsafed a roome among the Councils, or by Bellarmine among good, or indifferent, or naught, or any at all.

54 *Pererius* (speaking of the interpretation of *Crisostom* and *Thostatus*, of *Pluit Dominus à Domino*, The Lord rained from the Lord) saith of the *Syrman Councell*, *Verum ante omnes Patrum auctoritates*: But before all authorities of Fathers, the *Syrman Councell* seemeth to make certaine this exposition. And afterward: Neither may we doubt of the credit of this Councell, as well for the determination of other Councils approving theirs, as *Saint Hilarie* his authoritie, who acknowledgeth this Councell for *Catholicum & sincerum*, both Catholicke and sincere. How could a man conceive of this Councell, but that it was absolute and without exception? Yet *Pererius* himselfe in the next Paragraph but one, doth somewhat derogate from it: *Sciat Lector Concilium istud posse fuisse probatum, non quoad omnia*: And yet the Reader must take notice, that this Councell was afterwards approved, but not in all things. It is preferred before all the authorities of Fathers, the credit of it must not be doubted of, it is Catholicke and sincere, and yet it is not approved in all. And *Bellarmino* turnes it to the order of *Hermophroditi*, and saith, it was a generall Councell, yet in part approved, in part not.

55 Such are the Councils of *Frankford*, of *Constance*, and *Basil*, though called by themselves, confirmed by their Popes. *Frankford confirmatum fuit quoad illam partem*, Confirmed in one part, and reprobated in another, because it is against the idolatrous worship of images, allowed by the second of *Nice*. *Basil* also is currant, *quantum ad primas Sessiones*, as farre as the first Sessions go: but base coine, *quantum ad ultimas Sessiones*, as farre as the last Sessions reach. I had thought, that *posteriores cogitationes* be *salubriores*, the last the best. The worst of these is that of *Basil*, which is approved in nothing, but

but about the dispositions of certaine Benefices, which was yeelded vnto for peace and quietnesse sake. Aske Gregorius de Valentia, which Councils were approued by the Pope? and he will tell you, that all are good that are in the Tomes of the Councils, &c. saving the Councell of Basil.

56 Yet aske of him againe in particular of the Councell of Constance, and you shall heare what he saith: *Respondetur, Decreta illius quidem Sessionis Concilij Constantiensis non habere certam auctoritatem. Nam ea tantum Martinus quintus probauit que essent circa fidem determinata conciliariter, hoc est, adhibita prius disputatione & sententiarum collatione, recte atque sedate, sicut fieri in Concilijs assolet, instituta*: It is answered, the Decrees of that Session of the Councell of Constance, haue no certaine authoritie. For those onely which Martin the fift did approue were good, which were determined concerning the faith in good earnest, that is, were concluded after disputation permitted, and collation of sentences rightly and quietly, as was wont to be vsed in Councils. *Illam vero Sessionem quintam Concilij Constantiensis edita fuit, importunitate tantum quorundam schismaticorum, non nisi admodum tumultuarie, ut ex actis Concilij constat, & bene à Caietano, & ab alijs animaduersum est*: But that fift Session of the Councell of Constance was decreed onely vpon the importunitie of certaine schismatiks, and that very tumultuously, as it is euident by the acts of the Council, and hath bene by Caietan and others wel obserued. *Porro Concilium Basiliense nunquam fuit confirmatum: etsi ante apertum sanè schisma fuerit habitum pro legitimo, quoad inchoationem quidem, & prosecutionem eius Concilij attinebat, ut rectè quoque notauit Caietanus*: Moreover, the Councell of Basil was neuer confirmed, although verily before the open schisme it was holden for lawfull, concerning the beginning indeed, and prosecution of that Council, as Caietan also hath rightly noted. Here is the beginning approued, and the end disanulled; the end embraced, and the beginning reiected, iust as it pleaseth them. And as they can apt it to their purposes, so hath it force, or no validitie.

57 I will note but one more, and that is that of Africke

or *Carthage*, whereof *Saint Augustine* was an honourable member, among 217 Bishops more then were at the first Councell of *Constantinople*, or the first of *Ephesus*, two of the first foure generall Councels, and therefore of much reuerence. This Councell, especially for the last Canons sake, which seemeth to make for the Romanists, in numbring the bookes of the Scripture, as if those which we iustly hold *Apocryphall*, were of the same authoritie with the Canonickall Scriptures, *Cardinall Bellarmine* and the rest of his brethren hold in great account. And therefore it is opposed to the *Laodiceane* Councell, long before it in time, and so (if *Antiquitie* haue predominancie) the better. *Concilium Carthagenense est maioris auctoritatis quam Laodicense, tum quia posterius, tum quia nationale fuit, & praeterea confirmatum à Leone quarto*: The Councell of *Carthage* is of more authoritie then the *Laodiceane* Councell, both because it was the latter, and also because it was Nationall, and besides was afterwards confirmed by *Leo* the fourth. Three reasons to giue this Councell preference before the *Laodiceane*, one because it was later, therefore *Antiquitie* hath not preference in Councels; another, because it was Nationall, the other but *Provinciall*; a third, because this was confirmed by *Pope Leo* the fourth, the other was not.

38 These men that so much pretend *Antiquitie*, now preferre *Noveltie*, the latter before the former. And it was also confirmed by the sixt generall Councel, and *Pope Adrian*, as appeareth in the Decrees. And this in the Cardinals opinion, makes a Nationall or a *Provinciall* Councel to be in the nature of a generall: *Aliquando reperitur Concilium unius nationis aut regionis dici universale, sicut in Concilio Africano*: Sometimes a Councell is found in one Nation or Province, to be called vniuersall, as the Councell of *Africke*. Howsoever the poore Councell of *Laodiceane* may shift, I know not, yet you heare it hath the approbation of another general Councell and *Pope*. But the Councell of *Carthage* is without question authentique in the Romanists opinion, who haue not a like euidence for the authorising of *Apocryphall* Scriptures in

De Concil.
la. c. 8.

Dist. 16. c.
Quoniam. &
cap. Sextam.
Ioh. Turrecr.
l. 3. c. 3.

Can.

in all their learning. This Carthaginian Council we alledge for the abridging of Appeales *ad transmarinas partes*, beyond the seas, and against the pompous titles of the sea of Rome: *Non appelletur princeps sacerdotum, aut summus sacerdos*, Let him not be called prince of priests or highest priest: or as *Gratian* addes vnto these words, *Vniuersalis autem nec etiam Romanus Pontifex appelletur*: But as for vniuersall, the Bishop of Rome shall not be so called. What will Cardinall Bellarmine say to the authoritie of this Council, now it so plainly and

De Sum. Pont.
l. 2. c. 25.

pregnantly maketh for vs? *Quidam locus in Concilio Carthaginiensi vel corruptus est, vel à margine irrepsit in textum*: There is a

De Concil. La.
c. 8.

place in this Carthaginian Council corrupted, or crept out of the margine into the text. Or if that will not serue them, that which graced it in respect of the *Laodicean* Council, It was a nationall, therefore to be preferred, Now it is a Nationall with a But. *Concilium Carthaginense nationale fuit, nec ferebat leges vniuersæ Ecclesiæ, sed tantum Episcopis Africæ, itaque neque prohibuit, neque prohibere potuit, ne Rom. Pontif. diceretur princeps sacerdotum*: The Council of Carthage was Nationall, and made no lawes for the vniuersall Church, but onely for the Bishops of *Africa*; therefore neither did it forbid, neither could it forbid, that the Bishop of Rome should be called the Prince of Priests.

Panopl. l. 3. c. 4

59 What will Bishop *Lindan* say to this malepart censure of the *African* Fathers? *Quod Concilij Africani tertij cui diuus Augustinus interfuit, decretum, in 8 Synodo in Trullo congregata, quia fuit approbatum, atque in Rom. Pont. Ecclesiæ Apostolica authoritate roboratum, in dubium vocari nequit à pio Catholico, Ecclesiæ Christi filio*: Which decree of African Council, wherein Saint *Augustine* was present, was confirmed in the eighth Council in *Trullo*, and afterward strengthened with the consent of the Bishop of Rome: and the authoritie of the Apostolicke Church, cannot be called into question by any pious Catholicke, and the sonne of Christs Church. How is Cardinall *Bellarmino* then either a pious Catholicke, or a son of Christs Church, who extenuateth that which is so strongly barocadoed by such inuincible fortifications, as his owne

owne fellowes, his deare mother the Church, his vnering father the Pope? yea himselfe also in some cases? Yet like an vngracious sonne of his mother the Court of Rome, and his great father the Pope, he can say, that these African Fathers were deceiued by ignorance. A sawcie and foolish part of a Pont. l. 2. c. 35. Friar (he was no Cardinall when he wrote this,) so malepartly to confront and taxe so ancient, so graue, so learned Bishops, such Saints gathered together in so great a number, their Decrees confirmed by the Pope himselfe, another Councell, the whole representatiue Church; and therein to contradict himselfe, who approueth the same Councell in other cases. Let him looke to it, whether it can stand with religious integrity, or ciuill honestie; with learned construction, or reasonable perswasion, to commend and disclaime, to aduance and cast downe, to magnifie and vilifie, to build and destroy, vpon all aduantages.

60 Or if they will vse this large and vnbounded licence, why may not we vse our lawfull and reasonable libertie, in taking iust exceptions vnto some Councils, when good occasion is offered? I will conclude these considerations of Councils in particular, with a reasonable motion of the Iesuite himselfe vnto *Caluin*; I wil aske no more but that he returne & reflect it vpon himselfe. *Calvinus contra inuocationem Sanctorum*, *Caluin* against the inuocation of Saints, bringeth as a chiefe argument, a testimonie from the third Councell of Carthage, but in the same Councell, Chapter 47. the bookes of *Machabeis* are approued, either therefore let *Caluin* receive the bookes of *Machabeis* as Canonically and diuine, or let him not terrifie vs with the authoritie of this Councell, from the inuocation of Saints. *Neque enim dicendum est eos Patres in vno sapere, in altero delirare.* There is much doubt of the 47 Canon, none at all of the other. For we may not say the Fathers did wisely in one thing, and doted in another. May not we say the same to the Iesuite and his fellowes, not onely of this Councell, but also in their best and most approued Councils, but especially of those that are partly receiued, partly reiected. Either let Cardinall *Belarmine* renounce in the Bishop of Rome, the name of vniuersall Bishop, and chiefe Priest, and Prince of Priests: Let him dis-

place images out of Churches; giue no more iurisdiction to the Bishop of Rome, then other Archbishops, Metropolitans, and Patriarks haue in their Churches. Let Constantino-ple be equall in authoritie and iurisdiction with the Romane Church: and hold that Councils are aboue the Pope, that no appeales may be out of *Africa*, to any beyond the sea, &c. or neuer let him deterre vs with the authoritie of Councils. For no man will say, that the Fathers gathered in Councils were wise in one thing, and doted in another. I neuer read of any on our part, that haue thus vsed any Councell, or spoken that of any, which Cardinall *Bellarmino* hath said of many. And therefore certainly he and his Synagogue yeeld farre lesse reuerence to Councils of any sort, then our Church doth, whereby they iustly depriue themselues of the second euidence of *Antiquity*, which is the Councils.

61 Wherefore our Sauours counsell may stand for our direction, *Mat. 22, 21.* *Giue vnto Cesar that which is Cesars: giue vnto God that which belongeth vnto God:* That vnto Councils that belongeth vnto Councils, that vnto Scriptures which belongeth vnto Scriptures. Which Saint *Augustine* expresseth most significantly in more words: *Quis nesciat sanctam Scripturam, &c.*

De Baptis. cō. tra. Donatist. l. 2, c. 3. 22 Who knoweth not the Scripture Canonically both of the old and 22 new Testament, is contained within its certaine bounds, and that it 22 is so farre to be preferred before the following Bishops letters, that of it no man may doubt, no man may dispute, whether it be true or right, whatsoever is knowne to be written therein? But as for Bishops letters which haue bene, or are written after the Canon once confirmed; and peraduenture by the more wise sentence, of some more skilfull in the same point, and by the more graue authoritie of other Bishops, and the wisdom of the more learned, and by Councils may be reprehended, if they haue erred in any thing from the truth. Yea the Councils themselves which are held in diuers regions or prouinces, do yeeld, without any circumstance to the authoritie of more full Councils, which consist of the whole Christian world. Yea and those plenary Councils often haue bene amended the former by the latter, when by any experience of things, that was opened which was shut, and that was knowne which before was secret,

cret, and without any swelling of sacrilegious pride, without any stiffe necke of arrogancie, without any contradiction of cankered enuie, with holy humilitie, with Catholicke peace, with Christian charitie.

62 Happie were the state of the Christian world if this might be faithfully obserued: and thus farre we subscribe most willingly. Let Gods booke the holy Scriptures keepe its due respect and predominate ouer all, as it best deserueth; then let one Father be examined, yea and corrected, if need be, by more; the Fathers by *Provinciall* Councils, those by *Nationall*, those by *Generall*, the former by the latter, if they will, by learning and wisedome be reformed, without partialitie, with a *saluo iure*, a sauing the right of the blessed Bible, the holy, canonicall, vndoubted, Scriptures of God.

63 If this method of Saint *Augustine* cannot be admitted and obserued by the Romanists, I will say with the same Father, in the same case, in the words before going. *Certe nobis obycere soletis Cypriani literas, Cypriani sententiam, Cypriani Concilium. Cur auctoritatem Cypriani pro vestro schismate assumetis, & eius exemplum pro Ecclesia pace respicitis?*—You *Donatist* Romanists, you vse to obiekt the decrees of Fathers, the *Cannons* of Councils, the authoritie of ancient both times and persons; but why do you alledge their mistaken, or misapplied authorities to support your errors and idolatries, and yet refuse the Councils and Fathers when they make for the truth of the Gospell, and peace of the Church? This your partialitie makes your obstinate madnesse manifest to all that are not distracted by the same frenzie. This shameth your Champion with his more then *Goliathian* brag of Councils, *Concilia generalia mea sunt, primum, ultimum, media, his pugnabo*: *Generall* Campion. Rat. 4. Councils are mine, the first, the last, and all betweene, with these I will fight. When God knowes, and a great part of the Christian world sees, and I hope the ingenious and religious Reader by this time perceiueth, that the Romanists haue deuested themselves of Scriptures and Councils. They will none of them, they care little for these; and therefore we enter as in our owne right vnto the quiet and peaceable possession of them

them both, being abandoned of the pretended possessioners; but indeed tyrannicall intruders vpon this precious inheritance of God and his Church.

Leonardus
Lessius de In-
stitiâ & iure.
lib. 2. c. 22, du-
bit. 13.

64 And therefore concluding, that our aduersaries haue neither the first, nor the best Councils, we can afford the a few of the worst and the last Consenticles. Neither yet indeed care they for any at all, but onely to make shew, and deceiue the world. Their very Councell of *Trent* is not receiued, nor euer was in this land, and therefore cannot bind vs. Nay, I cannot see how any old Conncell can oblige many nations, that are not now subiected to their Canons, in as much as they were not receiued in some places, nor heard of in others many yeares after. For, *Decreta Concilij generalis, quæ per decennium in aliquâ prouinciâ non sunt recepta, amittunt vim suam, & desinunt obligare*: The Decrees of a generall Councell, which in ten yeares is not receiued in a Prouince, doth lose its force and bindeth no longer. Doth he not make a Councell a strong foundation of truth, when it may be ouerthrowne for ten yeares discontinuance? We vse not Councils so. If we did, we might well be ashamed, and so might the Romanists, if they were not past shame.

CHAP. VIII.

Whether Protestants or Papists admit or reiect the third euidence of Antiquitie, the Fathers.



Supra. c. 5.
B. Iuell.

Cannot sufficiently maruell, that so long experience, and so euident prooffe, of our ingenuous acceptation, and daily vse of the ancient Fathers, cannot moue our aduersaries consciences, so much as to confesse, that we haue a reuerend and due regard of them, as of a good and profitable euidence of *Antiquitie*. For as before is obserued, Bishop *Iuell* of famous memory, a precious iewel indeed, when he was employed to fight the battels of God in the Church militant, (now set in the glorious Diadem of our blessed Saviour in his Church triumphant) made an open, resolute,

resolute, and iust Challenge, to all the rabble of the Romish Catholickes, offering the triall of our cause to all the *Antiquitie* which next succeeded the Apostles of our Saviour Christ, in the first 600 yeares, and that in 27 articles, that are in question betweene vs and them: He performed his Challenge, obtained victory ouer his aduersaries, and yet triumpheth gloriously. His workes remaining without farther answer in the whole (although snarled at, and railed on in some parts) about halfe an hundred yeares; and I am perswaded will so stand still to the worlds end.

2 Reade all or any of the writers in the reformed Churches. Their bookes do not onely testifie, but proclaime the same, to any eye that doth not winke, to any eare that is not stopped, to any heart that is not either frozen in the dregs of darke superstition, or inflamed with the furie of Romish malice and idolatrie. Doctor *Reinolds* hath bene complained on by a maleuolent aduersarie, as I haue heard (and it may be true) for hauing his margine larger then his text: That he hath more allegations then lines, and so his learning is not his owne, but other mens; for he saith little or nothing but he hath an author for it. Is not this a shrewd fault? Much like a Lady that without cause found fault with her bread, and sending for her Baker, rated at him for that the bread was naught, but could not tell wherein the fault lay. The Baker being required to tell the fault himselfe, confessed there was a fault, to please his Lady, and he thought it to be, y there was too much floure in the bread; the Ladie (like a good housewife) was well satisfied, and bad the Baker amend it, & put in lesse. Thus it fareth with the minions of Babylon, they find a fault, and the fault is, there is too much floure of Scriptures, Councels, Fathers, Histories, and all kind of learning, and this is turned to our reproofe.

3 To insist vpon particulars were infinite, let this suffice the indifferent Reader, that we professe our reuerence to the Fathers in our preachings, in our writings, in word, in practise, in conferences, in disputations, in Cities, in Vniuersities, among our selues, against our aduersaries. This we haue done,

do yet, and will do; neither shall the strongest sonne of the Romane *Haraphath* be euer able to wrest them out of our hands.

Campion.
Rat. 5.

Suruey. l. i. c. 3.

Prompt. Ca-
thol. Domi-
nica. 7. post.
Pentecost.
Muri ciuit.
sanct. Fund. 7.
Suruey. l. i. c. 4.

4 All this and much more notwithstanding, our aduersaries are not ashamed yet to say, *Explodant Patres aduersarij*. Our aduersaries hisse out the Fathers, as *Campion*. Or, *The Protestants scorne the Fathers*, as *Doctor Hill*. Or, *They make no more account of the Fathers*, then of *Adam Bell*, and *Benis of Hampton*; Or, *Fathers, Councels, Antiquitie, Church, common consent*, all these the new Apostles haue reiected: as *D. Kellison*. Or, *Nullius seculi politiam & formam Ecclesiasticam admittunt, omnium seculorum ritus & ceremonias damnant: contra vniuersos Patres & Scriptores Ecclesiasticos excipiunt, &c.* They admit the po-
licie or forme Ecclesiasticall of no age, they damne the rites
and ceremonies of all times, they except against all the Fa-
thers and Ecclesiasticall writers; as *Doctor Stapleton*. Or, yet they crie out against vs as well abroad, as at home, euen yet after all our protestations and practife: *We abandon Fathers*, as a fresh Iesuite raileth. Or as *Doctor Kellison* againe, *Whiles our Reformers refuse the authoritie and doctrine of the Fa-
thers*, they cut themselves from the Church of Christ. Let him vndergo this censure that is conuincd to be guiltie of these accusations. *He that hisseth or explodeth the Fathers, that scornes them, that makes no more account of them then of Adam Bell and Benis of Hampton, that reiects them, excepts against them all, (or against any one vnworthily) and refuseth their doctrine and authoritie (wherein they all consent, or the most of them, which are our aduersaries owne limications) let them be cut off from the Church; yea if they dare venture the doome, as we dare, woe worth them that do all things which they lay to our charge; but indeed themselves do them, not we.*

5 To iustifie our selues in the sight of all men, let the indifferent reader peruse Saint *Augustine*, not in a few sentences, but whole bookes, *de Predestinatione & gratia*, *de Natura & gratia*, *de Gratia Christi*, *de Predestinatione Sanctorum*, *de Bono perseuerantia*, *de Predestinatione Dei*, *de Gratia & libero arbitrio*:

bitrio: Of Predestination and grace, of Nature and grace, of the Grace of Christ, of Predestination of the Saints, of the Good gift of perseverance, of Gods predestination, of Grace and freewill, and other points of Christian religion, against the Donatists, and the Pelagians, wherein he is wholly ours, none of theirs. In these most abundantly, in all other points most sufficiently, he maketh for vs, and we frequently alledge him. Aske *Melancthon* of Saint *Augustine*. *Huius Melanc. præ-*
etatis errores, ut emendarentur, saltem aliqua ex parte, Augusti. fac. in Sanct.
num Deus excitauit; hic mediocriter expurgauit; nec dubito si tom. opruem
index esset controuersiarum huius ætatis, habituros nos cum quo-
que, certe de remissione gratuita, de iustitia fidei, de usu Sacramento-
rum, adiaphoris expresse nobiscum sentit. God raised vp *Augustine*, that the errors of that age, at the least in some part, should be amended, he hath indifferently purged them; neither doubt I, should he be iudge of the controuersies of this age, but we should haue him of the same mind with vs. Truly his iudgement is expressly with ours, concerning free remission, iustification by faith, the vse of the Sacraments, and things indifferent. Where he hath much more of the same Father, to the like effect. And commendeth other ancient writers, who from his light saw the truth, and published it in many things.

6 Saint *Hierome* above any Father most skilfull in the tongues, diligent in his studies, industrious in his search, vntired with labour at home, vnwearied with trauell abroad, residing most in the East, where the most monuments of *Antiquitie*, for plentie and authoritie, were then to be found; discerned and distinguished betweene Canonickall Scriptures and Apocryphall. Not as resting vpon the Canon of the Jewes, but as all learned Christians had done before him, and then did, together with him, as might be now, and after shall be plainly proued.

7 *Ambrose* for iustification by faith onely: *Epiphanius* not onely against Images, but against diuers other heresies now defended by the Romanists, *Gregorie* against the Supremacie both of all others, and his owne See. *Iustinus Martyr*, for

Apolog.

The Turkes
Pope,

the plaine and simple administration, of the Lords Supper, without Massing or sacrificing, eleuation or adoring, carnalitie or transubstantiation. *Theodoret* for Christs spirituall presence in the Sacrament, without such tricks and quaint deuices and distinctions, as the Romish * *Mophts* hath conceipted. *Chrysostome*, for reading Scriptures in knowne languages, and the common vse thereof among the Laytie both in hearing it at the Church, and reading it at home in private houses.

8 Not to presse infinite particulars; we auouch and auerre, that many of the ancient Fathers were eminent in some things aboue the rest, (as in these mentioned:) all of them in most things we professe, yea in all things fundamentall in the reformed religion, most pregnant. And therefore we deny not their *Antiquitie*, we refuse not their authoritie; we reuerence their age, we reiect not their workes, we counterfeit nothing in their names, we neither cast them into *ignis purgatorius*, to consume or obscure them, nor castrate them, by an *Index expurgatorius* to maim or marre them, we neither burne them with fire, nor brand them with infamy. All which our aduersaries haue done, and worse, with sinne and shame to them and theirs for euer.

9 In which case it fareth with the Romanists, in their malicious slanders against vs, as it did with their ancestors the persecutors of the true Christians in the Primitiue Church. *Euseb. l. 4. c. 7.* The heathen obiected to the beleeuers worse idolatrie & filthinesse to be done by them in secret, then their Priests did openly and in the sight of the Sunne. Themselues they could not iustifie that were indeed guiltie, and therefore impeached others of greater crimes falsly; that their grosse Idolatrie might seeme, if not in all tollerable, yet in part excusable in the comparison. So deale the Romanists with the faithfull professors of Christs truth at this day. To shade their owne shame, they would impose that on vs which we neuer imagined in thought, but themselues haue openly practised in deed, in the view of the whole world. And yet glorie vnder pretence of *Antiquitie*, as if they onely entertained

tained, and we cashiered the Fathers; when in very deed and truth, themselves abuse them most intollerably, reiect them most contemptuously, raile on them most contumeliously, and entertaine them onely as mercenary souldiers, for present necessitie, not to aduance them to dignitie, or preserve them in honour. Or as counters, that stand sometimes for a thousand pounds, sometimes for a farthing. Or like Players, that are brought on the stage, sometimes like Kings, with great admiration, sometimes like fooles or clownes, with as great derision. They are angry with vs, as if we did not admit them, or any of them, without all exception: they will take libertie themselves to vse, or rather abuse them, at their owne indiscretion, and no man may say, blacke is their eye.

10 It is true, that diuers of our writers haue branded some, that haue bene brought vnder the name of Fathers, to be children for yeares, and bastards for generation, in comparison of the Fathers that were ancient indeed, and of vndoubted birth. Then outcries were made, that when they could not answer the authoritie, they would discountenance the author. Now *Bellarmino*, *Baronius*, *Possennius*, and *Sixtus Senensis* are ascended to our opinion, and acknowledge their minoritie and illegitimation as well as we.

11 It is as true, that exception hath bene taken against diuers corruptions of editions, translations, and some forgeries. This hath bene also taxed as an iniurious imputation, wrongfully and without cause pretended, but impossible to be proued. Some of our friends haue seemed to appeale from Fathers, or to except against them, as *Bellarmino* noteth. De Missal. l. 1. c. 15. You shall heare what our aduersaries do on that behalf, how they take the same exceptions themselves, and iustifie vs in that they haue formerly condemned vs: and yet seeke still to outface vs and the truth, as if they were the very quintessence of Antiquitie, and we the very feces or excrements of debased noueltie; *cuius contrarium verum est*: but you shall find the contrary, and in time *Wisedome shall be iustified of her children*, and iustifie them too. And God will reueale that vnto the

the most ignorant, that now is manifest onely to the learned, That not we, but the Romanists, do that most palpably, with which they challenge our Church most impudently and injuriously, as the gentle Reader, even with short attention, shall most easily discern and perceiue. Wherein they haue vsed most egregious impostures, and such as they which know them not, will hardly belecue them. Those which shall know and vnderstand, will detest and abhorre them, if they haue any zeale of Gods glorie, any remorse or sence of a good conscience, any compassion of the Churches afflictions, any desire of the ignorants conuersions, any regard of the Fathers credits, any care or desire of their owne saluation. My hearts desire onely is, that all partialitie and fore-prising laid aside, the very truth of God may appeare on this behalf, and that each partie, according to the euidence thereof, may be iustified or reformed.

12 The worst that we say of the Fathers in generall, or in particular, or that we would any other should say, is, that most of the Fathers had their errors, their blemishes, their spots. They were not without their slips, their faults. Some of them erred in many things of lesse moment, some in matters of greater consequence. I need not descend vnto singular persons or opinions, they are noted by those painfull and industrious Chroniclers, in the 4. Chap. of almost every Centurie. Some by *Luther, Melancthon, Peter Martyr, Calvin, Iuel*, and other writers of the Christian Catholicke Church. The most are confessed by the late and moderne Romane Courtiers. *Iustine Martyr, Irenaeus, Papias, Tertullian, Victorinus, Lactantius, Apollonarius, Senerus, Nepos*; most of the Fathers were of mind, that because the world was created in fixe dayes, therefore it should end in fixe thousand yeares: *Irenaeus, Hilary, Lactantius, Hierome, Iustinus Martyr*; and how many besides, were Millianaries? A fearfull opinion. How erred that holy Martyr Saint *Cyprian* in rebaptization? *Augustine* in damning Christians children vn baptized, to hell fire? not to a conceited *Limbus*, with their *pœna damni* onely, but to the damned hell, with *pœna sensus*. In giuing the Eucharist

Reade Can-
nus l. 3. c. 3.
of the Fathers
errors, which
both he with
vs, and we
with him, ac-
count holy,
August.

to children as soone as baptized? How *Tertallian* and *Origen*, *Bellarde* put by our aduersaries condemned for hererickes in many particulars? How *Hierom* in second mariages? How *Benedict*, that *commanded the Eucharist to be given to a woman that was *quize, dead? I am loth to rip vp this old sore, which hath bene, and well may remaine couered vnder the veile of reuerence and charitie; vndeniable by any, confessed by our aduersaries in the generall often: and humbly acknowledged by themselves, that they may easily, and haue certainly erred often. That either they might say of themselves, while they liued, with *Saint Hierom*, *Errauimus iuuenes, emendemur senes*: We *Hierome*. erred when we were yong; as we grow elder, so let vs waxe wiser. Or of their writings after their departure, with *Saint Augustine*: *Neminem velim sic amplecti omnia mea, ut me sequatur nisi in ijs quibus me non errare perspexerit*: I would haue no man so to embrace all my writings, that he should follow me in any thing, but wherein he perceiueth I erre not. Or better if better may be: *Homo sum, & quantum conceditur de Scripturis sanctis, tantum audeo dicere, nihil ex me*: This I say to you brethren, but if I expound not as certaine, be not angry; I am a man, and as much as is granted vnto me out of the holy Scriptures, so much I dare say, nothing of my selfe. Thus modestly do the Fathers speake of themselves; thus do we reuerently respect them; I would our aduersaries could but affoord them thus much.

13 Of them all we may say with *Saint Hierom*, without impeachment of their credit, aduantage to our captious aduersaries, or derogation of our duties towards them: *Scio me Epist. 61. c. 2. aliter habere Apostolos, aliter habere reliquos tractatores; illos semper vera dicere, istos in quibusdam ut homines aberrare* I know how to esteeme the Apostles, and how other writers; that they euer speake the truth, but these in some things as men do erre. God knoweth that this is true; and we will write, we will speake, we will thinke no worse of them. That as it pleased God to lay open in his word the manifold imperfections of the best Patriarchs, Prophets and Apostles, so shew that all had sinned, and were destitute of glorye of Conscience. *Rom. 3. 23.*

ding

Rom. 11. 32. ding all vnder sinne, that he might haue mercie on all: so it hath pleased the same God, that knoweth all men to be lyers, to suffer the Fathers of the Church to erre, that we may know they were but men, and that we are onely bound to the truth of God, which he hath graciously reuealed in his word. As for the Fathers, they may all conclude with Saint *Augustine's* period: *Ergo fratres sine illud, sine illud sit, hic me scrutatorem verbi Dei, non temerarium affirmatorem teneatis*: Therefore brethren, howsoeuer it be, take me here to be a searcher of the word of God, not a rash affirmer. A graue and gracious speech.

Aug. in Psa. 83

14 Thus much are our aduersaries bold to say of them when they please, which is ingenuitie, yea vertue in them. But (in their Censure) this very same, or lesse then they say, is impudencie and vice in vs. What would they say of vs? what

Abb. V. perge. pag. 412.

tragedies would they make, if we should say, *Resistendum est quibuscunque in faciem, sine Paulus, sine Petrus sit, qui ad veritatem non ambulat Euangelij*: We may resist any man in the face, be it *Paul*, be it *Peter*, if he walke not after the truth of the Gospell? Yet thus said *Pius* the second without controlment, And no doubt he alludeth to *Paul's* reproofe of *Peter*. *Lyra*, whom *Bellarmino* claimeth for one of his classicall authors of the Romane Church, is bold to say of the Priests, of whom

Deut. 17. 12.

God said, *He that will not heare, or stand to the sentence of the Priest, he shall die*: yet saith, *Si Sacerdotes quicquam dicunt falsum, quodq; à lege Dei est alienum, non sunt audiendi*: If the Priests shall say any thing that is false, or euerse from the Law of God, they are not to be heard. And therefore he addeth his owne practise, and groundeth it on Saint *Augustine's* authority:

In Matth. I.

Non debet aliquis moneri, &c. No man may thinke much if I depart in this from the opinion of *Hierom*. For the sayings of the Saints are not of so great authoritie, but that it is lawfull to hold contrary vnto them, in those things which are not determined by the Scriptures; as *Augustine* saith in his Epistle to *Vincentius*, of the writings of the holy Doctors: This kind of writing is to be distinguished from the Canonickall Scriptures, for testimonies are not brought out of them, as if a man might not thinke otherwise. A sound practise vpon a good rule.

15 Not onely the current, but the torrent of our aduersaries tread the same path, whether we do it or not; as *Torrensis*, *A man may lawfully dissent from the Fathers, so he do it with modestie*. But who shall iudge of this modestie? If one of ours should say so, our modestie with them, and in their construction, would seeme plaine impudencie. *Stapleton* our bitter countreyman, and virulent aduersarie, confesseth of the Fathers, that sometime, and in some cases, *Hallucinamus inter dum & male colligunt*, They are deceiued sometimes and gather amisse. *Melchior Canus* a Bishop of their owne, is bold with the Fathers, with some by name, with some if they be but two or three, with some if they be more, if they be not all; and saith plainly, that neither one or two, nor halfe, no nor the most part, make a certaine prooffe in matters of faith. As to reiect one or two were impudency, so to admit them and hold them for certaine, were more imprudencie; neither may any man be led by this error: That if *Ambrose* or *Hierome* hath done or spoken any thing against the custome or doctrine of this time, it is lawfull for him to do the same; with much more in that Chapter to this purpose.

Confess. Aug.
gust. l. i. cap.
11. tit. 1.

Princip. Doct.
l. 7. c. 6.

Lib. 7. c. 3.

16 But what if they speake against the truth of Scriptures, which is more then custome and the doctrine of the time? *Cardinall Caietan* as learned as any of his ranke, is bold in this behalfe; and saith, that God hath not tied the exposition of the Scriptures, unto the senses of the Fathers, but that a new sense agreeable to the text, though it go against the streame of the Fathers, may be good. This *Melchior Canus* reputeth a rash and hard speech, yet *Andradus* defendeth it, neither doth *Canus* himselfe vtterly condemne it. And to say truth, saith he, to follow our Ancestors in all things, and to set our feete in their steps, as children do in sport, it is nothing else but to condemne our own wits, and to deprive our selues of our owne iudgment and stability to search out the truth. I like well the speech of *Ambrosius Ambrosius*, concerning Saint *Hierome* and Saint *Augustine*, which I could wish were obserued in censuring all the Fathers, that were Fathers indeed. First, he commendeth them both highly, then he presumes not to preferre either in comparison, lest he should

In prefac.
Com. in lib.
Mosis.

Canus lib. l. c.
3.
Defens. Trid.
Conc. l. 2.

Prefac. in A.
pocal.

Rom. 11. 32. ding all vnder sinne, that he might haue mercie on all: so it hath pleased the same God, that knoweth all men to be lyers, to suffer the Fathers of the Church to erre, that we may know they were but men, and that we are onely bound to the truth of God, which he hath graciously reuealed in his word. As for the Fathers, they may all conclude with Saint *Augustines* period: *Ergo fratres siue illud, siue illud sit, hic me scrutatorem verbi Dei, non temerarium affirmatorem teneatis*: Therefore brethren, howsoeuer it be, take me here to be a searcher of the word of God, not a rash affirmer. A graue and gracious speech.

Aug. in Psa. 85

14. Thus much are our aduersaries bold to say of them when they please, which is ingenuitie, yea vertue in them. But (in their Censure) this very same, or lesse then they say, is impudencie and vice in vs. What would they say of vs? what tragedies would they make, if we should say, *Resistendum est quibuscunque in faciem, siue Paulus, siue Petrus sit, qui ad veritatem non ambulat Euangelij*: We may resist any man in the face, be it *Paul*, be it *Peter*, if he walke not after the truth of the Gospell? Yet thus said *Pius* the second without controlment, And no doubt he alludeth to *Pauls* reproofe of *Peter*. *Lyra*, whom *Bellarmino* claimeth for one of his classically authors of the Romane Church, is bold to say of the Priests, of whom

Abb. V. perge. pag. 412.

Deut. 17. 12. God said, *He that will not heare, or stand to the sentence of the Priest, he shall die*: yet saith, *Si Sacerdotes quicquam dicunt falsum, quodq; à lege Dei est alienum, non sunt audiendi*: If the Priests shall say any thing that is false, or auerse from the Law of God, they are not to be heard. And therefore he addeth his owne practise, and groundeth it on Saint *Augustines* authoritie: *Non debet aliquis moueri, &c.* No man may thinke much if I depart in this from the opinion of *Hierom*. For the sayings of the Saints are not of so great authoritie, but that it is lawfull to hold contrary vnto them, in those things which are not determined by the Scriptures; as *Augustine* saith in his Epistle to *Vincentius*, of the writings of the holy Doctors: This kind of writing is to be distinguished from the Canonically Scriptures, for testimonies are not brought out of them, as if a man might not thinke otherwise. A sound practise vpon a good rule.

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Confess. August. l. 1. cap. 11. tit. 1.

Princip. Doct. l. 7. c. 6.

Lib. 7. c. 3.

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In præfac. Com. in lib. Mosia.

Canus lib. 1. c. 3.

Defens. Trid. Conc. l. 2.

Præfac. in Apocal.

should seeme to detract from one to giue to the other, yet concludeth, that *no man should reprehend him, si quem ex his mihi placuerit, secutus fuero*. If he please himselfe in choosing whom he would follow. Here is great wisdom, modestie and discretion: which I desire to find in all that professe learning on either partie. For certainly the learnedest now are in many things beholding to the Fathers that liued in ancient times. He would not be so tyed to the Fathers, but that he might depart from them when they slide from the truth. And indeed why may not a poore wise man, by long experience, and much reading, and diligent obseruation, deliuer a Citie by his wisdom, when all the graue Senators haue either not seene the danger, or ouerslipt the opportunitie? Or why may not Saint *Augustine* be vsed by a later learned man, as he vsed Saint *Cyprian*, vpon iust occasion? who considered of his writings by the Canonically; and what he found agreeable to the holy Scriptures authoritie, he receiued it with his due commendation; what was otherwise, he would refuse it by his leaue.

Cont. Cresco.
Gram. lib. 2. c.
32.

17 It cannot be denied, but that few of the Fathers had farther skill in other tongues then in their owne: the Greeke Fathers haue little shewne that they vnderstood the Latine tongue at all; the Latine Fathers make it euident, that they had no great skill in the Greeke tongue; very few (though some) had in sight in the Hebrew tongue at all. If a writer or Preacher in these dayes haue good knowledge in all these learned tongues, be able of himselfe to vnderstand the old and new Testament in the prime language wherein they were written, hath the helpe of all the Fathers writings before him, questions ventilated by which Scriptures were debated in exactest manner; what reason is there, but that such a learned man now, may amend that which was amisse in former times? What hinders but that time with these adiuments and helpes may produce a hidden truth, and succeeding age may find that treasure, which (though knowne to heauen yet hid in earth.) may reforme the Church to her first integrity?

18 Vnto these I may adde Bellarmine a Cardinall as well as De verb. Dei
 Caietan, and of his mind, which he very modestly vitereth, lib. 3. c. 10. ad
Quis neget multos veterum Patrum habuisse excellentem donum arg. bonum.
interpretandi, & fuisse spirituales? Et tamen constat quosdam ex
precipuis eorum non leuiter in quibusdam lapsos. Who can denie
 but that many of the ancient Fathers had the gift of interpre-
 ting excellently, and were spirituall? Yet it is euident that
 some of the chiefe of them, fell in some things not of small
 moment. *Doctor non proponit sententiam suam vt necessario se* Bellarib.
quendam, sed solum quatenus ratio suadet: Which verily is true
 and ingeniously written; A Doctor proposeth his sentence,
 not that it must necessarily be followed, but as farre as reason
 perswadeth. But if we speake but such a word as their Catho-
 licke Cardinals, and other their fellowes haue done, *Medea* of
 Rome would bring the Moone from heauen; and the whore of *Caelo dedu-*
 Babylon if shee could not with her curses moue God, with her *cere lunam.*
 blasphemies shee would riue and turne vp hel against vs. *Flectere si*
veterum Patrum (saith Marius Victorius) est qui idem testimo- nequeam su-
niū diuersē interdū non interpretetur, & qui modo vnius opinionis leros, Ache-
fuit, alterius postea factus non su? *Quis* ronta moue-
 is there, which doth not interpret the same testimonie in di-
 uers manners? and which was of one opinion now, and was
 not afterwards of another? A great imputation, yet no harme,
 a friend, a fellow, a follower, that is, a Papist writes it: and
 the it is well enough. For some of our writers to haue said but
 as much, or scarce so much as these, in this matter and man-
 ner, in them is an inexpressible transgression, a contempt, a de-
 basing of all Antiquitie.

19 *Non propterea damnandi sunt Patres quod aliquando erra-* Villania de
rint, quia Deus fabricis in domo sua operantibus indulget, etiam si non rat. stud. The-
semper aurum vel gemmas, sed interdum quoque fenum & stipu- oll. 4. c. 6. obl.
las superstruant. The Fathers are not therefore to be con-
 demned, because they sometime erred; for that God doth
 pardon workemen in his house, although they do not euer
 build with gold and precious stones, but sometime hay
 and stubble. And againe, *Patris est Patres omnes, quantum* Idem ibi;
libet insignes viti innocentia atque eruditione, subindo verbo, scrip-
 tōve

tove offenders; It is euident that all the Fathers, although eminent for innocencie of life and learning, yet did sometime slip in word or writing; which he doth illustrate by many examples in that obseruation. Thus farre our aduersaries and we concur, that the Fathers may and do sometimes erre, and therefore are not in all things to be followed; beyond this I protest that I neuer read any Author, I neuer heard any Preacher write or speake in derogation of the Fathers, on our part.

Dialogo 1.

20. I am not ignorant how vehemently *Feuerdentius* fretteth, as if he were in a fit of a burning ague, and taxeth *Melancthon*, and *Caluin* and others for despising and villifying of the Fathers. For *Melancthon*, he alledgeth an impression of his workes in 1544, which I could not attaine vnto. That which I haue seene hath no such thing. What his censure is of Saint *Augustine*, and some other Fathers is deliuered before. A booke called *Scutum fidei*, which he also produceth, I haue not seene, neither know I the Author. But for *Caluin*, his words of him are, that he calleth *Augustine Theologastrum*, *blaterantem nugas*, quod τοι λογον, Latine reddiderit verbum, a pettie Diuine, prating trifles, because he misinterpreted a Greeke word. The railer either neuer read the place vpon *S. Iohn*, or else speaketh against his owne conscience a manifest vntruth. For vpo the first of *Iohn Calvin* saith, in the discussing of another word: *Recte ergo Augustinus*, Saint *Augustine* said well. And afterwards againe, *Excusatione digni sunt veteres Ecclesie scriptores*. The ancient writers of the Church are worthy excuse. The words that sound towards *Feuerdentius* slander are: *Miror quid Latini mouerit, ut τοι λογον transferrent, verbum. Sic enim vertendum potius esset το εἶπεν. Verum ut deinde aliquid probabile secutos esse, negari tamen non potest quin sermo longe melius conueniat. Vnde apparet quam barbaram tyrannidem exercuerunt Theologastri, qui Erasmus adeo turbulente vexarunt obmutatam in melius vocem.* I wonder what moued the Latines, that they should translate the Greeke word with so vnapt a Latine word. For they should haue so translated another Greeke word, more properly. But to grant they had some probability,

Caluin in
Iohn. c. 1.

probabilitie, yet it cannot be denied that another word is, farre more apt; wherence it appeareth what barbarous tyrannic those petty Diuines vsed, who so turbulently vexed *Erasmus*, for turning a word by a better then was vsed before.

21 *Caluin* hath not an euill word of Saint *Augustine*; but of the *Bardi* and barbarous bellie-burst Diuines, that vexed *Erasmus*, which Saint *Augustine* neuer did. Another *Fenerdentius* place from *Caluin* he hath out of his *Institutions*. *Simulque eius (id est Augustini) acuta, erudita & pia commentaria dicit falsa, profana, inepta, absurda, plusquam anilia deliramenta, efficta fabularum insomnia, allegorias pueriles & frigidas, hominem in omni doctrina varium & inconstantem, quem de crepida vetula amouent desideria.* And he calleth his (that is, *Augustines*) acute, learned and religious Commentaries, false, profane, foolish, absurd, worse then old wiues tales, fained dreams of fables, frozen and childish allegories, a man in all learning wauering and inconstant, one that would turne vp an old womans stocke. In the place thus quoted there is not one of these scurrilous words of Saint *Augustine*, no not one. He is once named, twise alledged against Poperie, and in the margent of one Edition which I haue seene, there are these words: *responsio clarissima auctoritate Scripturae & Augustini testimonio firmata.* An excellent answer confirmed by the authority of the Scripture, and *Augustines* testimonie. What a lamentable case is this, that so without all care or conscience any should so wilfully lye, and slander? *Caluin* indeed saith somewhat of Saint *Hierome* vpon the 19 of Mathew, but not *Hierome* is without cause. I hope *Fenerdentius*, nor any of his fellowes dare defend all that *S. Hierome* speaketh of mariage, which is the matter wherein *Caluine* iustly taxeth him. That of *Beza* against Saint *Hierome* is as idle, for it reflecteth rather vpon *Erasmus* report, then vpon *Bezas* censure: and if such was *Hieromes* mind, he erred.

22 It is made a great matter, that *Luther* in the confidence of the truth which he professed, and which he knew to be grounded vpon the Scriptures, once said: *Dei verbum supra*

Q

omnia

Cornelius
Mussius in
Rom. cap.

omnia, diuina maiestas mecum facit, ut nihil curem, si mille Augustini, mille Cypriani, mille Ecclesie Hieronimiane contra me starent. Deus errare & fallere non potest, Augustinus, & Cyprianus, sicut omnes electi, errare potuerunt & errarunt. Gods word is a-
 boue all, the diuine Maiestie is on my side, so that I need not
 care though a thousand Augustines, a thousand Cyprians, a
 thousand Hieronima Churches should oppose me. God can
 neither erre nor be deceiued. Augustine and Cyprian, as all
 other the elect, both could and haue erred, and did erre.
 There is much modestie in these passages; but heare a Papist,
 and compare their speeches without reference to God or
 his word, which Luther doth: Ego vt ingenuè fateor, plus vno
 summo Pontifici crederem, in his qua fidei mysteria tangunt, quam
 mille Augustinis, Hieronimis, Gregorijs, ne dicam Richardis, Scotis,
 Gulielmis. Credo enim & scio quod summus Pötifex in his qua fidei
 sunt errare non potest, quoniam Ecclesie authoritas determinandi,
 qua ad fidem spectant, in Pontifice residet. Et ita Pontificis error v-
 niuersalis error Ecclesie esset; vniuersalis autem Ecclesia errare non
 potest. Nec mihi dicas de Concilio, credo enim quod plus attestetur
 Spiritum sanctum regere Ecclesiam, si iudicium pates Pontificem sit,
 quam si pates Concilium sit. Humana quippè sapientia opus videri
 potest quod Conciliū Patrum non erret. At videri non potest nisi Dei
 opus esset, sicut reuera est, quod vnus homo qui suapte natura facile
 errare potest, nunquam erret in fide, &c. I, as I ingenuously con-
 fesse, would more credit one Pope, in matters that concerne
 the mysteries of faith, then a thousand Augustines, Hieromes
 Gregories, not to speake of Richards, Scotoes, or Williams. For
 I beleue and know, that the chiefe Bishop in matters of faith
 cannot erre, because the authoritie of the Church in deter-
 mination of things belonging to faith, is resident in that
 Bishop. And so the error of the Bishop should become the
 error of the vniuersall Church. But the vniuersall Church
 cannot erre. Speake not to me of a Councell, for I am con-
 fident that it is certaine the holy Ghost doth better governe
 the Church, if the iudgement be referred to the Pope then if
 it be referred to a Councell. It may seeme to be the worke of
 a humane wisedome, that a Councell of Fathers doth not
 erre.

erre. But it cannot otherwise be supposed then the worke
of God (as it is indeed) that one man who naturally is
apt to erre, should not erre in faith &c. Observe this passage
well.

23 See the difference. *Luther* preferreth God the Father,
and his diuine Maiestie before all; which is religiously spo-
ken. But here the Pope in his power is set before all, with
such monstrous amplifications as are incredible, and vnpossi-
ble, and sauiour of the highest blasphemies. Now would it
be considered, how farre in peremptorie tearmes, and in con-
tinued practise, the *Romane Catholique* writers go beyond
this, first in generall of them all, then in particular of some:
whereby it will appeare, what account they make of this e-
uidence of *Antiquitie*, when it standeth in their way.

24 *Syluester* saith, *Ecclesie consuetudini magis standum est, quam* Summa de
authoritati Augustini & aliorum Doctorum: A man must rather Bapt. 4. num. 5
rest vpon the custome of the Church, then vpon the authori-
tie of *Augustine* and other Doctors. Custome, one of the vn-
certaineſt things of the world, which may be pictured blind,
and vpon a wheele, as the heathens did Fortune; which hath
most damnified the Church, both in her temporall state, & in
her spirittuall seruice of God, is preferred before the Fathers.
We dare not say so much; if we should, those that loue vs not,
would and might iustly condemne vs. Let the thing in que-
ſtion be what it will: yet Custome should neuer preuaile
against authoritie, except it haue better reason and authori-
tie to support it. Yet so are our aduersaries wedded to blind
and vnconstant Custome, that they not onely preferre
it before the Fathers, but equall it with the very diuine
Scriptures of God, *Non solum Ecclesie decreta, & sententie au-*
thentica sunt, &c. Not onely the Decrees & sentences of the
Church are authentically, whereunto without contradiction,
we must stand, but also her very practise and Customes are as
the holy Scriptures. For the holy Scriptures & the Customes
of the Church haue equall right, and the same affection of
pietie is due to both. How many Customes were there in
the time of the Fathers which are not now? How many now

that were not heard of in those dayes?

Lib. 7. c. 3.

25 *Melchior Canus* auoucheth, that the holy Fathers, after the writers of the Scriptures, were inferiour and humane. That sometime they fainted, and sometimes brought forth a monster, beyond the order and course of nature. If a Protestant had spoken or written so monstrously of the Fathers, he should haue bene houted and shouted at, like a monster indeed. But *Bellarmino* slyly saith of the Pope, *Si*

De Rom.

Pont. l. 2. c. 27.

ipse ut pater ab omnibus honoratur, non habet ipse ullos in Ecclesia patres, sed omnes filios: If he be honored of all men as a Father,

then he hath no Fathers, but all are his children. The Popes head hath all the Fathers wit, his braines are their braines, he

Doct. Priu. l.

7. c. 10. l. 10.

Gal.

one for all; is not this a compendious course? But *Stapleton* steps to it more desperately, and Magistrally concludeth, that neither Councils, nor Fathers, nor anything but the Popes iudge of all Controuersies: proue this and take all for me. But who are these to *James Gretzer*, the most vehement and virulent spirit that euer set pen to paper? He goes to it (without feare or wit) with downe right blowes, and knockes all the Fathers in the head, as one man at one stroke, in *Bertram* person, whose case wold be discussed more at large. By whose vsage we may see and perceiue how our aduersaries esteeme of Antiquitie.

Index Belgicus.

26 This *Bertram* liued in the dayes of *Carolus Caluus* (as our aduersaries grant,) this was about the yeare of Christ 870. He wrote a booke of the *Eucharist*, wherein he confuteth and confoundeth the doctrine of the reall presence, for Transubstantiation was not then hatcht, nor heard of. This booke could not be suppress, and that is the Romanists grieve; but he is so trimd in their *Index expurgatorius*, that they deuise many trickes to shuffe ouer his authoritie, with denying, glossing, sophisticating, a *quid pro quo*, an *inuisibiliter*, for a *visibiliter*, with such like dishonest shifts, as the basest Mountbanke and shame of Phisitions, the vildest perrieffogger and flaine of Lawyers, the wranglingst sophister and blemish of Logitians, would be ashamed, and blush, to make, or offer. This is laid to their charge, by the learned on

our

our part. Some are so nice, as to hold their peace, for feare
 the more is bestirred, the more it will fauour ill in the sense
 of any conſcionable Chriſtian. Some ſay very little, becauſe
 they will not ſay nothing. But *Janus Greter* like a mad man,
 paſſing through thicke of thine, ſaith what they all thinke,
 and that is this: *Dans prohibetur, negantur prohiberi Patrem* Lib. 2. c. 10.
 When *Burman* is forbidden, we denie that a Father is for-
 bidden. For he is ſaid to be a Father, who feedeth and nou-
 riſheth the Church with wholeſome doctrine, &c. For this
 is not an vſuall matter, to damne errors and errants, if by
 hurting they becomie new. We haue an example of this in
 Pope *Gelaſus*, who by a publiſhed law ſhooke *Tertullian* and
Origen, and others, thought exceeding ancient, out of the
 hands and uſe of Chriſtians. For this right euil is, and hath
 bene, and ſhall be in the Church, that ſhe carefully remoue
 ſuch things as may be hurtfull to the flocke; and if ſhe may
 preſcribe a whole booke, it may be lawfull for her to caſhiere
 a part of a booke, whether much or little, either by cutting it
 out, or wiping it off, or blotting it, or ſimply leauing it out,
 and that for the Readers benefit. Thus hee
 And what can more diſcouer their groſſe impuden-
 cie, in offering all manner of violence and desperate deſtru-
 ction to all Antiquities? The praſiſe whereof, in an Edition
 of *Ambroſe*, *Lumi* diſcouers, as an eye-witneſſe in *Lyon*, be-
 ing ſhewed in by the Examiner of *Frelonius* print: where two
 Friers, againſt the full conſent of all ancient Copies, blotted
 out, and put in, at their pleaſure, to the great loſſe of the
 Printer, the ſhaming of themſelues (but that they are paſt
 ſhame) and to the coſening of all that ſhould buy and truſt
 that corrupted Edition. Which makes me rather beleue
 that which *Helias Haſſen Mullerus* reporteth alſo of his owne
 knowledge, at both an eare and an eye-witneſſe: In a Li-
 brary at *Lampſperg*, I ſaw (ſaith he) *Chryſoſtomes* and *Hieroms*
 workes, in whoſe bookes thoſe things that ſauoured a little of Pa-
 pery, eicher were covered with papers, or raſed forth, or blotted
 with inke. And when I asked father *Lutzium* what that meant?
 he answered, becauſe that reading did not ſeeme Catholicke, and
 that

that yong scholars might easily be offended at them.

Respon. ad
Apol. apud
Iuel. p. 22.

28 If this be not the ready way to the utter overthrow of all Antiquitie, let any Christian that hath a heart iudge. *Facilis descensus Aueris*: It is an easie matter to runne headlong to hell; and no way directer then this. Or at the least may we not iustly say that to you, which M. Harding layeth vniustly to our charge? The ancient Fathers are but men if they please you not; but if you find any colour of advantage but in the new Schoole then, ye make much of it; so that your owne opinion is the rule to esteeme them or despise them. Or doth not Grezer give the same advantage against all the Fathers; as against that one? Or do not the Romanists by their *Index Expurgatorius*, and their *Index librorum prohibitorum*, verifie and iustifie in the sight of all men, that their owne opinion is the rule to esteeme them, or despise them?

29 To conuince our aduersaries yet more clearly (though it need not) in this their abuse of the ancient Fathers, we will descend vnto particulars, and obserue how they take old for yong, and yong for old, few before many, some with opprobrie, and open, not onely contradiction; with more sawcinesse, but with base and contemptible termes (as they do the Scriptures) which in vs were plaine blasphemy; certainly in them it is extreme impudencie.

Apolog. p. I.

De Missa. l. 2.

cap. 12. in fine.

30 Aske Bellarmine the measure of Antiquitie, and he will give you a rule: *Qui ante annos sexcentos scripserit, uelut antiqui recte recent appelletur*. He that wrote aboue six hundred yeares ago, take heed how you call him a fresh man. Stand vpon this rule. Let Bellarmine alledge a miracle for the descent of his Masse, *Vetus est antiquissimus*, though not six hundred yeares since; and if the custome began after that, it were most ancient. Ancient if you will, but not most ancient. But let vs alledge Oecumenius, an author approved by Bellarmine himself, and often alledged by him and others, as an ancient Father of the Church, for the state of Antichrist; either he will adde to his text, *tantum*, and that is shame enough; or else he will lessen his authoritie, as if he were a new writer, though he wrote not long after Bellarmine's *antiquissimus* vsu, his most ancient

ancient vse; with much more Impudencie in himselfe, and not without a note of base contempt to the Father. *Sed neque Apolog. tantifaciendus est, cum sit author recens.* I wisse you need not make so much esteeme of him, feeling he is so new. Some are so stale, that they may stinke, like *Bellarmines* miracles; some are so new, that they may be too sweete for his quezie stomacke. This *tantum & tanti*, shewes *Bellarmine* to be partiall: *tantis, quantus*. Will not this serue to stop *Bellarmines* mouth for euer, when he alledgeth *Documenus*? yea or *Theophylactus*? yea or *Berhard*? or *Anselmus*? or *Hugo de Victore*? or any other that hath written since, or about their time? You need not make such an account of these, they are too fresh, too new, too yong to rest vpon.

31 These and their yongers will serue to proue *Peters* primacie, and such like Pontificiall and profitable questions, as make for the pompe and benefit of the Romane Bishop, or the facing out of falshoods in matters of religion. But if they speake for vs, they are too yong, and great reason, for the case is altered. Suppose these are too yong for their palate, will they vse the old better? By no means. They vse them as the Court of *Rome* do their suiters. If they bring nought, they are kept out; if they bring ought, they are let in. So the Fathers, if they make for them, they receiue them with all friendly titles & applause; if nothing, they care not for them: if against them, they are worse then no bodies; nay they escape not without contumely and reproach.

32 Shall I begin with a Greeke or a Latin? *Origen* and *Tertullian*, both of great antiquitie? There are almost none more frequently vrged in many cases then these, by *Bellarmines*, and other writers on their partie. *Origenes visus est in Gehenna ignis cum Ario & Nestorio: quia a Synodus, c. 1. dicit Anathema Origeni, sicut Ario, Nestorio, & ceteris hereticis: Origen* was seene in hell fire with *Arius* and *Nestorius*; and the fifth Councell accurseth *Origen* as *Arius*, *Nestorius*, and other hereticks. He is beside set in the most Catalogues of Hereticks, as a principall. Yet when he will bring him to answer Saint *Jerome*, and all antiquitie, about those Apocryphall peeces heres.

Three Con-
uersions, part

2.c.2. §. 12.

So do all Po-
pish writers.

M. Cooke.

De Rom. Pon

l. 2. c. 5.

De Monachis

l. 2. c. 34.

De Ro. Pont.

l. 4 c. 8.

Canus loc. cō.

l. 11. c. 2.

De rat. stud.

Theo. l. 4. c. 6.

obf. 1. 2.

which are bungled and clouted to the Prophet Daniel, he commendeth his authoritie; and good reason, for he speaks for him. And to make up a muster of Fathers, *Parsons* in his three Conuersions hath this *Origen* and *Tertullian* also as famous writers, and Catholicke Doctors, within the first three hundred yeares. And *Gilbert Genebrard* plainly defendeth him.

33 *Tertullian* is with *Ballarmine* when he pleaseth him, *grauissimus author*, a most graue author, a famous writer, and Catholicke Doctor. By *Parsons* and them as ordinarily cited as any other Father that hath written, (as hath in part bene said) none more; yet if *Tertullian* offend him, he is an hereticke; and if he answer him, he will tell you: *Respondeo, non esse omnino fidem adhibendam Tertulliano in hac parte*: I answer, that no credit at all is to be giuen to *Tertullian* in this case. In another case he may perhaps be beleued, but not in this. If *Melchior Canus* answer him, he will say, that *Irenaeus* & *Tertullianus* conuincuntur erroris, *Tertullian* and *Irenaeus* (his ancient) are conuincid of errors: therefore disenabled to be sufficient witnesses for a controuersie. But these two were both tainted with heresie, neither is it denied by vs, and therefore we refuse them as well as they. This is true: but this is the difference: we make no account of them in matter of controuersie, to conclude by them: our aduersaries not onely make vse of them for illustration, but yrge them also as occasion requireth for probation. *Villa Vincentius* doth not only taxe these, but with them, *Irenaeus*, *Victorinus*, *Papius*, *Methodius*, *Cyprian*, *Hilary*, *Epiphanius*, *Ambrose*, *Hierome*, *Augustine*, all of reuerend Antiquitie, to erre in some particulars, as all the Fathers else, neuer so much obserued for innocencie of life or learning.

34 I need not set forth all the Fathers with those praises they right well deserue; neither to paint them with those colours wherein our aduersaries do adore them; nor to yeeld them those ornaments of reuerence, which we do and can well afford them: onely let me deliuer how rigid censurers our aduersaries and theirs are, when they speake not to their purpose,

purpose, or sing not to their tune. Will you haue an expedite
 answer vnto Saint *Augustine*, who is sometimes *hereticorum* *Muri ciuit.*
terror, *Catholicorum defensor*, *magnus Augustinus*, *Africa decus* *sancti. fund.*
 The terror of heretickes, the defender of Catholickes, great
Augustine, the ornament of Africa? *Si rursus obicias Augusti-* *De Sacram.*
num, respondeo (saith *Bellarmino*) *Augustinum non expendisse hunc* *Euch. l. i. c. 11.*
locum diligentèr. If you againe object *Augustine*, I answer that
Augustine did not consider of this place diligently. Which is
 cleare by this, that he shortly shifted himselfe of this difficul-
 tie, saith the Cardinall. Againe, *Adde Augustinum ex sola igno-* *De R. Pont.*
rancia lingua Hebraea esse deceptum: Adde this, that *Augustine* by *lib. i. cap. 10.*
 meere and onely ignorance of the Hebrew tongue was decei-
 ued. *Stapleton* of *Augustine*; it was *lapsus humanus*, a humane *Doct. princ. l.*
 slip, caused by the diuersitie of the Greeke and Latine tongue, *6. c. 3.*
 which either he was ignorant of, or marked not. Will you
 haue Maister *Hardings* answer to the same Father, and ano- *Contra Apo-*
 ther more ancient then he with him; *If in a secret point of lear-* *log. p. 2.*
ning, *Saint Augustine* or *Saint Cyprian* teach singularly, we follow
 them not. Will you haue *Albertus Pighius* answer this learned *De peccato*
 Father? *Non multum me mouet Augustini sententia*. I am not *orig.*
 much moued with *Augustines* opinion. *Mihon placet Augu-*
stini ea de re definitio & sententia. In that point *Augustines* defi-
 nition and sentence pleaseth me not. Will you see this bold
 fellow more desperately set on him? *Quod Augustini sententia*, *Contro. 1.*
&c. That *Augustines* opinion is not onely vncertaine, but false;
 thus me seemeth I can proue; and his conclusion is, *That the*
sentence of Augustine is not onely vncertaine, but certainly false; I
 haue sufficiently demonstrated saith he. He is so angrie, that he
 neuer Saints him, though he name him often in this place.
 Was there euer liue dog, that so barked at a dead Lyon? If
Pighius alone were thus sawcie, it should be our satisfaction,
 that the fact, or words of one should not be imputed to all; or
 that some of his owne fellowes had reprobued him for his ma-
 lepertnesse. But Maister *Harding* and Cardinall *Bellarmino* fol-
 low him in the same steps. *S. Augustine* is to them as he plea-
 seth them, and then what reuerence hath he for his *Antiquities*?
 God forbid we should so abuse *S. Augustine*.

35 Saint Hierome, a learned man, and an ancient Father.
 In Proph. Joel Yet Nicholas Lyra first is bold with him, *Saving his reverence,*
 c. 1. ver. 1. he will not be of his opinion in that case. *Non probatur sententia*
 Lib. 2. cap. 11. Hieronimi à Gelasio, saith Melchior Canus. Hieroms opinion is
 not approued by Gelasius in setting downe the Canon of the
 Scriptures. Cardinall Bellarmine is bold with him; in one case
 De Rom. P62. he saith plainly, *errauit*, he erred. Againe, I admit (saith he)
 l. 4. Hierome was of this opinion, as who should say, what if he be?
 or let him be, it maketh the case neuer the better, he is made
 but as a chip in a keale pot, as a Gentleman said of a certaine
 ceremonie, it neither did good nor harme: the Cardinall is
 De verbo Dei not perswaded by him. Yet againe, when Calums objection
 l. 1. c. 10. out of Hierome is to be answered; *Sacerdotes qui Eucharistiam*
conficiunt, & sanguinem Domini populo distribuunt: when the
 Priest prepareth the Eucharist, and distributeth the bloud of
 the Lord to the people. The Cardinall answereth nothing but
 De Sacram. thus; *Nihil noui audimus*, we heare no newes; would this sa-
 Euch. l. 4. c. 26. tisfie a Catholicke Romane, if one of vs should make such an
 De Clericis. l. answer? In another case, *Est hoc loco obseruandum, &c.* In this
 l. c. 15. place it is to be obserued, that Saint Hierome seemed not to be
 so very constant in his opinion; In so much that it is very probable
 De R6. Pont. that he was not very certaine. Yet worfe in another case, *Qua*
 l. 1. c. 8. *sententia falsa est & refellenda*: Which sentence is false, and in
 his place to be refuted; *satis pro imperio*. The Cardinall might
 haue spared so plaine a speech, to one as good as himselfe. For
 Saint Hierome was a Cardinall, as well as he, or else painters
 and Papists lye. And though this Saint Hierome giue a great
 Epistola 7. ad testimonie of Saint Hilarie, and perhaps too great, *That in Hi-*
 l. 1. *larij libris pietas fidei non vacillat*: In Hilaries bookes the pietie
 Annal. Eccles. of faith wauereth not; yet Cardinall Baronius, better sighted
 Tom. 4. ad an. then Saint Hierome, can find some holes in his coate, and tell
 369. vs, *Nec ipse Hilarius nauis caruit*, Neither Hilarie himselfe wan-
 teth his blemishes; and to conclude, Melchior Canus is yet
 bolder with Saint Hierome; *Quod Hieron. tradit ex veteri Hi-*
 storia, pace tanti viri dixerim, in re sine dubio fallitur: That which
 Saint Hierome deliuereth out of the old Historie, by the leaue
 of so great a man, without doubt in this he is deceiued.

36 That librarie of learning and schoole of yermes, Do-
 ctor *Reinolds*, said in a matter wherein he had good cause of
 exception, onely, *Disveniam Cyprianum*, Pardon me *Cyprian*.
 Wherein he rather imitated Saint *Augustine*, then enforced a
 devised conceipt of his owne: And for this is so canuased and D. Harding.
 coured like a princocks boy, as if he had spoken blasphemie
 against all the Fathers. How much bolder is Cardinall *Bellar-*
mine with Saint *Cyprian*, who answereth his authorities thus, *De verbo Dei*
Respondet, Cyprianum hac scripsisse, cum errorem suum tueri vel- L. 4. c. 11.
let, & ideo non mirum si more errantium, tunc ratiocinaretur. I an-
 swer, that *Cyprian* wrote this, when he would defend his er-
 ror, and therefore no marvell if he then reasoned as erroneous
 mendo. Yet for all this to giue a plaister to Saint *Hierome*
 broken head, in another case *Canus* is content to preferre this
 one *Hieromes* opinion before *Eusebius*, *Nicephorus*, *Hippolytus*, Lib. 11. c. 3.
Ambrose, *Epiphanius*, and *Hilarius*: He is here a Captaine to
 command a multitude, he was before, *gregarius miles*, a com-
 mon souldier, scarce worthy of a pay.
 37 Saint *Chrysostome* that excellent Preacher, who obtai-
 ned his surname of golden mouth for his precious eloquence,
 is ancient, and worthie all credit, yet heare how he is serued:
 In the exposition of a place of Saint *Johns* Gospel, *Tollet* thus *Tollet. in lo. 7*
 taxeth him, *Enthimius*, and other Fathers, *Chrysostomus*, *Enthi-* si quis fuit. v.
mus & alij antiqui Patres, de fide doctrine hac exponunt verba, sed 37.
rectius & commodius interpretabatur de doctrina, & de quouis
bono gratia, &c. Chrysostomus, Enthimius, and other ancient Fa- 37.
 thers, do expound these words of the thirst of doctrine; but
 they may more rightly and commodiously be expounded of
 doctrine it selfe, and of euery good gift of grace. Adde as ma-
 ny as you will to *Chrysostome*, they must all veile bonnet to a
 fresh Iesuite Cardinall. Yet againe, *Chrysostome*, *Enthimius* & *Idem ibid.*
Theophylactus, conueniunt in uno; sed expositio hac violenta est & *Annot. 23.*
incongrua: These agree in one, but this exposition is violent and
 incongruent. Another exposition though it be true, yet it is *Idem in 4. lo.*
 confused and wants a commentarie; Neither is *Clement* *Alex-*
andrinus to be followed. *Canisius* also is bold with Saint *Chry-* De Maria
softome and others. *Chrysostomus*, *Amphilochius*, *Theophylactus*, *virg.* L. 4. c. 27.
 in

- in the interpretation of these words, The sword shall pierce
thy side, impegant, stumbled. And to say the truth, it is a
 good horse that neuer stumbled. And *Bellarmino* saith, that
Chrysostomi sententia quam sequitur Theophylactus defendi non
potest, The sentence of *Chrysostome* which *Theophylact* follow-
 eth cannot be defended. And in another case, he hath Saint
Leo with them, and discards them all together. And that is re-
 markable that a Pope cannot passe the Cardinals censure, if
 he stand in his way; but this he doth as a Iesuite, who will
 ouertop to the Pope, not as a Cardinall that must be his yaf-
 fall. In another place he mislikes his opinion, and ioynes *Ire-*
neus and *Cyprian* with him, because they thought not well of
 things strangled, forbidden Act. 15. *Contra fidem omnium*
codicū Græcorum & Latinorum, Against the truth of all books
 both Greeke and Latine.
- De Rō. Pont. 38. *Theodoret* when he pleaseth Cardinall *Bellarmino*, he is
 L4.C.1. *etiam inter Græcos Patres eruditissimus*, euen among the Greeke
 Fathers most learned: yet *De errore damnatus est*, He was con-
 demned of error. *Gregor. de Valen.* saith, *Theodoretus dampnan-*
 De Euchar. *dus*, he is to be condemned, and was indeed condemned in the
 Lib. 11. c. 6. fift Councell, quoth *Melchior Canus*. And indeed the Coun-
 5. Synodo. cels sentence is very terrible, *Si quis defendit impia scripta Theo-*
 Act. 4. cap. 13. *doreti, &c. anathema*, If any man defend the wicked writings
 of *Theodoret*, which are set forth against right faith, let him
 be accursed. Yet *Bellarmino* to iustifie his title of *Eruditissimus*,
 De Imag. san- giueth him and *Origen* (two sometime damned heretikes, in
 ctorum. 1. 2. c. the Romanists iudgments, and by the first Councell) the buck-
 5. lers, against, or before the consent of all other Fathers, in the
 distinction of *Image* and *Idole*. But when *Bellarmino* meeteth
 with him in the companie of both their betters, he fares with
 the rest for all his *Eruditissimus*. *Ambrose*, *Hierome*, *Augustine*,
Gregorie, the foure Cardinall Doctors of the Latine Church,
 in number like the foure great Councels, in number and pi-
 ctures, with a Man, a Lyon, an Oxe, and an Eagle, so ordina-
 rily painted as they do the foure *Euangelists*: yet cannot pri-
 uiledge *Theodoret* and *Oecumenius* with their companies, but
 they are all reiected; and *Bellarmines* owne opinion grounded
 vpon

upon a few light coniectures, is preferred before them all.

Sexta est sententia, quam omnibus anteposimus: The sixth opinion we

we preferre before all. When, for ought I see, it is one of the

worst of all, as he that goes through the wood, and choo-

seth the crookedst sticke. *Et mihi videtur* (saith *Maldonatus*;) In Mat. 16. 34.

As it seemeth to me, *quammis Chrysostomo & Theophylacto focus*

videatur: though it seeme otherwise to *Chrysostome* and *Theo-*

phylact, one Iesuite to two ancient Fathers, yea to tenne if

that will serue the turne; and that with a *testemeipso*, he prefer-

reth himselfe, which is great arrogancie.

39 Against the full streame of all the Fathers, I verily be-

leeue without any exception, the *Franciscan Friars*, and the

Iesuiticall Fathers Societie, with their new found Sodalitie,

and the Pope accessorie, and the Councell of *Trent* more then

winking at it, hold; that the blessed virgine *Marie* was with-

out all actuall or originall sinne. *Sancti omnes qui in eius rei*

mentionem incidere, uno assenserunt, All the Saints that ever fell

into the mention of that matter haue together affirmed it,

that she was not without sinne. He numbred them for feare

of failing, *Ambrose, Augustine, Chrysostome, Emissendus, Remi-*

gius, Maximus, Beda, Anselmus, Bernard, Eyand, Anton, Padua,

Bernardus, Thomas, Vincentius, Antonius, Damascus,

Hugo de Victor; you may adde *Fulgentius*. In the same chap.

Canus sheweth by two other examples; how Saint *Augustine*

alone is preferred first before *Basil, Eusebius, Chrysostome, Da-*

masceus, Ambrose, Gragoric, Hierome, Beda, Raban, Strabo. And

then againe, before *Hierome, Gregoric Nazianzen, Gregoris*

Megnus, Chrysostome, Cyrill, Eudistius Pope, and Origen.

Where is their oath enioyned by the Councell of *Trent*, to

all that should take degree in diuinitie, to follow *unanimum*

consensum patrum, the vniforme consent of the Fathers? when

thus they cannot onely preferre one to many, but none to all

the Fathers? And make them all ciphers in *Algorismo* (as they

say) when they please, and dispence with their oath without

a Popes Bull.

40 *Epiphanius* his Epistle *ad Ioannem Hierosolymitanum*, is

alleged by vs against Images, and so by consequent against

the

Canus. l. 7. c. 1

xvij. Fathers
and children
cashiered at
once.

De fide ad

Pet. Diacon.

c. 26.

a head of

the wood

Epiphanius

Epiphanius

Printed at Pa-
ria, 1564.

the Romane Idolatrie, which, to say truth, giueth it a great blow. Of this Epistle, first obserue, that it is in Popish editions, printed in Popish Vniuersities, hath this grace added vnto it, that where the workes of Epiphanius are set downe in Catalogue thus: *Eiusdem Epiphani Epistola ad Ioannem Constantinopolitanum Episcopum, varia eruditione salubrique admonitione plena. D. Hieronymo presbytero interprete.* An Epistle of the same Epiphanius to Iohn Bishop of Constantinople, full of diuersitie of learning, and of wholesome admonition, Saint Hierome presbyter interpreter. What the mystery here should be, that Iohn is called Bishop of Constantinople, and the superscription of the Epistle it selfe should be called Iohn Bishop of Hierusalem; or whether it be a mistaking of the Printer, or other mispression, I know not. But the booke printed at Paris, set forth by a Doctor of Sorbon, dedicated by an Epistle to all the children of the Catholique Romane Church; this very Epistle of the Father confessed to be full of all diuersitie of learning, and wholesome admonition, interpreted by Saint Hierome, and therefore questionlesse approued by him; hath a note of aduantage in the margent (euen in the place which we vrge,) seeming to make for Pilgrimage; peregrinationis Antiquitas, the Antiquitie of Peregrination, alleged by Bellarmine, euen in the very midst & marrow of those words which are against Images, is notwithstanding so strangely vexed, and tormented with the shifting answers of those Romanists, that an honest man would wonder how it were possible, men should so run to perdition, against their owne conscience. Doctor Harding was not come to the quintessence of these desperate wits that now outface the world with vtmost impudencie. But as granting the authoritie, his answer is; *If he be of the opinion you make him, yet is he but one man? Or, What, if this place maketh not against the vse of Images? Or, It was not against all Images.* Poore shifts.

He lived about the
year 1350.
Dialog. 2.

41 Cope in his Dialogues setteth the authoritie of Symon Metaphrastes against this so ancient Father: as if a scollian should controll his Lord and Master. And for further helpe,

helpe, in part out of *Thomas Waldensis*; nor so salt as bitter *Tom. 3. tit. 19*
 an enemy to the truth, denieth the Epistle, reproveth the *cap. 157.*
 translation (though translated by *Herome*;) and when no-
 thing will serue, he flies in the Fathers face, and saith he was
 an hereticke of the *Anthropomorphis* sect, and therefore tare
 the Image of Christ. A thing of all other most vnlutely, for
 that sect would haue Images: or that he was a Jew; or it was
 not Christ Image: or of any Saint, but it was the image of
Hercules or *Iupiter*. *Conuictare audacter aliquid adbarebit*: Slan-
 der hardly, somewhat will stick on. This is the trick of a
 right scold indeed. *Baronius* saith, It is *confictum aditamen-* *Epit. anal. p.*
tum male assumunt ab aliquo Iconoclasta, A counterfeit patch, *416.*
 clouted on by some Image breaker; or saith he, *ut detur esse* 22
Epiphanius, to grant it is *Epiphanius*; for indeed it cannot be
 denied, yet he hath another shift; that *Epiphanius* was an-
 griet that the Image of some profane man painted vpon the
 holy vail, should be hauged for the Image of Christ, or
 some Saint, at the entrance. This is against all the circumstan-
 ces of the text; for who would imagine that a profane mans
 picture was brought into the Church? Secondly the Father
 doth not doubt of the picture in his memory, whether of
 Christ, a Saint, or a profane man: but whether Christ, or a
 Saint, he well remembreth not whose, & therefore it was not
 the picture of any profane man, but either Christ, or a Saint.
 Because this double dealing will not serue. *Sixtus Senensis*, *Bib. sanct. 15.*
 goes to it with a threefold cord out of *Damascenus*. *Dama-* *annot. 247.*
scenus occurrit Epiphanius tribus responsionibus. *Damascenus occurrit* 22
Epiphanius with three answers; first, *Either this skippe or crept* 22
out of the margent into the text; or it was not the old Father *E-* 22
piphanus, but some other of that name, or finally one swallow makes 22
 no Sommer. But of all those fancies and follies, shifts and sub-
 tilities, *Bellarmin* thinks the best answer to be that which is
 commonest, *verba illa esse suppositicia*, that the words are foisted
 in. Let *Bellarmin* himselfe be iudge of these answers, and
 turne the persons.

42 *Hermanus* answereth a place of *Basil de Spiritu Sancto*,
Ista omnia non esse Basilij, sed inserta esse in libro Basilij, ab aliquo
Nebulone

q. 111. f. mo. T. Bell. de verb. Dei nō Scrip. to. l. 4. c. 7. **Nebulone:** All these were not *Basils*, but added to him by some varlet. Whereunto *Bellarmino* answereth, *Qua sancta expeditissima responsio est. Sic enim facile est omnia solvere argumenta.*

33 This verily is an expedite answer, for thus it is easie to as-
soile all arguments. I vndertake not to dispute on what grounds *Erasmus* was moued to reiect part of this booke, whom *Hermannus* followeth, but he that readeth Maister Cookes Censure vpon that booke, he shall finde more then the Ryle, & more then probable arguments to disenable that part which *Erasmus* reiecteth. But marke all the answers before made vnto *Epiphanius*: That he was but one man; that one swallow makes no Sommer, that the Father was an hereticke, that wrote against heresies: and a lew: That this part is a counterfeited patch, That the words were foisted. And may you not say to the best of them, as *Bellarmino* to *Hermannus*, *Hec sanè? &c.* This verily is an expedite answer. Thus Doctor *Harding*, *Cope*, *Waldensis*, *Baronius*, *Sixtus Senensis*, *Damascone* and *Bellarmino*, may easily assoile all arguments. What Antiquitie will stand before the face of such slipstrings, more diuerse in their answers, and as quicke as a Camelion in changing colours?

43 Infinite are the examples that may be produced, of abusing the ancient Fathers in this kind; sometime they prefer some before others, as Saint *Augustine* is preferred before *Cyprian* and *Gregorie*, and before *Clemens Alexandrinus*, Saint *Pont.* l. i. c. 16. *Hierome*, & alijs multis, and many others, quia eius sententia est probabilior, because his opinion is more probable. Sometime one before all other, against *Bellarmines* protestation.

De Rom. Pont. l. i. c. 26. *Nos sequimur Patres quando simul aliquid doceant*, We follow the Fathers when they teach all one thing.

44 *Augustine* and he onely, yet he both so, and otherwise, perhaps conceiting it somewhat to make for the prooffe of the *Trinitie* of persons in the Deitie, deuided the tenne Commandements into three and seauen against all Antiquitie of Stories, and Jewes and Fathers, both before him and with him, and since, that euer deuided them into foure and sixe. All their Catechismes and Offices with the Schoolemen hold the former deuision, which Saint *Augustine* alone
of

of any they can name. He for one cause to build a certaine truth, though vpon a weake foundation; but these vpon a wicked purpose, to hide the second commandement from the eyes of the people, lest it should discouer their grosse idolatrie. Though they know that the conference of the text, the 20. of *Exod.* with the first of *Deut.* and Saint *Paul* making the commandement of lust but one, (which Saint *Augustine* doth also) do evidently stop the mouthes of all contradiction. Besides that, Saint *Augustine* himselfe doth not vse this diuision absolutely, but indifferently; sometime so, sometime otherwise: but they most constantly abuse it, as if it might not be otherwise. Which their Seminaries of *Daway*, in their annotations vpon the 20. of *Exodus*, endeouour to defend, against their oath, and all *Antiquity*; and so do they most miserably, onely vpon Saint *Augustines* authoritie, one against all other, besides the circumstances of the text making against them. *Iosephus*, of credit for *Antiquity*, hath them deuised into foure and sixe, which questionlesse was as the Iewes tooke it, at and yntill his time. *Aben Ezra* hath the same diuision. The author of the imperfect worke attributed to *Chrysostome*, and the Comment vpon the *Ephesians* ascribed to *Ambrose*, ancient authors by *Bellarmines* confession. *Origen* before them deuidenth as we, and saith, that they which make but three in the first Table, cannot make vp the number of ten commandements. *Albanasius* as we; *Gregorius Nazian.* in *Carmin.* Saint *Hierome* deuidenth the first two as we, and calleth that of images the second, that of honouring parents the fifth. *Jonas Arianensis* also hath our diuision, and parteth that of worshipping images from the first of hauing one God, about eight hundred yeares since. *Polydore Virgil* conuincid in his conscience of this veritie, numbresth them in the order that we do. But this by the *Belgian Index expurgatorius* is blotted out, as an eye-sore to the Romanists, being so opposite to their idolatrie. All which considered, let our aduersaries be iudges whether they or we sticke closest to *Antiquity*, or do come nearest ad *unanimum consensum Patrum* to the vniforme consent of Fathers.

Enar. in Pl. 57.
Ad Ianuar. ep.
119. quæst. in
Exod. 71.

Contra ad Bo-
nifac. contra

2. epist. l. 3. c. 4.

written after
the former

works, and so

his after cogi-
tation. Autor.

quæst. vet. &
nou. Testam.

c. 7. which is

S. Augustines

ancient by

Bellarmines

confession: for

he was more

ancient then

S. Ambrose

who conuerted

S. Augustine.

de script Eccl.

in Amb. &
August.

Ioseph. Antiq.
l. 3. c. 6.

Hom. 49.

Vbi supra.

In Exod. c. 20.

hom. 8. in

Synopsi.

Pag. 467.

De inuentione.

45 In another case of discerning betweene *Canonicall* and *Apocryphall* Scriptures (wherein Saint *Augustines* authoritie may admit an answer, by a necessary distinction, that he taketh not the word *Canonicall* so exactly for a rule, but for holy bookes fit to be read; and excepteth against some of those bookes, as not sufficient to euince an article of faith. They rest vpon Saint *Augustine*, and a doubtfull Canon of the *Carthaginian* Councell, by the Romanists in some cases refused; and a few doubtfull and obscure testimonies, to which Doctor *Rainolds* hath taken iust exception; against all Conncels and Fathers that were before him without exception, that euer I read, or by searching could find. I need not name them, they are all that euer wrote of that subiect, of the Iewes, the Greeke Fathers, or the Latins. Where is their *unanimus consensus*? where is their answering roundly with the Fathers, and other evidences of antiquitie?

Lyra.
Bretto.
Caictan.
Driedo.
Lib. 2. epist. 1.

46 Some whom they challenge for their owne, haue confessed with vs, before and since the Councel of *Trent*, that those, or the most, or at least some of those bookes are *Apocryphall*. They are like those of whom Saint *Cyprian* speaketh, *Scimus quosdam quod semetimbiberunt, nolle deponere, nec facile mutare*: We know some that will neuer disgorge what they haue once swallowed, nor easily change if they be once settled, though perhaps vpon their dregs. I will dilate no more examples, I will but relate them, and leaue them to the Christian readers censure, to iudge how our aduersaries vse this excellent evidence of *Antiquity*, when they list.

De verbo Dei
l. 1. c. 40.

De verbo Dei
l. 1. c. 12.

De verbo Dei
l. 2. c. 2.

47 *Origen*, *Tertullian*, *Irenaeus*, *Clement Alexandrinus*, *Athanasius*, *Cassianus*, *Eusebius*, *Rossinus*, *Hierome*, are all reiected by *Bellarmino*, for their censure of the booke of *Hermes*. In another case he setteth downe two opinions, and alledgeth for either opinion (which indeed are diuers) the authoritie of many Fathers, but concludeth with *Nobis igitur dicendum videtur*, when all is done, say they what they wil, *Thus it seemeth good to vs so say*. Yet in another case, *Driedo* who in some things is by his fellowes reiected, yet is his meere coniecture preferred before all *Antiquity*. In another case, *Basil*,

Theodo-

Theodoret, Sedulius, Haymo, Primasius, Peter Lombard, D. Thomas, & alij quidam ex Latinis, and other Latin writers, and some of his own best friends, Greeks, Latins, old, new, some, and more, ordinary men, and Saints, are all neglected and set aside, and *Bellarmino* concludeth all himselfe, with *Vera igitur sententia est*; as who should say, Be it as it may be, *this is the truth which I say*.

48 If Cardinall *Bellarmino* taxe *Luther* of impudencie, because he preferreth his owne interpretation before the *Rabbins, Theodoret, Hierome, and the 70 interpreters*, and, as saith *Ezechiel*, (which is vntrue, for the word, *Luther* taketh as *Bellarmino* himselfe and all the others do) of an impudent face; may we not say, that *Robert* himselfe is *robustus facie*, of an impudent face, that will thus outface so many? In another case, *Tertullian, Ambrose, Chrysostome, Oecumenius, Epiphanius, Theophylact, Theodoret, Sedulius, Anselme, Haymo, Thomas, and Caietan*, old men that were like to be indifferent, the yonger frie, that if they be partiall, it is on our aduersaries part, yet all haue one entertainment. These twelue are cashiered, as vnable to interpret a Scripture. And the resolution resteth vpon *Ephrem, Petrus Cluniacensis, Dionysius, Hugo and Gorgius*. A companie of doubted, base, late, vpsstart companions, set co outbeard and outface them. When *Rehoboams* yong play-fellowes counsell shall be preferred before the wise, graue, and ancient Sages of *Salomon*, boyes before men, children before fathers, yong before old, schollers before Doctors, yea vizards before faces: is it not strange that men should be so impudently shamelesse, as thus to pretend *Antiquity*, and yet preferre noueltie and euery nouellant before it? I am sure this is not to interpret *secundum unanimum consensum Patrum*, the vniforme consent of Fathers. Let all the ancient Fathers writings be searched and ransacked, if you will, and you shal euer find them our equall witnesses for truth, especially in those things, when many agree, and each is constant in himselfe, as in those particulars before remembred, and in the expressing of God by any image; thirtene by name, besides *lij, others*, added to make it vp.

Bellar. de Ro.
Pont. l. 3. c. 17.

Bellar. de Im.
Sāctor. l. 2. c. 8.

49 Take a few examples for the interpretation of Scrip-
 Ierem. 1. 10. tures: God saith to the Prophet *Ieremy*, *Constituam te super*
regna, &c. I will set thee ouer kingdomes, that thou mayst plucke
 Extra. de ma- and roote them out, that thou mayst build and plant. This *Innocen-*
 ior. & obed. C. tius the third applieth in effect to the deposing of Kings, and
 Solita, disposing of kingdomes; it standeth yet in the text of the
 Canon law, in a Decretall Epistle, equalled to the *Canonicall*
Scriptures. But what one Father euer so tooke it? much lesse
 hath it the generall consent of all the Fathers. It is pitie *Inno-*
 centius had not taken the *Trent* oath. In the same Epistle is
 Psal. 136. 8. 9. alledged, *Deus fecit duo magna luminaria*, God made two great
 lights, the greater to rule the day, the lesser to rule the night.
 What Councell euer defined? what Doctor euer dreamed,
 that this should meane 2 powers in the Church, the *spirituall*
sublimitie and *civill dignitie*? That the Pope should governe
 the day, that is, spirituall things; the Emperour should go-
 verne the night, that is, temporall things? till the same *Inno-*
 centius so applied it? Which is done in so good earnest, that
 the Glosse calculateth how farre the Sunne is greater then
 the Moone, by iust Geometrical proportion, that no man
 may doubt how farre the Pope is aboue the Emperour. *Ter-*
 ra est septies maior Luna, Sol octies maior terra: The earth is se-
 uen times as big as the Moone, the Sun is eight times as big
 as the earth; therefore the Pope is fortie seuen times as big as
 the Emperour. He should haue said, fiftie sixe times, for that
 is seuen times eight; and it is maruell he would lose in his
 account, when he spake for the Pope. But this vnskillfull ac-
 count shall no more preiudice the Popes supremacie, then
 the Popes false Latin shall abate his Decretall.
 Falsa latinitas non vitiat re-
 scriptum. 50 Howbeit lest this should not be sufficient, *Laurentius*
 maketh a better account, and more authentical, by *Ptolomies*
authoritie. *Manifestum est quod magnitudo Solis continet magni-*
tudinem terre centies, quadragies septies & duas medietates eius:
 It is manifest that the bignesse of the Sunne containeth the
 greatnesse of the earth one hundred fortie seuen times, and
 two medieties thereof; and therefore *palam est, &c.* It is ma-
 nifest that the Sun is bigger then the Moone by 7744 times
 and

and one medietie. Wherein there are two things remarkable: The one is the myserie of this number, seauen and seauen, foure and foure, the seauen heads of the beast which are seauen hils, and the seauen spirits which inflict seauen plagues vpon the earth; the foure, is the foure Orders of Friers, that support the foure corners of the Popes Canopie; and carrie like foure whirlwinds the Popes doctrine, to the foure places of distressed soules, *Limbus Patrum*, *Limbus puerorum*, *Purgatorie*, and *Hell*: The medietie is the Iesuites, which make the myserie of this number to seeme the truer; as the bottle of hay giueth credit to the tale of *Garagantuas* buttons. The other is the exact calculation of this proportion; they will not giue the Emperour one inch in measuring with the Pope.

51 Where hath such or such a Doctor; such or such a Father; nay where hath any sober man, such or such phantastically, or rather braine-sicke, and plaine franticke imaginations? Yet nothing of all this in text or glosse is reformed by any new edition that I haue seene, nor by the Spanish *Index*, which notwithstanding hath set their *deleantur* to diuers Chapters in the same title. In the same Epistle there is a place of Saint Peter, *Subditi estote omni humane creature*, Be ye subiect to euery humane creature for Gods sake. *Apostolus scripsit subditis suis*; The Apostle wrote to his owne subiects, to prouoke them to obedience. For if Peter had meant this of a Priest, then euery seruant should be a Priests maister, because he saith, to euery humane creature. That which followeth *Regi, tanquam precellenti*, To the king as to the most excellent, we denie not but that the Emperour is most excellent, in temporall things, (though this be now denied) but the Pope in spirituall things. Although it be not simply said, *Subditi estote*, sed *additum fuit, propter Deum*; be you subiect, but there is added for Gods sake; as if God were *terminus diminuens*, & did derogate from kingly *authoritie*: neither is it simply written to the King most excellling, but not without cause is added *tanquam*, not most excellent, but as it were more excellent. Certainly this was not Saint Hilaries *optimus lector*, his best Reader, *Qui dicto-*

Hilar. de Tri-
nit. lib. 1.

dictorum intelligentiam expectet ex dictis, potius quam imponat.
Who expect not the sence out of the words, but rather bring their
owne sence to the words. *Neque cogat id:* Neither let him con-
straine that to be in the words, which his owne presumption
conceited before he read them.

52 This was a Pope indeed, or rather a puppie or a poppy,
to bring one asleepe in carelesse ignorance; yet reputed
one of the learnedest of those times. But who euer of the an-
cient Fathers thus interpreted this place? a thing so insensible,
preposterous, presumptuous, intollerable, impious and blas-
phemous, as if a man had studied and laboured of purpose to
proue himselfe out of his wits.

Sacr. Cerem.
Rom. Eccles.
§. 7. tit. de En-
se.

Extrau. Com-
mun. de Ma-
ior. & obed.
cap. Vnam
Sanctam.

53 *Christ* himselfe saith, All power is giuen me in heauen
and in earth. *Ergo*, *Christ* hath giuen to his Vicar *soueraigne*
temporall power, saith *Sixtus Quartus*. And fortifieth it with
another text prophesied of *Christ* himselfe; *His dominion shall*
be from sea to sea, and from the floud to the ends of the world. Hath
Sixtus any Doctor, any Father for this? *Boniface* the eight most
grossly abuseth these texts, *Vnus Pastor, unum ouile*, One Shep-
heard, one sheepfold; *Ecce gladij duo*, Behold two swords, &
Pone gladium tuum in vaginam, Put vp thy sword into the
sheath: and concludeth by them thus; Verily he that shall de-
nie the temporall sword to be in *Peters* power, he ill hearkens
to the word of the Lord, that biddeth him put vp his sword
into his scabberd. Which concludeth *à baculo ad angulum*; I
may say, from heauen to hell. Will you say, this was in those
dayes? or these were Popes not sworne according to the or-
der in Trent Councell, and therefore whatsoever they haue
said is good, though it be neuer so absurd? I know not what
else may any way be answered; certainly there is little credit

Antid. Euang.
in Ioan. c. 10.
De Rom.
Pont. l. 1. c. 9.

in it. *Stapleton* lately hath vpon this authority of *Boniface* pre-
sumed vpon the same interpretation. Which *Bellarmino* dareth
not well do, but more fearefully and with more modestie, and
notes it but by the way, that it may be vnderstood of a secon-
dary Pastor. So it may indeed, to serue their turnes, but not in
truth. What dare not these men do when they deale with
men, if they be not ashamed to deale thus with the euer bles-
sed

sed Sonne of God, and his holy word, the scepter of his spirituall kingdome? What Fathers or Father euer tooke any of these Scriptures as these *Romanists* haue done?

54 That place, *Super hanc petram*, Vpon this rocke will I build my Church, is by ^a *Augustine*, ^b *Gregorie Nazianzen*, ^a De verbo Domini, Ser. ^c *Cyrl*, ^d *Chrysostome*, ^e *Ambrose*, or who was the author of these Commentaries vpon Saint *Pauls* Epistles in his name, ^{13.} ^b In Testimo. ^f *Hilarie*, yea and many others, haue taken the Rocke, either ex v. Testam. for *Peters* confession, or for Christ whom *Peter* confessed. ^{cont. l.} Whereunto I find not a better answer then that of *Stapleton* ^c De Trinit. ^{l. 4.} before mentioned to Saint *Augustine*. It was an humane slip, ^d In Math. ^{hom. 55.} caused by the diuersitie of the Greeke and Latine tongue, which he was either ignorant of, or marked not. But what ^e In Eph. 2. will he say to *Cyrl* and *Chrysostome*, that vnderstood the ^f De Trinit. l. ^{2.c.6.} Greeke tongue as well as he? Againe, that all the *Apostles* receiued the *Keyes* with *Peter*, and that all were the foundation, we haue ^g *Augustine*, ^h *Ambrose*, ⁱ *Origen*, ^k *Hilarie*, ^l *Ierome*; ^g In Ioan. ^{Tract. 118.} and these will not serue vs, were they more, were they ^h In Plal. 38. ⁱ In Math. ^{Tract. 1.} better.

55 If we should measure all this by *Parsons* rule, our aduersaries do vs and the religion we professe exceeding wrong. For saith he, Whensoever any doctrine is found in any of the ancient Fathers, which is not contradicted, nor noted by any of the rest, as singular; that doctrine is to be presumed to be no particular opinion of his, but rather the generall of all the Church in his dayes; for that otherwise it would most certainly haue bene noted and impugned by others; whereby it followeth, that one Doctors opinion or saying, in matters of controuersie, not contradicted or noted by others, may sometimes giue a sufficient testimonie of the whole Churches sentence & doctrine in those dayes, which is a point very greatly to be considered. Thus he. And it is not altogether improbably spoken. If this may be true in one, and is so greatly to be considered in any, what shall we say to so many, yea sometimes all, and yet not at all obserued, much lesse duly considered? This line entangleth vs, but guideth them. It is true, into a Labyrinth, but not out.

Bellarmin. de
Rom. Pont.
l. 3. c. 3.

56 If one of our Church should write; that Saint Bernard by the euils which he saw in his time, suspected *Antichrist* to be nigh, as *Cyprian*, *Hierome* and *Gregory* did: and yet both theirs and Saint Bernards suspition was false, no man contradicted them in their times, no man then wrote against them; therefore this was the opinion of their times. Why now reiected? Infinite might be the examples in this kind, but this may satisfie any indifferent Reader, to know them as a leaper by his muffler.

In Ioan.

57 *Neque mihi probatur quod dicit Cyrillus*, Neither do I approue that which *Cyrillus* saith, (saith *Tollet the* Cardinall:) boldly said, but well enough if he be a *Romane* Catholicke. Herein *Bellarmin* deserueth commendation aboue any other of his partie, that he standeth as indifferent to the Fathers that were long ago, as to his owne friends and fellowes, if they stand in his way. And like a right *Midianite*, if he do but thinke he hitteth an *Israelite*, he will not sticke to sheath his sword in his fellowes bowels, as Doctor *Reinolds* well obserueth. Through *Caluins* sides he killeth *Andreas Masius*, *Arias Montanus*, *Genebrard*, *Possesine*, the Spanish Inquisitors, Iesuites, men pious, learned in his owne iudgement, the Popes Censors, the flower of Rome, the Pope himselfe, and the Generall of his owne order, euen all his owne fathers, brethren, fellow souldiers, fighting vnder the same stander of *Antichrist*; and yet leaueth *Caluin*, but a light scarre: and againe, he doth the like, to diuerse in the same Chapter; who all strengthen *Caluins* opinion, who in *Caluin* by the Cardinall are confuted, and confoded.

De Idola. l. 1.
c. 5. §. 3.

In Esa. l. 9. c.
30.

58 May I not say at the least of these Romanists, as *S. Hierome* in his time of such? *Isti tantam sibi assumunt auctoritatem, ut siue dextra doceant, siue sinistra, id est, siue bona, siue mala, nolint discipulos ratione discutere, sed se praedecessores sequi.* These assume so much authoritie to themselues, that whether they teach truth or falshood, good or euill, they will not haue their scholars discusse with reason, but follow them as their foregoers, like the *Pythagoreans*. This is not to perswade, but to command the faith of men; this is not to intreate, but to compell;
not

not to leade, but to driue men, to hold what they list, without searching for the truth, like their *cæca obedientia*, their blind and musled obedience; or their implicite or intricate faith, which leads them into darknesse, and leaues them in the shadow of death: but can neuer guide them into the way of peace and light of truth.

59 Or may we not vse *Bellarmines* annotations out of *De sacram. Eucharist. l. 4. c. 26.* *Ioannes à Louanio*, against himselfe and his fellowes? *Patribus in rebus granioribus nihil credant*, In matters of greatest moment they giue no credite to the Fathers. Certainly they do not, but when they list, and as they please to serue their own turnes, and no farther. For as before was noted out of *Stapleton*, whatsoeuer can be said or done, nothing standeth for certaine truth with them but the Popes determination, who is sole iudge of all Controuersies. Which *Ioannes de Turrecremata*, a Cardinall & a principall pillar of the Romane Synagogue, deliuereth in plaine words, without all hypocrisie or dissimulation. Which were it true, a quicke end would be to all controuersies. *Facile est intelligere ad Romani Pontificis auctoritatem spectare, tanquam ad generalem totius orbis principalem Magistrum ac doctorem, determinare ea quæ fides sunt, & per consequens edere symbolum fidei, sacra Scriptura interpretari sensum, & doctorum singulorum dicta ad fidem spectantia, approbare vel reprobare.* It is an easie matter to vnderstand, that it appertaineth to the authoritie of the Bishop of Rome, as vnto the generall and principall Master, and Doctor, of the whole world, to determine matters of faith, and by consequence to set forth a Creed, to interpret the sence of holy Scriptures, and to approve or disproue the sayings of all Doctors which appertaine vnto faith. Here is the merry song, Please one and please all. Let all the Romane Catholiques in Christendome, or *ultra Garamantas & Indos*, proue this one proposition, which with rooth and naile is labored to this day, and for my part I will be theirs in 1010, as they are the Popes in Affe. And this may saue labour to all disputes, giue a *Super-sedeas* to all Schooles, preuent the trouble of calling Councils, settle the consciences of all Christians: *Ipsæ dixit*, will be the

the conclusion to all arguments, be the premises what they will, or may be.

60 If this they cannot proue, (as God and his Sonne *Christ* ruling by his word, they neuer shall) then we may most certainly conclude, that though in shew they pretend themselves the onely treasurers of the Scriptures, the onely keepers of the Councils, the onely preservers of the Fathers; yet when they are brought to the issue, they neither care for the Scriptures, nor rest on Councils, nor respect Fathers, but as the old Romanes their slaues to serue their turnes, or the Turke his vassals to fill ditches. What they can ingeniously, fairely, faithfully, and conscionably answer vnto this, I protest I know not. If they say, they alledge most of the Fathers in sundry controuerfies, we deny it not. But we aske, with what sinceritie do they alledge them? and what confidence they repose in them, when they make against them? This is manifest by that which hath bene said: whatsoeuer *Friar Greg. de Va-* *Valentia* saith to the contrarie, in his vaine boast and male-
lential. 6. c. 12 diction. *Non sectariorum more pauculas quasdam sententias ob-*
scuriores hinc inde in monumentis Patrum venantur, sed locos ipsos
perlegunt & cum iudicio conferunt: They hunt not out, after
 the manner of sectaries, a few obscure sentences here and
 there in the monuments of the Fathers, but they reade the
 places themselves, and conferre them with iudgement. Thus
 said he of the constant doctrine of the Romish Church. If I
 had him by the nose, as *S. Dunstan* had the diuell with a paire
 of tongues, I would not let him go, till he had recalled this
 lye. For he knoweth it as well to be vnttrue, as the diuell
 knoweth that he is a lyer, and the father thereof.

61 If they say, that we, or some of ours haue refused sometimes, or giuen some harsh tearmes to some of the Fathers, we grant it. I haue neither read nor heard it. But if they refuse, yet they do but as our aduersaries do, and vpon better ground then they do it. If they vse any vnreuerend speech of any approued Father, we defend them not; we wish they had not; and we are right sure not worse then our aduersaries themselves haue done, nor so ill by much, as I verily beleeue.

62 I omit the Romanists suppressing of some Fathers, reiecting of some, corrupting of the best, correcting of the most without cause, preferring of the worst. All which are as euident as noone day. *Gretzer* directly maintaines they may do it, and therefore all may put vp their pipes, when they talke of the Fathers. We will conclude our purpose and promise with Saint *Hierome*, (whom to follow is credite in this case, for he speaketh wisely and learnedly, as if he would not be deeuied, and could iudge of that he read:) *Meum propositum est Antiquos legere, probare singula, retinere quae bona sunt, & à fide Ecclesiae non recedere.* My purpose is to reade the Antients, to proue euery thing, to hold that which is good, and neuer to depart from the faith of the Church. Cauill not that you are the Church, we appeale to that Church whereof Saint *Hierome* was, from that which is pretended now to be, from new, to the old Romane, preferring the credite and prerogatiue of *Antiquitie*. So we may reade and reuerence *Antiquitie* of the old writers, and admire both their learning and diligence: but we must take heed of their errors, as in *Origen* & *Eusebius*, yea & in many, if not in all others. Gold is found in the earth, and Pearles in the sand, and the mudde of *Pactolus* may be richer then the waters of the riuer. So haue the Fathers excellent learning, yet sometime overfwayed with the current of the time. We will take their wheate in the eare, though couered with chaffe; it is our discretion to seuer it before we vse it for our food. Gods holy Spirit onely dispenseth out of the garners of the Scriptures, that which is pure without mixture, and that say we, is sufficient to saue our soules. Vnder these premised conditions, which our aduersaries cannot with their credite deny vs, because they no otherwise vse or admit the Fathers themselves, we wil say with one of our mortallest enemies; we will renounce the vse of light; & wil suffer our selues to be deprived of any thing that is most deare to mortall men, so we may walke in the steps of our first forefathers, (in the faith) which we wil defend with our liues, it being grounded vpon the sure foundation of Gods booke.

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2. 1. 37011

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C. Hofius cō-
fess. l. 2. c. 31.
p. 520.

CHAP. IX.

Whether Protestants or Papists admit or reiect the fourth evidence of Antiquitie; Histories.

Cicero de oratore, l. 2.



Ancient Histories bring much truth to light, and are worthily called the witnessse of times, and light of truth, the life of memory, and mistresse of life, and the messenger of Antiquitie. By them we conuerse (as it were) with our ancestors, and may behold the order of former ages, and obserue the Gospell propagated to diuerse nations: how God hath protected his Church from tyrants and hereticks; how he hath ouerthrowne his enemies: sometimes by miracle, sometimes by meanes, for his owne glorie, for his Churches good. Vnto these, both we and our aduersaries sometime appeale, rather as vnto probable, then necessarie and vndoubted witnesses.

Loc.Com.l.
II.C.4.

2 So saith Melchior Canus, *Præter authores sacros nullus Historicus certus esse potest; Beside diuine Authors, there can be no Historian certaine, that is, Fit to make certaine faith in Diuinitie, but such as are graue and worthy credit, minister a probable argument to a Diuine.*—But if all such agree in one, then their authoritie may stand for vndoubted: with much more in the same Chapter; where he hath some good rules in this matter of Historie.

Rat. 7.

Ergo their Church had changes.

3 Whereof our countriman *Campion* saith, *Pristinam Ecclesie faciem historia prisca detegit, huc prouoco.* The ancient Historie doth discover the old face of the Church. I challenge you at this weapon, or abide you in this field. And what do they deliuer? the praises of our predecessors, our proceedings, our changes, our enemies. Bur first trie and theu trust. First seeke, and you shall find the cleane contrarie: For they are either ours, or we are not Christs: not that Histories make vs Christians, but that they demonstrate vs to hold the true ancient and Christian faith, taught by our Sauour and his Apostles, and continued vnto

vs till this day. And that the Religion which our aduersaries call Catholicke, is a false and counterfeit noueltie, without any true face or countenance of Antiquitie.

4 Although *Bellarmino*, according with *Canus* by way of *Bellar. de Con obiection, faith, Historici (Diuinis exceptis) non raro mentiuntur, & certè non firmam & infallibilem fidem faciunt: Histories* (excepting the Diuine) do not seldome lye, and verily they make not certaine and infallible prooffe; yet the Histories and Chronicles of the first ages do clearly deliuer the integrity of faith and the innocencie of manners in the Primitive Church: as that about thirtie Bishops of the sea of *Rome* were all Martyrs, loued not their liues vnto the death, and sealed their holy profession and doctrine with their blood. The other succeeding Bishops, for about 300 yeares after, by litle and litle declined, till the number of the name, and mystery of the Beast began to be written in capitall letters in the forehead of the Romish harlot; and the seruants of Antichrist so inuaded the Church, that all that do but runne by the histories of the Church may reade it, and but lap as the dogs by Nilus, may taste and feele, that when *Deuotion* had brought forth riches, the mother was deuoured of the daughter, and then wealth wanted not issue; for it begat pride, pride begat ambition, ambition schisme, schisme heresie, heresie corruption both of faith and manners.

5 So that if we will obserue the passages which the Chronicles deliuer of the *Romane Church*, with her proceedings and changes, you shall find that by these steps and degrees all the histories do descend, as it were linked one in another, through the succeeding generations, shall I say? or degenerations of that Synagogue? In the first period was *Truth, Patience and Martyrdome*: in the second was *Learning, Resolution and ease*: in the third was *Riches, Honour and Securitie*: in the fourth was *Power, Oppression and Dishonestie*: and from thence to this day, plaine *Impudencie, Tyrannie and Apostasie*.

6 To particularize these gradations and decrements, would aske me more moneths to reade, then I haue dayes to write.

write. For all histories do fully discover these things. In which behalfe shall I commend my Reader vnto the *Cen-
tuaries, Carion, Bale, or Barnes*, that write of the liues and acts
of the Romane Bishops? or to our *M. Foxe* his Acts & Monu-
ments? This though iustificable enough in it selfe, and might
saue labour of further search, in as much as they write not
their owne, but what they receiued from more ancient au-
thors; yet to our aduersaries it would be a scorne, and reie-
cted as a *Domesticall* and insufficient testimony, where against
they would peremptorily except, though this be their owne
perpetuall vse.

Omnis Apo-
stata & perse-
cutor sui or-
dinis.

7 When they will raile against *Luther*, or *Caluin*, or
Beza, or any professor of the reformed Religion, none so
frequent with *Prateolus* and the Iesuites, as *Fredericus Sta-
phylus, Cocleus, or Bolsac*, or such like railers, and for the most
part Apostataes, who desperately detest the truth, from
which they were fallen, and are the cruellest persecutors of
that Religion they once professed, and haue forsaken.

8 But we will be bound to *Canus* his rules, or *Campions*
Catalogue, as farre as the Romane Court in their practise
vse to do, yea and farther: otherwise they shall not do vs
that wrong, as to bind vs vnto that law which they them-
selues will not endure. We will go with them *patri passu*, in
equall steps: we will not be drawne, *non passibus equis*, with vnequall
conditions.

9 Let the Authors be, *Ensebius, Damasus, Hierome, Ruf-
sinus, Orosius, Socrates, Sozomene, Theodoret, Cassiodorus, Gre-
gorius Turonensis, Usuardus, Regino, Marianus, Sigibertus, Zo-
noras, Cedrenus, Nicephorus*; why not *Platina, Sabellicus, Ab-
bas Vespergensis, Ioan. Parisiensis, Guicciardin*? why not *Beda*?
why not *Martinus Polonus*, and such other, whom they will
not grant to be ours, and before *Luther* was heard of, were
euer acknowledged by themselves to be their owne, till they
made the Romanists winch and gad, as vnable to endure the
imputations they iustly layed vpon the Antichristian Pope,
and his Locustian Cleargie.

10 Concerning all which, this shall be our rule: We will
not

not except against the former, but will either shew sufficient reason out of our owne obseruations, or out of our aduersaries owne confessions, who most basely reiect the most and the best, as after shall appeare. Neither will we adde any other vnto them, but such as were euer reputed Romane Catholiques for their religion, and for their faction plaine Papists.

11 As for later Legends, which are now as graue stories, as *Antoninus, Lippomannus, Onuphrius, Surias, Sedulius*, and men of the like temper in their faces as *Nabuchadnezzars* image was in his feet, which neither had good mettall, nor yet hung together: of whom we may say, as *Tully* of *Herodotus*, whom he calls *Patrem Historie, The Father of Histories*; and yet taxes him with this, that he had *Fabulas innumerabiles, Innumerable fables*, as *Theopompus* had. We care not for them, we will not admit them, we plainly reiect them. For they wrote *ut Poeta, non ut testes*, as Poets, not as witnesses: and forgot that they had diuers rules; they wrote for pleasure, not for truth.

12 By the most ancient and most approved Historians, we affirme and iustifie, that the Bishops of *Rome* continued long as vassals and subiects to the Romane Emperours; yea when they were Christians, they were at their election and at their commandement. Which is cleare, as well by the stories, as by their mutuall Epistles that passed betweene them: wherein the Bishops euer gaue titles of honour and superiortie to the Emperours, and humbled themselves by submissive petitions and requests. For this I may referre the iudicious Reader to the first Tome of the Councils, and the beginning of the second, to *Eusebius, Theodoret*, yea and *Gregorie the Great*, who all concur in this passage, without any iust exception to my knowledge.

13 By the same Antiquitie and Authoritie it is pregnant, that the Emperours called the Councils, summoned the Bishops with words of Soueraignie, prescribed them limits of time, place, and matters to be handled. If the Bishops of *Rome* did any thing, it was by petition and humble suppli-

supplication before, dutifull thanks and gratulation after; without all pretence of the present power now claimed and defended by the Romane Catholickes, as if no Councell may be summoned, but onely by the bellowing of the Popes bull. Which challenge is meere new, and flatly Antichristian.

14 Reade *Eusebius in vita Constantini*, and *Theodoret* of the calling of the *Nicene Councell*, and the Emperours Christian behaviour in exhorting the Bishops, composing differences, allaying contentions, perswading of peace, and managing euen the matters of faith and religion, in offering *Codicem diuinum*, the booke of God, by his Imperiall maiestie. A thing now so abhorrent from the Romane eares in these later dayes, that though they know it as well as we, yet will they not belecue it, or at least confesse it, to saue their soules.

15 If we suruay all the first sixe generall Councils, we shall easily find the Emperours by their Edicts calling them, the Bishops of *Rome* intreating, the Legats subscribing, after *Hosius* Bishop of *Corduba* in *Spaine*, in the first and best Councell of *Nice*, not at all, or not by name, *Bellarmino* confesseth, *neque per se, neque per Legatos*, neither by himselfe, nor by his Legats, in the first Councell of *Constantinople*, congregated as the Fathers confesse in their Epistle to the Emperour, *Episcop. 150.* *ex mandato tue pietatis*, at the commandement of your pietie. The first of *Ephesus*, *Sanctum & vniuersale Concilium ex Edicto pietatis studiosissimorum Imperatorum Ephesi coactum*: The holy and vniuersall Councell assembled at *Ephesus* by the Edict of the pietie of most religious Emperours. And againe, *Cum ex pio edicto coacti essemus*, When by that pious Edict we were assembled, say the Bishops there.

16 The greatest generall Councell of *Chalcedon* was summoned by *Martianus* the Emperour. *Leo* the Bishop of *Romes* submissiue letters to him, his imperiall acts extant, in the same Councell. Adde vnto this the fift and sixt Councils which were both at *Constantinople*, the one called by *Mauritius*, the other by *Constantine* the fourth. In the later, most of

of the actions begin with *Presidente piissimo in Christo dilecto* Concil. Con-
magno Imperatore: The pious and great Emperour beloned of *stantinop. 6.*
Christ, being President. And againe, Secundum Imperialem san-
ctionem Synodus congregata: The Synod gathered according to the
Imperiall Decree. The Councell of Nice, diuerse Councels at
 Toledo, the third, seauenth, eight, tenth, twelfth; In France,
 in Germany, in Italy, in Rome it selfe, by Kings and Empe-
 rours in these times, as in the seuerall Councels it is cleare: al-
 so by the letters, actions, and other passages, which any man
 of meane reading may see and obserue, our aduersaries them-
 selues cannot without shamefull impudency denie.

17 Many other ancient monuments there are registred in
 the best Histories, and the appertenances of the Councels
 themselues, which all enforce the calling of Councels, and
 ordering of them by Christian Emperours. Not that they
 presumed to determine in matters of faith, as *Vzza laid his* *2. Sam. 6. 6.*
band to the Arke, and as Vzziah that would play the Priest: but *2. Chron. 26.*
16. they commanded the Bishops to assemble, prescribed them
 orders and bounds, made lawes and constitutions to obserue
 the religion which in the Scriptures was taught, and as by the
 learned it was prescribed. Christian Kings would haue this
 power now; it is not permitted them, it is vsurped by another,
 that neuer made claime to it in the first, and most vncorrupted
 ages.

18 I could exemplifie this passage with sundry other par-
 ticulars, but this being the maine foundation of the Romish
 Synagogue, the very thing whereon the gates of Saint Peters
 Church, and the Port-cullis of the castle *Angelo* hangeth, that
 is, the Popes supremacy, and sole power to call and authorise
 Councels, I shall content my selfe with this which hath bene
 said, saue that it would not be forgotten, what Edicts the an-
 cient Christian Emperours made for the publication and esta-
 blishment of the greatest mysteries of faith, and ordering of
 the Clergie, both for their religious and ciuill behauour. As
De summa Trinitate & fide Catholica, Of the glorious Trinitie *Cod. tit. 1. 3. 3.*
and Catholicke faith, of holy Churches and their priuiledges, of *4. 1. 6.*
Bishops and the other Clergie, &c. of Episcopall audience; of Here-
tickes,

ticks, of Apostataes. By which it is demonstratiuely proued, that the Emperours did order Church gouernment, in the best times of the Church, as *David, Iehosaphat, Hezekiah, Iosias,* Kings of *Iudah* did in their kingdomes; then which, what soundeth more harsh or absurd to a Catholicke Romane at this day? Yet all this by Histories and other old monuments of *Antiquitie*, we directly proue.

19 We may adde vnto these the Histories of Popes liues, who are as deeply branded with infamie, by ancient writers after their death, as their consciences were seared with iniquitie in their life. In so much as if we should compare the liues of some Popes with the most wicked Kings and Emperours that euer liued, as *Plutarch* doth the Romanes with the Græcians, that had bene for the most part famous for their vertues; we should find the Popes peerelesse, not onely in respect of the worst Christians, but the most detestable and damnable heathens. *Tarquinius, Dyonisius, Nero, Heliogabalus, Iulian the Apostata,* may be in many respects, put into the Romane Calendar for Saints, before and in comparison of the Romane Popes, *Anastasiu, Iohn the twelfth or thirteenth, Iohn the three and twentieth, Hildebrand that was Gregorie the seauenth, Boniface the eight, Benedict the ninth, and Syluester the second, Alexander the sixth,* and diuers others. What blasphemies, villanies, adulteries, incests, heresies, apostasies, tyrannies, murthers, poysonings, treasons, and all manner of outrages against God and man do all Histories, all Chronicles, publish vnto the world, as vpon a stage, not onely to be lightly heard, but euen seene and felt by all hearers and spectators? some of whose godlesse and gracelesse misdemeanors may *Infra. cap. 15.* haply in this following Discourse be in part touched, if not fully discouered.

20 That which concerneth our present question of this euidence of *Antiquitie*, which is the Histories, I will propose two or three examples, whetein in this case the Romanists either miserably, absurdly, and doggedly snarle at all *Antiquitie*, or vtterly reiect and denie it; the most expedite course they can deuise to ouerthrow that, which in truth would ouerthrow

throw them. There is first the storie of Pope *Ioane*, the female Pope, and the whore of Babylon, not onely in figure, or spiri-
 tually, but in very deed really and carnally. Which is witnes-
 sed by more then a double grand Jury of sufficient witnesses,
 older and later, Greeks and Latines, domesticall and forreine,
 Diuines, Lawyers and Physitions, Philosophers, Poets and o-
 ther humanitians; Priests, Bishops, in their account Saints, and
 Cardinals, Friars, Monks, and Canons, yea and whole Vni-
 uersities, not one of them an enemy, nay not so much as one
 of them, not a friend to the Romane Catholicke Court and
 religion. *To whom* may be added a testimonie of good autho-
 ritie, out of an ancient Historie without name indeed, yet of
 vntainted credit for ought I know. *Fuit & alius Pseudopapa*
cuius nomen & anni ignorantur; nam mulier erat, ut fatentur Ro-
mani, & elegantis forma, magna scientia, & in hypocrisi, magna vi-
ta. Hec sub virili habitu latuit quousque in Papam eligitur, &
hec in Papatu concepit, & cum esset grauida Damon in Consistorio
publice coram omnibus, prodit factum, clamans ad Papam hunc
versum. Papa pater patrum, Papisse pandito partum, Et tibi tunc
edam, de corpore quando recedam. Chronica compendiosa ab initio
mundi. There was another bastard Pope, whose name and
 yeares are not knowne. But a woman she was as the Romanes
 confesse, of elegant beautie, great science, and in hypocrisie
 of good conuersation. She long lay hid vnder the apparell of
 a man, vntill she was chosen Pope, and when she was with
 child, the diuell openly in the Consistorie before all bewray-
 eth the fact, and cryeth to the Pope: *O Fathers Father, disclose*
thee Popes little heart. Then will I tell truly when from thee Ile
depart. And take vnto them all the testimony of three as fa-
 mous Vniuersities as any in *Christendome*, *Paris*, *Oxford*, and
Prage, *Ioannes successor Leonis 4, circa ann. Domini 854, & se-*
dit annis duobus & mensibus quinque: femina fuit, & in Papatu
impregnata. *Iohn* the successor of *Leo* the fourth, who sate two
 yeares and five moneths, was a woman, and in her Popedome was be-
 gotten with child. *Epistola Parisiensis, Oxoniensis, Pragensisq, V-*
niuersitatis, Romanis omnibus. All before *Luthers* time, or at least
Luthers aduersaries, and such as either wrote against him, or in
 defence

Marianus
 Scotus Sanct.
 Martinus Po-
 lonus.
 Sigibert, Vo-
 lateran.
 Bergomensis.
 Sabellicus.
 Triterius.
 Luitprandus,
 Naucerus.
 Stella.
 Chalcocodila.
 Barlaam.
 Kranzius.
 Lucidus.
 Rodegius.
 Fascic. tem-
 porum.
 Bapt. Mantu-
 anus.
 Io. Pannon.
 Textor.
 Platina.
 Fulgosus.
 Io. de Parisijs.
 Petrarch.
 Gott. Viterb.
 Boccace.
 Rad. Cestrenf.
 Laziarus.
 Alphons.
 Cartagena.
 Theodoricus
 de Niem.
 Schedel.
 Gallarus.
 Charanza.
 Barth. Cassan.
 Carolus Mo-
 lineus.
 Flores tem-
 porum.
 Io. de turre
 cremata con-
 stare dicit.

De temporibus mundi, & tate 6. vel liber Chroni-
corum cum
figuris & ima-
ginibus &c.

defence of the Popish faction, whose euident is so pregnant, so apparent, ioyned with the ancient caruing at Rome, where her monument lay, till by *Pius* the fift it was demolished and cast into Tiber; and an ancient painting in Sienna, till it was defaced very lately by *Baronius* meanes and suite; and in a picture with a child in her armes in two impressions, one anno 1494, the other anno 1497, both before *Luther* preached about twenty yeares, is to be seene vnto this day. Vpon such a cloud of witnesses, euen from their owne friends, in vn-suspected times, before reformation of religion was either intended or pretended by *Luther*, can any be thought so impudently past shame, as to deny it?

Harding.

21 Yea we may call heauen and earth (perhaps hell, where such are, & wicked spirits with who they are) men, & Angels, and God himselfe as witnesses against them. Yet one *Onniphrius* a Friar, *ergo* a liar (according to the old prouerbe) hath broken the ice, to hard, frozen, brazen, iron impudency, that hath either sought to shift off all authoritie, or to cast off all authors, as corrupt, or partiall, or with some vniust exception or other, with sinne and shame enough, to make voide this storie: some others haue followed him in his steps, haue overtaken and gone before him in his folly, madnesse, and out-facing impudencie: whose vaine exceptions I will not discusse, onely that one I cannot omit: where she is termed *Ioannes Anglicus Maguntiacus*, as if it were vnmeasurable absurd to call her *Anglicus Maguntiacus*: as if it should signifie an English woman, borne at *Ments*, which indeed were absurd. But why cannot *Anglicus* be her surname, *Ments* the Citie of her birth (as many haue answered,) and about other Maister *Alexander Cooke* in his English Dialogue, as well as the assigned Bishop of *Bosonensis*, is named *Iosephus Angles Valentinus*: *Ioseph English* of *Valentia*? which sufficiently answereth M. *Hardings* friuolous quarrell. But I would aske this plaine question of our Romanists, whether histories may stand for times rule of *Antiquitie* to perswade a truth? They will answer as before out of *Camus*, that euery one or a few do not, especially if there be contradiction in others. But if all with
one

one consent, that were nearest these times, concur in one, and no man till many hundred yeares after some of them, and sometime after all, for aduantage, and to a purpose excepteth against the stories, then is it certainly true as farre as humane authoritie can giue it certaintie. Yet because this storie doth preiudice the vaunt of their perpetuall succession; doth make vncertaine their pretended onely sufficient ordination; giues a shroud shake to their counterfeited rocke, which God knoweth hath wandered like a floating Iland this many hundred yeares, and with beating against other shores, hath somed out her owne shame; five or fixe and thirtie authors, constantly, in diuerse countries, in many ages, in Catholique Vniuersities, Citizens of Rome, and officers in the Popes owne Court, secular and religious, must be all corrupted, falsified, denied, discredited, shaken off, branded with infamy, and all without sappe or sence, truth, or honestie, learning or credit, onely to saue that stothie Sea from this filthy queane. And all this begun and set on foot by that one consciencelesse *Onuphrius*, whom Cardinall *Bellarmino* himselfe reiecteth, as a contradictor of all *Anti-De Rom.* *quiste*, and auouching that, for which he hath no authoritie, *Pont. 1. 2. c. 6.* maruaile how they laugh not one at another, when they see how they gull the simple world, as the *Aruspices* did among *Aruspex A-* the Gentiles. The best reason they haue to weaken this sto- *ruspicem.* rie, is, that *Anastasiu Bibliothecarius*, who liued about those times, maketh no mention thereof: but one of their own fel- *Sonnus de* lowes can most wickedly say, *Quam impotens est argumen-* *verbo Dei* *cap. 14 15.* *tum negatiuum sumptum ab autoritate Scripturarum?* How false is a negative argument drawne from the Scriptures? Then how impotent, and impudent, is a negative argument, from a baldunctum historian, an Abbot or most of the Sea of Rome, that may be iustly suspected partiall, to saue his Maisters credit, whose vassall he liued and died? But see how *Bellarmino* can helpe himselfe in the like, if he haue but two authors, and those his friends, and liuing, the eldest 300 yeares after Saint *Gregorie*, they must be sufficient against all silence. For a thing may be true, though omitted by many: but to thinke that to

be false, which so many graue men and most worthy credit haue affirmed, may not be admitted. But the case is altered, here they speake for themselves, there they speake against vs.

22 There was another Pope, *Syluester* the second, that did insecrate Antichrist in the Roman Sea by Liuerie and Seisin, yea tradition and possession of his owne person, into the hands and power of Sathan, to the vse of Antichrist and his successors, till Christ shall abolish him by the brightnesse of his coming. This Pope obtained the Archbishopricke first of Rhemes, then of Rauenna, lastly of Rome, *malis artibus* by wicked meanes, by Symony, by the helpe of the diuell, to whom he gaue himselfe both body and soule, on condition to liue till he said Masse in Ierusalem. The diuell accepted the condition. *Syluester* entred possession. The condition expired, he resigned his breath, and the diuell had his prey.

All this *in full effect* is reported by a whole Thraue, or a complete Iurie of twelue men, all Catholique Romanists of vn suspected faith, when they serue our aduersaries turnes.

Polonus,
Platina.
Bembus.
Naucier.

Pet. Præmon-
stratensis.
Tilmanus.
Anton.

Lyranus in 2.
Machab.

cap. 14. qui
allegat Guli-
erm. in Chrō.

Bellarmino.
Baronius.

Papir. Mass.

It hath bene painted in a Chappell of holy roods called Ierusalem, in Rome, as a Seminarie Priest acknowledged to my selfe, and said he had seene it himselfe, or had very credibly heard it, I Remember not well whether. This passed current some hundreths of yeares for a truth, without contradiction, now it is newly called into question, and with tooth and naile discredited and discarded, and *Syluester's* reputation salued and patched vp, by wits set on malice, as if the worst were that he was a learned and skilfull Mathematician, and in the ignorant world, onely reputed a Magitian, or a Coniurer, that otherwise he was a learned and honest man. And let an *Onuphrius* of fiftie yeares old, or a *Bellarmino* vnder fortie, or a *Barginus* vnder thirtie out-beard and out-face all former *Antiquitie*.

23 The same may be said of *Gregorie* the seuenth, of *Marcellinus*, of *Liberius*, and most of the most wicked Popes: who by great *Antiquitie* of Historie are discovered to be rather monsters then men, rather Vicars of hell then

Iuab. de Va-
lencia, &c.

then Vicars of Christ; and yet by our new Maisters are iustified, commended, and they want little of Canonizing (some of them) for their Churches Saints.

24 That Pope *John*, who in his life was most desperately wicked, in his death most damnably marked, a very incarnate diuell, if euer there were any: yet the most that *Bellar-*
mine saith of him is, that he was *Papatum fere deterrimus*, al-
most the worst of the Popes. If he say no more, he was bad
enough; if he wanted but little of the worst; but worse then
he none could be but the diuell himselfe. Thus much for a
taste of our aduersaries reiecting Histories in the stories of
the Popes.

Bellarmino.

25 If I should ransacke *Antiquitie*, from the villanies
and diuellish tyrannies of the Popes, to the corruption of
manners, in the citie and Court of that Sea, the conspiracies
of Cardinals, the presumption of Prelates, the ignorance
of Priests, the hypocrisie of Monks and Fryers, the hellish
confusion of that infernall Hierarchie and Court; great vo-
lumes would not serue to contract that which is dispersed in
the bookes, of the Popes Secretaries, Chamberlaines, Bib-
liothecaries, friends, fellowes, followers, favorites,
men of their fashion and faction. We haue their bookes, we
made them not, our aduersaries acknowledge them their
owne and not ours, they abuse them against vs, we vse them
against their owne pewfellowes; Saint *Bernard*, *Gulielmus de*
Amore, and who not? with many other learned men in their
Treatises, their Sermons, their discourses, yea as before is said
in the remembrance of Pope *Ioane*, Preachers, and painters
and Poets in all tongues haue filled bookes, if not libraries,
with the report of these things.

26 Yet now these ages are made most innocent, our
times most corrupt; their Priests then, as learned forsooth, as
our Ministers now are ignorant. All sowre is sweet, and
sweet is sowre; error truth, and truth error; euill good,
and good euill; if these new actuaries may be beleued
in this last age of the world, when they write grieuous
thing. But wo vnto them that iustifie the wicked for re- & 523.

Esay 5.20.

Esay 10.1.

wards, and that take away the righteousness of the righteous from him.

Esay 1.5.

27 Of these dayes, if euer it might be said as the Prophet spake to the people of Iuda and Ierusalem; so to Rome and her Romanists: *They revolted more and more, the whole head was sicke, and the whole heart heavy. From the sole of the foote, euen vnto the head, there was no soundnesse* (in the Romane Synagogue,) *but wounds and bruises, and putrifying sores, which were not closed, neither bound vp, nor mollified with ointment: Except there had bene a remnant left, they had bene as Sodome, and like vnto Gomorrha.* Such was the lamentable estate of these ignorant and secure times, by the report of all them that then wrote or spake; yet all this now not onely excused, but iustified, yea magnified in comparison of the cleare Sunne-shine of the Gospell of peace. Beleue Histories, you shall finde all this to be true; refuse them, you shew that you despise an eminent euidence of *Antiquitie*.

Canus l. i. c. 6

28 Thus much being shortly said of Histories, it is a matter considerable, what these good men say of Historiographers, that have left their painefull monuments to posteritie. First, *Melchior Canus* with one blast blowes away the credit of all Greeke Historians. *Græcorum (Historicorum) fides maiore ex parte fracta & debilitata est:* The credite of the Greeke Historie writers is for the most part crackt, and weakened. And afterward of *Diodorus*, of whom he saith, That he trifleth much in his Historie, and attributeth to him, as to all the Grecians, a very facilitie and facultie of lying, with this reason: *Quid enim lenius est in mentiendis quàm Græciæ regio vana, & ad omnem impulsam mobilis?* For what is lighter in lying, then the vaine Countrie of Greece, inconstant vpon euery occasion? But I will proceede vnto particulars, and take all or the most part in *Campions Catalogue*, who are not onely receiued by him, but commended by other Catholique Romanes, yea and vsed sometimes, abused often, as they make or seeme to make for their purpose.

29 Eusebius is the first; he is condemned à Gelasio, à Ni- Eusebius.
 cœna Synodo secunda, quod Ariana heresis assertor; of Gelasius, of Canus l. 11. c. 6
 the second Conncell of Nice, because he was an abettor of the Arian distinct. 10. cap
 heresie. And againe: Ne illa quidem qua Eusebius ibi refert vera Sancta Rom.
 sunt omnia, quin reperias aliqua qua verè reprehendas: Neither Canus ibid.
 is that verily which Eusebius reporteth, all true, but that you
 may find some things worthy to be reprehended. Another
 saith plainly, Reycitur Eusebius & ceteri: Eusebius is reiected Sixt. Senensis
 and others, who in the supputation of the kings of the Medes and Bibl. sanct. l. 8.
 Persians, and in accounting their names and times, followed fabu-
 lous Herodotus. Yet heare Cardinall Baronius: Eusebius ended Epit. pag. 238;
 his Chronicle in the twentieth yeare of the Emperour Constantine.
 That is come to vs too, but mangled and corrupted. Hierome tur-
 ning it into Latin, augmenting it vnto the time of Valentinian. This
 is maimed and corrupted also. What credit is to be given to
 him, that is condemned by a Pope and a Councell for a fa-
 uourer of the Arians heresie? that is deceived by a fabler in sup-
 putation of times, persons, names and numbers? that is mangled
 and corrupted in the originall and in the translation? Yea with
 Bellarmine, he is in one place, Grauiſſimus author, A most graue De verbo Dei
 author; in another place, Erat hereticis additus, He was too l. 1. c. 10.
 much addicted to hereticks. He giues him a plaister, and breakes De Ro. Pont.
 his head. And yet saith more, Respondeo, locum Eusebij sine du- lib. 1. cap. 26.
 bio esse corruptum: I answer, that the place of Eusebius is with-
 out doubt corrupted. What? of, and on? In this they play all
 Ambidexters, as they do with all Antiquitie; and therefore
 deserue to be cast ouer the barre.

30 The second is Damasus, a Bishop of Rome, a frequent
 author in the reformed Breuiarie, whom Bellarmine to proue De verbo Dei
 Saint Marks Gospell to be written in Latin, (a manifest vn- l. 2. c. 7.
 truth) and for many other things throughout his works, ma-
 keth a classically author, and saith, that he maketh that mani-
 fest, this cleare and almost out of question. By whom he con-
 futech Platina and Polydore Virgil, and vpon his credit, giues
 them the downeright lie. Would any reasonable man thinke
 that so great a man should euer vndergo a rigid or hard cen- De Miss. lib.
 sure? you shall find he is not spared. For beside Binius, Baro- 2. cap. 19,
 nius

nius and *Possennine*, do sentence his Pontificall to be none of *Damasus* his doing; *Bellarmin* himself, who vseth his authority as often as any man, & that in many things, as before is noted, yet with some passage of contempt reiects him. After he had cast out *Fasciculum temporum*, and *Passionale* (and that perhaps worthily, though they haue now and then serued his friends turnes in some profitable affaires) with a *Merito contemnimus*, *De Ro. Pont. lib. 2. cap. 5.* *We worthily contemne them*; he addeth, *Nec multum me mouet Pontificalis Damasi*, Yet am I not much moued with the authoritie of *Damasus* Pontificall, or *Sopbronius*, and *Simeon Metaphrastes*, or what they say in the life of *Linus*, that he died before *Peter*. For *Sopbronius* and *Metaphrastes* are but of the fresher sort. And the booke that is attributed to *Damasus*, is of uncertaine credit in this matter. In this matter? but he vseth him in many other matters, with euery blast he turnes as the weather-cocke.

Edicio Concil.
Veneta. tom. I
p. 617. & 684.
Tom. 2. p. 463

De Sacramen.
Euchar. l. 2. c. 1

31 Another saith, that he doth *pugnare cum probatis & receptis omnibus historijs*: He fights against all (euen all) approved and receiued histories. If this be true, what a shame is it, that Lessons and stories should be read in the Church vnder his name, that is not author of the booke? Or why should the Breuiarie giue credit and countenance to that which hath no authoritie of it selfe? *Bellarmin* hath a reason to proue the vaine storie in the counterfeit Epistle to the brethren in *Achaia*, concerning Saint *Andrewes* martyrdome: Because it hath bene read in the Church seruice. Why hath not this giuen the same reputation to *Damasus*? Or why may not it make *Friar Surius* in time a classically Author, whose gestic, or rather indeed iests, are so solemnly infarced into that now *Romane* reformed Breuiarie? Certainly the newest Legends ere long will outface the oldest stories of the Church, because they are purposely provided to stand in stead, vpon any aduantageable occasion, though not now, yet perhaps hereafter. So prouident are they to deceiue their posteritie. So either *Campions Damasus* is no body, or *Campions* betters be deceiued.

32 Saint *Hierome* is next, one of the most laborious Fathers

thers of the Church. How he is vsed, is partly deliuered in the former Chapter, among the Fathers. But in matter of storie, he hath his wive too. His translation and continuation of *Eusebius* his Chronicle, is mangled and corrupted; therefore without credit. *Lyra* an old friend of the Romane Church, was mis-led by him, who then will trust him? Two Cardinals crackt *Saint Hieromes* credit; how can we rest on him that is thus disgraced? Yea when *Iosephus* the Jew hath not lesse credit in his story then he.

33 *Ruffinus* is next, his opinion is approued by *Cardinall Bellarmine* in one case, he is reiected in another: *Falsa expositio est, His exposition is false.* And *Melchior Canus* saith, *Quod Ruffinus asserit, ex Patrum traditione eos libros à Canone reijcendos* (pace *Lectoris dictum sit*) *Patrum traditiones ignorauit: That which Ruffinus saith, that by the traditiō of the Fathers those books were reiected out of the Canon (be it spoken by the Readers leauē) himselfe was ignorant of the Fathers traditions.* A fickle answer to so ancient an authoritie. In a case so true, that without all exception, excuse, or tergiversation, all the Fathers that mentioned the canon of the Scripture before *Ruffinus*, did exclude all these *Apocryphals*; yet this Catholicke answer serues, *He was ignorant of the Fathers traditions.* But if he had not said so, he had shewed himselfe ignorant of the Fathers traditions indeed.

34 *Socrates* and *Sozomene* follow, whom *I Ioynē*, because I find them together in their reproose. It is a wonder that either *Campion* would name these, or *Canus* number them superlatively among *nobilissimos historicos*, seeing *Cardinall Baronius* saith of their story of *Paphnutius* in the *Nicene Councell*, *Falsum esse oportet, This must be false.* And for failing, in the margent is noted, *Falsi sunt Socrates & Sozomenus: Socrates and Sozomen are false fellowes.* And yet in the same booke he alledgeth *Socrates* for the Bishop of *Romes* authoritie, without derogation to his credit. And good cause why, for he makes for him.

35 *Cope* calls the same story of *Paphnutius* into question (for in truth it drawes bloud from the Catholicke cause) because

cause the whole matter depends upon Socrates and Sozomen, of whom, one was a Novatian, the other commends with great praises Theodore Mopsuestensis, who was condemned by the fifth Council. Cardinall Bellarmine can alledge them often when they make for him; but when they touch his freehold, and impeach the holy Fathers Crowne and dignitie, he accuseth and refuseth them at his pleasure, & that in very vile termes: *Non debet illis authoribus credi, These fellowes are not to be beleev-
ed.* He taxeth Socrates with many lies, and that he was a Novatian hereticke. And as for Sozomen, *Et non ignoramus Sozomenum in historia multa mentitum,* We are not ignorant that Sozomene in his history hath lyed in many things. And Valentia, *Non ignoramus Sozomenum multa alioqui mentitum esse: We are not ignorant that Sozomen lyed otherwise in many things.* What could be said worse of the impudentest lyers that euer deserved the whetstone? Their credit is left past all recovery. Socrates history pleaseth me not, saith Canus: he is a patron of Origen, excuseth Nestorius, biteth Cyril.

36 Theoderet hath the next place: he hath bene reasonably well bombasted among the Fathers, neither scapeth he scotfree among the Historians; one for all: *Theodoretus fuit hoc nomine dammandus,* Theoderet was to be damned even under this title, who in truth was condemned in the fifth generall Council. Howsoever the matter be, this patronizing of erroneous fellows, weakens the authoritie and credit of his history, quoth Canus.

37 Now comes Mariannus Scotus, sometime called Sanctus, a man ancient for yeares, vnsuspected for partialitie, no witnesse domesticall, our aduersaries challenge him as their owne, he is in Bellarmines Catalogue of Catholicke authors: and Baronius hath entituled him a noble Chronologer: yet Mariannus fares no better then his fellowes, nor worse then his betters. In the storie of Pope Ioane, he is corrupted, as they would haue it appeare, by some new found written copies in Flanders. A flim flam tale, deuised to alleuiate his authoritie in that storie. But they go a nearer way to worke. Cardinall Bellarmine saith peremptorily, *Marianum Scotum contemnimus,* We contemne Mariannus Scotus: as who should say, he

he were not worth the naming, a Saint, a base fellow. What if a Protestant had answered thus?

38 Is *Sigebertus* any body? No: for either *aliquis impudens* Barnardus, *Nebulo interpolavit scripta eius*, Some impudent Knaue hath corrupted his workes; or there be diuerse editions or manuscripts, that will helpe out at a dead lift; or if no other honest shift will serue them, then cut him downe with *Sigebertus in hoc est fide indignus*, In this matter *Sigebert* is worne out of credit, as Cardinall *Bellarmino* will haue it, who may do what he will, for he is ouer his worke: Or, *O scelus, o impostura, o fraudes, O wickednesse, O imposture, O cosenage*, as Cardinall *Baronius*. Why? was he not one of their owne? Thus like filthy birds they be-
ray their owne nests.

De R. Pont.
lib. 4. cap. 13.
Analium.
Tom. 9. ann.
774.

39 *Zonaras* a Monke alledged and approued by Cardinall *Bellarmino* against all *Antiquitie*, in the case of *Honorius*, as if he were the onely Paragon, whose testimonie went beyond all. Yet in another case of the dispute betweene *Syluester* and the Iewes, caused by *Helena* the mother of *Constantine*, he is reiected by the same Cardinall.

De R. Pont.
lib. 4. cap. 11.

De Concilijs
lib. 1. c. 20.

40 *Nicephorus* shall follow: and what of him? *Semper mihi audacior est visus*, He euer seemed to me somewhat too saucie or malapert saith *Maldonatus*. As he erred with the *Græcians* in his Diuinitie, so was it no maruell that there are not a few errors in matter of History, as is euident by the *Annales* of Cardinall *Baronius*. A few more there are in *Campion*, in *Cassiodorus* and others, accounted *inter nobilissimos Scriptores*, the most noble writers of Historie. But partly, I may say of the most part of them as of these; partly if they thus deale with the best, what care they for the worst? partly these are enough for examples in this kind; partly I haue not read so many pregnant exceptions against some others as against these, though I dare say they are very few that beare not their marke for some defect or other.

Maldonatus
præfat. in
Lucam.

Bellarmino, de
Scriptoribus
Ecclesiæ, in
Niceph.

41 An example or two more. *Iulius Africanus* is forsaken in that worke which is taken for his. He calleth the storie of *Susanna* a fable, therein he erred, following the error of most learned men. And therefore it was pittie that for one fault, he should

Bellarmino, de
Script. Eccles.
in Iul. Affri-
canus lib. 1. c. 6.

should be cast of by *Gelasius*, seeing his fault was common with so many that were learned. Yet he is in this refused, because it maketh against the Grand-maisters opinion, yea though he erre with the learned and with the most of the learned.

De R.6. Pont.
lib. 2. cap. 27.
Canus lib. 11.
cap. 7.

42 *Epiphanius* a Greeke, a most ancient and approued Author, saith Cardinall *Bellarmino*, *Nihil prorsus mouere nos debet: He should not moue vs at all*, saith *Canus*. First, because in the disposition of matters and times, he neuer useth to follow any graue Authors, and againe he is deceined in the remembrance of those things. *Anastasius Bibliothecarius* is sometimes a great man; not onely his word, but his very silence in the cause of Pope *Ioane*, is more then a probable argument against the great number and shew of other writers that mention the storie. Yet *Caranza* doth set him on the pillorie for forgerie, for corrupting *Damasus* his Pontificall. *Turrian* alledged a certaine Historian, one *Theophanes*, but Cardinall *Bellarmino* likes not his opinion. Infinite more are there, some of their owne, some of more ancience times, whom either they discredite and cast off in grosse, or except against in some particulars, or prohibite not to be read; or refine, or rather defile, if not in their purgatory fire, yet in their partiall fingers. And as they deale with other Authors, they make them say what they list, or vse them as they please.

De sexta Synod.
De Concil. 1.
1. cap. 7.

43 We deale not thus with our aduersaries. We take old Authors at their hands. We leaue them as we find them. We chastise them not. We commit them not to the house of correction, nor burne them in their eares like rogues. We banish them not out of the Church. We giue them their due and deserved respect, and wish with heartie desire, that they may be heard with indifferencie. For they testifie not so much the honour and vertues of the Popish Church (as *Campion* pretendeth) as the incroachments of Popes vpon not onely their brethren and followers, but their Lords and Maisters. The Simonies and schismes, briberies, and braueries, the lawlesse luxurie and vnbridled tyrannie of the Sea of Rome. Not onely the violent and vniust excommunications, but the murders

ders and massacres committed on the bodies of Saints: if they haue but touched the triple Crowne with their least finger. Whence haue we the impious liues, the desperate deaths, the craftie designs, the cruell executions, the palpable ignorance, the grosse idolatry, the declining of religion and pietie, the increase of superstition and apostasie of the Romane Synagogue, but onely in such as they haue claimed for their owne Stories? written by Popes, by Cardinals, by Bishops, by Abbots, by Monkes, by Friars, before *Luther* was heard of in the world; so that we may iustly say, *Ex ore tuo te indicabo, serue nequam*: Christ will iudge thee out of thine owne mouth, thou wicked seruant.

44 These foure evidences, *Scriptures, Councils, Fathers, and Histories*, being the onely either certaine, or probable monuments of truth and *Antiquitie*, either by our chiefeft aduersaries challenged, or by vs granted; the first accounted by vs sufficient of it selfe: It and all the rest so qualified or rather quelled, chastised, corrupted, debased, and cast off by them: with what countenance not brazened; or with what conscience not seared, can they either obiekt nouelty vnto vs, or vsurpe *Antiquitie* to themselves? All or any of these we are well contented to admit, some vnder better termes and conditions, euery one vnder the same themselves do.

45 What then remaineth, but that we reioyce and thanke God, for that he hath not left vs without the certaine testimonie of the most true and least doubtfull *Antiquitie*, both of ages, and persons, that do iustifie the veritie of our faith and religion, so accused of noueltie by our aduersaries? as if all we haue, or professe, began with *Luther*, or *Husse*, or *Wickliffe* at the farthest: theirs from the Apostles, as they pretend, at the least. But he that hath an eye to see, or an heart to vnderstand, may discern euidently, and know perfectly, that we may say to the Popes teeth:

*Hæc nouitas non est nouitas, sed vera vetustas,
Religio, & pietas, Patrum, instaurata resurgit,
Quam tuâ corruptis lenitas & nota tuorum, Segnities.*

This

*This Newnesse is not new, this is true age;
Our faith and workes we haue from Fathers sage.
But thine owne lightnesse, and notorious sloth
Of thy bad brood, hath now corrupted both.*

46 From all these foure precedent Chapters, I therefore conclude: that the Church which hath not euery one of these, though it misse but one, yet hath not all *Antiquitie*: and that Church which depraueth or refuseth all these, hath no *Antiquitie*. Now let the Christian readers free their hearts from the captiuitie of Antichristian slavery, wherein they stand bound to beleue what they are taught by that step-mother, that seeketh the subuersion of their soules estate: and iudge by that which hath bene said, whether Protestants or Papists admit or reiect *Antiquitie*. If we admit it, do vs right, and slander vs not. If they reiect it, do them no wrong, but beleue them not. So shall we retaine safely, you recouer your owne securely, without partialitie, to vs, or them.

CHAP. X.

In place of Canonickall Scriptures, the Romanists obtrude Apocryphals, Traditions, which they call vnwritten verities, but indeed are uncertaine vanities, and unfit to be urged or used in questions of faith or manners.



1. Sam. 17-45.

Hebr. 10. 29.

Psal. 33.

E haue sufficiently if not abundantly shewed, how Romane Catholickes not onely irreuerently extenuate, but also blasphemously reuile and raile vpon the Captaines of the host of the liuing God: how they despise Gods scepter, and trample the word of his Testament, sealed with his precious bloud, vnder their feete, accounting it as vaine a thing to saue a Christian soule, as a horse to saue a man; which is fearefull to consider. Yet lest they may seeme damnable, past all shame, they pretend that they haue the word of God, though not all written in the Canonickall Scriptures, yet either written Apocryphals, and vnwritten verities, which they hold to be as good, if not better then the written

written word of God in the Canon of the Bible, So that this is our difference.

2 We would haue all questions of faith and mannere debated, all doubts resolved, all heresies confuted, all truths confirmed, onely by the written and vndoubted word of God which is common to vs both. Our aduersaries will none of this, as before is shewed. The supposed defect whereof they would seeme to supply with Apocryphall writings, against all *Antiquitie*: The Religious light whereof they would extinguish with an vnknowne tongue, against all reuerend authoritie: The certaine truth whereof, they would sophisticate by obtruding a barbarous and false translation, against the authentique credite of the Hebrew and Greeke Originals: The certaintie whereof they would make voide, by doubtfull, obscure, yea opposite vnwritten Traditions, which they call vnwritten verities, but are indeede meere vanities, if not grosse villanies, as shall appeare.

3 When *Alexander* the Great was dead, and as some *Diodor.* thought, poysoned, his Monarchie was presently distracted *Plutarch.* into foure pettie Kingdomes in comparison of the entire. These *reguli* warring one against the other, came to speedy and finall desolation, and became a prey vnto the Romanes, who erected a great part of their Monarchy by their ruine. Thus these our Romanists after they haue shifted, strangled, poysoned, and murdered the precious word of God, written by the diuine inspiration of the holy Ghost, and the vndeceiuing penne of the holy Prophets and Apostles, in the sacred Scriptures: one part vsurpe the Apocryphals as their refuge; others ignorance of true Scripture for their skonse, others false interpretations, for their succour; and others Traditions for their chiefe Citie of repose and Castle of defence. But all those shifts will not serue them, they will rather make passage and way to the victorie and conquest reserved for truth.

4 To handle all these, is not my purpose, because their *Supra cap. 6.* abuse of Scriptures hath it passage and due consideration
T al.

already and their Apocryphals with them. I will onely stand
 vpon Traditions, wherewith our aduersaries do not onely
 shoulder out, but trample vnder foote, the diuine and vn-
 doubted Scriptures. These are by Doctor Kellison thus defi-
 ned. Tradition is nothing else but an opinion, or custome of the
 Church, not written in holy Scriptures, but yet deliuered by the
 hands of the Church, from time to time, from Christians to Christi-
 ans, euen vnto the last age. If he had stayd at the first words, Tra-
 dition is nothing, as an Idoll is nothing, he had said well. This
 may serue all sorts of Traditions of the Romane Church. Of
 which notwithstanding Melchior Canus is bold to pro-
 nounce, that *Plus habent virium quam Scriptura aduersus Here-*
ticos: Traditions haue more force against heretickes, then the Scrip-
tures. Wherein I belecue him, if he meane the reformed
 Churches, by heretickes; for the Scriptures are certainly for
 vs, their Traditions we acknowledge to be against vs. And
 it is as true, as that the Bishop of Romes Decretals do better
 fasten the triple Crowne vpon the Popes head, then all the
 Scriptures of the old and new Testament. But they may
 more truly say and plainly, that more heresies haue bene
 and yet are supported and maintained by Traditions then by
 the written word, which is the fire that consumeth the
 chaffe of mens deuices, and the onely *Malleus hereticorum,*
 the onely hammer, that either bruiseth the hearts of men
 and softeneth them to repentance, or breaketh them in
 peeces, and beareth them to death through obstinacie in
 misbeleefe. If he meane heretickes indeed, it is viterly false.
 For I dare boldly say, and all *Antiquitie* will abet the same, that
 all the heretickes of ancient time, with all their heresies, haue
 bene confuted by the Councils and Fathers of the Primitiue
 times onely by the Scriptures.
 As for vs, by that which they call heresie, I may say of-
 ten and iustifie it truly, *We serue the God of our Fathers, obser-*
uing all that is written in the Law and the Prophets, and haue
hope towards God, that the resurrection of the dead, which they
themselves also looke for, shall be both of iust and vniust. Let them
 remoue vs from this hold, by these meanes, and we will con-
 fesse

Suruey. lib. 8.
 c. 3.

1. Cor. 8. 4.

Loc. com. 1. 3.
 c. 3.

Jerem. 23. 29.

AA. 24. 14.

esse our selves heretickes indeed, and inuente to be reformed by them. They refuse this condition to trie with vs. They cannot conuince vs of any error by the Scriptures, and therefore they flie vnto their vncertaine Traditions. Of which another of their locusts saith: *Si Paulus ille Tarsensis*. R. Nicol. Herbr. de generalibus notis veræ Ecclesiæ Etiamnum Papisticæ. If that same Paul of Tarsus, that elect instrument of diuine Philosophie, should condemne any Traditions of the Catholique Church, yea of the Popish, (for of this onely do we Orthodoxes depend) or the Decrees, which for the common vtilitie, the edification of the faithfull and peace, are indulged as our aduersaries sisten: I would confidently proscribe him, abandon him, pronounce Anathema, with direfull execrations against this Saule, (and would sepe- rate him) both from Christ and from his Church.

6 I neuer yet heard, or read, so zealous a passage either spoken or written, by any Papist, for, and in defence of the knowne Scriptures, as this is for Traditions and Decrees. By which we may easily perceiue, what account is made of this Dalila among the Romish Philistims. By helpe whereof they would poll the haire, & then put out the eyes of Sampson, the Champion of God. That which Saint Paul applieth to the corrupters of the Gospell, that this heart-burnt Abaddonist, applyeth vnto the refusers of Traditions and Decrees. Yet another Romanist, not a locust of the wilderness, on which Saint Iohn Baptist fed, but a depopulating locust, that ascended out of the pit to consume Gods fruite, saith worse in my conceipt then all these, in setting to sale this ware. *Quinimo* Socolonius. in hoc Traditio superat Scripturam, quod tempore prior sit, quod clarior, quod latius pateat, nec corrumpi, nec interire, nec in variis Partit. Eccles. pag. 758.

sensus ita facile torqueri possit. This Tradition ouertoppeth the Scripture, because it is older for time, clearer, larger, can neither be corrupted, nor perish, or be drawne into di- uerse senses, so easily as Scriptures may.

7 Cardinall Bellarmine hath a long dispute of this matter of Traditions, and will haue some Diuine, such as Christ taught and are not written in the Gospels; some Apostolical, preached by the Apostles, but not written in their Epistles, Acts or Prophecies; the third Ecclesiasticall, since

Bell. de verb.
Dei. l. 4 c. 3.

Campion,
lib. 4.

Selfie. 4.

decreed by Councils, or determined by Popes, and recei-
ued of that Church which they call, and onely accompt, Car-
tholique: or to take *Bellarmino* in his owne words, *Not these*
which are decreed, but usurped, and taken up, as certaine ancient
customs, begun, either by the Prelates or people, which by little
and little, by the silent consent of men have obtained the force of a
Law. The diuine and Apostolicall haue the same authoritie
with the written Scriptures of the new Testament. Which
though they haue nothing but truth, yet containe they not
all truth in the Romanists conceipt, and therefore (as is said)
their defect must be supplied with these Traditions. The Ec-
clesiasticall are of the same accompt with the written Ca-
nons, and registred Decrees of the Councils and Popes:
which are sometimes reckened to be equall with the foure
Euangelists, and Canonickall Scriptures; euen Trent, with the
best former, and the last with the first Decretals; and so by
consequent all these Ecclesiasticall Traditions are as good as
the Apostolicall or Diuine, & so as the written word of God.

8 Our difference with the Romanists stands not in this,
whether the diuine and Apostolicall Traditions be equall
with the Scriptures; we will confesse it. For we doubt not,
but that the Apostles preached nothing but the substance
thereof is written: and let our aduersaries directly and de-
monstratiuely proue, that Christ or his Apostles taught any of
those things which they obtrude vpon the Church, (though
not written,) we will receiue them as the word of God. But
this they shall be neuer able to do: and therefore we deferre
the triall of all truth to the certaine and vndoubted written
word, that is, the Canonickall Scriptures of God. In which
case we may be bold to say, euen with the Conuenticle of
Trent it selfe, that we receiue and reuerence with equall pious
affection, all that Christ or his Apostles taught by word of
mouth, whether they concerne faith or manners, euen as well as
the Scriptures themselues. For certainly they spake nothing
contrarie to that which is written. But there are many Tra-
ditions fathered vpon the Apostles and Christ himself, which
were neuer spoken of, or thought of by the: & which are quite

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kam, and cleane contrary to the Scriptures. We will not be gulled with these vnder any pretence: proue them Christs, we accept them with all humilitie; if you cannot proue them, we reiect them with all seueritie. Of the Iewish expositions and Traditions, this hath *Solo-Maior: Cuiusmodi expositiones seu Traditiones suo idiomate appellare solent, Hebraei, Cabala*. In Cant. cap. 4. pag. 935. *la, Græcè autem Deuteroces dicuntur, easq; expositiones seu Traditiones maxime venerantur, & quasi numen quoddam adorant Iudei.* Such expositions and Traditions the Hebrewes in their owne tongue call *Cabala*, but in Greeke *Deuteroces*; and these expositions and Traditions the Iewes exceedingly reuerence and adore as a certaine diuine Godhead. The Papists, with as good reason, and no better, make Gods word of their vaine and idle Traditions, and worship and adore them as the very Scriptures of God.

9 I hold it but a sory consequent to say, *Christ did many things which are not written*, therefore there is not sufficient written for our faith and saluation; for *so much is written that we might beleene, and in beleening haue everlasting life.* Or that these were the things which Christ did, or the Apostles preached, which are now offered vnto the Church for such. We denie peremptorily that any of these Traditions, which are pretended, and concerne beleefe or manners, are either Christs or his Apostles, if they be not in the Scriptures. For some of them are erroneous, some blasphemous, some wicked, some idolatrous, some contradicted, some vtterly abandoned, some old, now antiquated, some were lately obtruded; none of these so proued as may conuince the vnderstanding constantly to beleue them. And therefore one of the Romane Captaines saith ingeniously, that, *Qui omnes Traditiones paræ authoritatis putavit, insignis temeritatis, ne dicam vesania, condemnandus est; quædam enim sunt nullius fidei: He that thinks all Traditions to be of like authority, is to be condemned, not only of notable rashnesse, that I say not of madnesse; for some of them are of no credit.* Let his fellow *Herburne* censure him for his speech, who would curse Saint Paul if he said so much. For *Supra § 5.* certainly they haue all the like credit in the Romane syna-

gogue for ought I know. But for their conuenience or nearnesse vnto the similitude of truth, there may be difference, some nearer, some farther off. The proofes in this case of such moment, must be demonstratiue, and *lucē clariore*, as cleare as the Sunne. We cannot take one Father for one, and another for another tradition; especially if they are neuer so little from the written word. But they must be deduced *à primordijs Ecclesie*, from the very beginning of the Church, continually testified by succession of writers, Fathers and histories, before we may iustly afford them the reputation of probabilitie: and on that condition, being not repugnant to the Scriptures, we will accept them.

10. We cannot suffer our selues to be made so very sots, as to hold with *Petrus Soto* quite against *Lindan*: *Infallibilis est regula & Catholica, quacunque tenet, credit, & seruat Ecclesia Romana, & in Scripturis non habetur, illa ab Apostolis esse tradita.* This is an infallible and Catholike rule, that whatsoever is held, beleued and obserued of the *Romane Church*, and is not in the Scriptures, that is deliuered by the Apostles. Vnder this veile may infinite absurdities lye couered, and any thing be thrust vpon the Church of God for diuine and Apostolicke traditions. And indeed it hath brought as many false doctrines into the Church in truth, as *Pandoras* boxe dispersed plagues into the world in fiction. Yet if they will needs give so much credit to the Church, that we must receiue and accept, whether *scriptum* or *non scriptum*, written or not written traditions, and meete them with both armes, and follow them with great deuotion: yet let vs receiue them from that Church that is qualified as the Cardinall would haue it: *Vna, sancta, Catholica, Apostolica*, the onely one Church of Christ, the holy, vniuersall, Apostolicke Church. But this is not the Church of Rome, which is neither one, but deuided; not holy, but wicked; not vniuersall, but private; not Apostolicke, but moderne, and of yesterday in comparison of the Apostles times. She is the mother of fornications. And therefore our Nouellants at this day, either assume that which is not granted, and they can neuer proue, or implicate a contradiction, which they can ne-

uer

uer reconcile, to make their priuate the vniuersall Church. And therefore call it, *Ecclesia Catholica Romana, The Catholick Romane Church*: that is, the vniuersall priuate Church, as is before remembred. The one, true, holy, Catholicke and Apostolicke Church, neuer knew nor heard of many of those traditions which are now equalled, yea I say preferred, before the Scriptures of God. And therefore we cannot receiue them from that holy Mother, who receiueth nothing but from the hand of her spouse, and his vndoubted Vicar, which is the holy Ghost: as Cardinall *Hosius* is contented to say; and that not onely supposed or surmised, but as revealed in that booke which is sealed with the blood of the Lambe, even the will and testament of God the Father, and his blessed Sonne Iesus Christ. Supra cap. 4. Tom. 2. c. 32.

11 With what face then could *Pighius*, when he had not onely grunted like a hog, but roared like a bull against the Scriptures, renouncing them for sole or sufficient iudges in matters of faith, say vnto the Pope? or how could his Apostaticall Holinesse endure to heare this impudent and fearfull blasphemie? *Huius tam fecunde malorum omnium radici securim imprimis admoouere visum est*: I haue thought good principally to lay the axe vnto this fertile roote of all euill, that is, triall by the Scriptures. To the plucking up whereof by the rootes, I haue counted it aboue all things necessary, to demonstrate by most cleare reasons, that the Authority of Ecclesiasticall tradition is no lesse, than I say not more ample and powerfull, then the Scriptures? What a plague do they account the Scriptures of God vnto themselves? how do they feare them? how do they not onely equal, but preferre traditions before them? and that not only diuine or Apostolicall, as Cardinall *Bellarmino* distinguisheth, but even Ecclesiasticall also? for that is *Pighius* his word. Whereby it is euident, that either he knew not the Cardinals distinction, and so slippt a gawdie, or else he voluntarily puts in the very worst of all kinds, and preferres them to the Scriptures. And lest you may take this but as one Doctors opinion, let him take a Bishop with him, who saith, that this truth is most certaine, whereby all the Lutherans heresies

Simanca de
Ecclel. 9. 26.

are plainly confuted. *Quod Ecclesie Traditiones, &c. That Traditions of the Church, in matters of faith and manners, although they be not written, is no lesse authority then the holy Scriptures.* And if this will not serue, he may take a Cardinall to them both, who attributes as much to his Traditions as he doth: *Adeo non minus graue flagitium visum est Ecclesiasticam consuetudinem contemnere, quam diuinam legem preuaricari: It seemes no lesse wickednesse to contemne Ecclesiasticall custome, then to breake the law of God.* It is not to be maruelled then, that Cardinall Hosius tels vs, that *Proprium semper hoc fuit hereticorum axioma, nihil esse recipiendum prater Scripturas: That this hath alwayes bene the proper axiome of hereticks, that nothing should be receiued but the Scriptures.* For they haue found a better thing for their purpose, and therefore leaue these *tanquam nullius in bonis occupanti, as no mans goods to the occupier, euen to those that they call heretickes.* Let me be one of these hereticks that are so religiously affected to the written word, and will be saued by it. And let this be the counterfeit Catholicks generall rule, that what they cannot proue by the certaine word of truth contained in the Scriptures, they will defend by vncertaine, obscure and base Traditions, yea many things quite contrary to diuine Scriptures. The while, it is worthy obseruation, how this monstrous brood ingenders a Mule from an Asse and a Mare. For Bellarmine will proue that their Traditions be good, because heretickes will none of them. And Bishop Lindan proues them as good, because heretickes alledge them. Like Sampsons foxes, though their heads be asunder, their tails meete together; their premises contrary, yet the same conclusion.

Genes.
De verbo Dei
lib. 4. cap. 8.
Panopl. lib. 2.

12 I cannot but hold it strange, that after all these monstrous speeches of Traditions, one of their owne, that would seeme to hold vp the walls of the holy Citie, vpon two foundations, that *Quis non horreat Catholicos, si de illis verè questus est Philippus, suas Traditiones longè accuratius seruari postulant quàm Euangelion? sed minimum hoc solidissimi Philippi cerebri phantasma est, quod nec in animam, nec in os, nec in calceum ullum Catholicum venit:* Who would not but abhorre the Catholicks

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if *Philips* complaint were true of them, that they require a great deale more obseruation of their Traditions, then of the Gospels; which neuer came into a Catholicke soule, nor mouth, nor pen. Reade but what is said in the sixt Chapter of contempt of Scriptures, and that immediatly before in this, and it will make any holy Christians heart abhorre Romane Catholickes indeed. *Ex ore tuo te iudico*, nay, thou iudgest thy selfe by thine owne mouth thou wicked seruant. Yet his after sentence is somewhat more modest then his fellowes; when he saith, a Christian may defend his faith two waies. First, *Diuina legis autoritate, tum deinde Ecclesie Catholica Traditione*. First by the authoritie of the diuine Law, the by the Tradition of the Catholick Church. Here the Scriptures are first indeed, but argued of defect, to be supplied by Traditions of the Church, neither diuine, nor Apostolicall.

13. If the question in this case were but of Ceremonies and circumstances, we would not strue. For peace and vni- tie, much would be yeelded vnto out of discretion: as Saint Paul did, for a vow and shauing of his head, and a puri- fication; or as all the Apostles did for a time in things stran- gled and bloud. But our questions are of the matter and sub- stance of Religion: to grant what they would haue we ac- count preiudiciall to our saluation; the deniall whereof our aduersaries repute heresie; and call vs heretickes, a grieuous imputation, not to be borne. *Noli in suspitione hereseos quon- quam esse patientem, ne apud eos qui ignorant conscientiam eius, dissimulatio conscientie indicetur, si taceat*. Endure not any man in the suspition of heresie, to be patient, lest among those who know not his conscience, if he be silent, his dissimulation be taken for conscience: In which case no honest man may be silent.

14. It is heresie against the Romane Church not to beleue Petrus & Soto rightly the Oblation in the sacrifice of the altar, Invocation of Saints, Merit of works, the Primacie of Bishops of Rome, most of the Sacraments of their new religion, prayer for the dead, Au- ricular confession, necessitie of satisfaction, to let passe diuers mat- ters about the Sacraments: As vnction of Crisme, consecration of water

Survey lib. 8.
cap. 3. §. 4.

Idem supra
hoc cap.

Salmeron in
Epist. Pauli,
lib. 1. part. 3.
disput. 8.

water in Baptisme, the whole Sacrament of Confirmation, the elements, words and effects of the Sacrament of Order, Matrimony and extreme Vnction. Doctor Kellison confesseth also, that The Reall presence, the sacrifice of Masse, the fast of Lent, Images, holy water, the signe of the crosse, and such like, are Traditions. These with diuerse others are capitall and deadly, defended by fire and sword, and haue spilled the bloud of many a good Christian. We hold some of them superstitious, some blasphemous, some both; all vnnecessary, vngodly, and derogatorious to the truth of God, receiued in his word, the kingdome and merits and mediation of the Sonne of God. There are many other of great moment with them, that appeare vnto vs most vaine: diuers that in the Primitiue Church were common, which now are antiquated, forsaken and forgotten. Sundry of new inuention which the ancient Fathers neuer heard of. Yet consider them how you will, and let them be what you will, this is *Infalibilis regula, an infallible rule*, and Catholicke, that is generall, That whatsoever the Church of Rome beleaueth, holdeth and keepeth, and are not in the Scriptures, are deliuered by the Apostles. And again, The obseruation of which, the beginning, author, or origine, is not knowne or cannot be found, those are without doubt Apostolicall Traditions: but extra sacras litteras, they must be out of the Scriptures, or no bargaine, no traditions.

15 Which rules holding *Infalible*, what Labyrinth may the faith of Christians be led into, that no *Ariadnes* threed, will bring it out? I purpose not to stand on the distinctions of Traditions, how many sorts of them are mentioned by Authors, nor in the confutation of euery particular, or examination of their age or authoritie, which all are found in most writers of controuerfies on both parties, which is done enough to my purpose out of *Bellarmino* already. My only drift is to lay open two notorious frauds in this question of Traditions, which our aduersaries haue vsually proposed and practised, to delude and misleade simple Christian people, and as I verily beleene, against their owne consciences.

16 First to colour the worst, they haue some which they call Traditions and are not, for as they be plainly in the Scriptures,

tures,

rures, or by such necessary collection and deduction drawne from thence, that they may iustly challenge their prerogative from the Scriptures, as many of the Fathers, and namely Epiphanius taketh them, *Traditiones Patrum ex Prophetis, & lege, Epistolis, & Apostolis, & Euangelistis*. The traditions of the Fathers out of the Prophets, and the Law, the Apostles, and Euangelists, so are they no traditions. Such may be certaine words, applied to matter in the Scriptures, as *Trinitie*, or the baptizing of children, and the like. And such our aduersaries pretend some of theirs to be, from which they since are driven. *Salmeron* seemeth to take Tradition in the sence with many of the Fathers. *Non omnia simul tradita sunt*, In Epistolas &c. All things were not deliuered at once, but Tradition increased by little and little, the Prophets followed Moses, and the Apostles, the Gospel. Whereof he seemeth to me to make a mad collection. *Hinc colligi potest, Hence it may be gathered, that all things were not deliuered by the Apostles, but those things which for that time were necessary, and which were fit for the saluation of the beleeuers*; and he gives for this, as profound reasons. For otherwise, we should need neither Christ to be with vs, to the end of the world, nor the holy Ghost to inspire vs, nor Pastors and Doctors to teach vs, yea we should be worse provided for then the Synagogue, *Neque bene esset consultum simpliciter Ecclesie*. Neither plainly should the Church haue bene well provided for.

17 Vnder this colourable pretence they haue so peeced their Traditions to the Scriptures, as they repaired *Theſeus* Plutarch. Ship, till it put the Philosophers to their dispute whether it were the old ship, or a new. For so haue the Romanists confounded their traditions with the Scriptures, as that they know not which is old, which is new, which in time they would haue made like a Capuchins cloke that is neuer but one, though it haue not one rag of the first left. Howbeit of these Scripture Traditions, there is neither scruple nor question betweene vs and them. Neither in deed can these by them be called Traditions at all.

18 For they hold Traditions to be truths not contained in the Scriptures, which causeth their distinction of the word of God.

The bee-hive
of the Ro-
mane Church

God written, and not written. Whereby their egregious wickednesse doth most evidently appeare. For as long as ignorance blinded the eyes of men, and the veile of darknesse was drawne ouer their hearts, all, or the most part of their Traditions, were they neuer so new, neuer so absurd, were once avouched from the Scriptures, as if they had bene most pregnantly proued by them. But when the sophistications and absurd conceits of the Romane Church were discried and discovered, and the true sence of the Scriptures by diligent enquire boulded out; then they had no other shift but impudently to hold the conclusions, without their ancient premises, and to dispute like skilfull Lawyers, from *Titulo non scripto, lege nulla, paragrapho nusquam* or *nunquam*: Lawes vnmade, words vnwritten, learning neuer heard of, neither any where to be found.

19 For example, take any of *Soto* or *Doctor Kellisons* Traditions, or almost any other, that are controuerted betweene the Court of Rome and the Church of God, and obserue which of them hath not had the pretence of Scripture vpon Scripture, text vpon text, and Apostle vpon Prophet to proue them. Yet now they are only Traditions not written. Whereby it is notoriously euinced, that when they alledged Scripture for these, and many other, either they did it out of grosse and palpable ignorance, speaking that which they vnderstood not, and that must be their best excuse; or else out of a desperate hardnesse of heart and wilfull malice, falsly alledging, and damnably abusing the holy Scriptures of God, for matters not at all contained in them, and that vpon their knowledge.

20 The other is, that in stead of the onely written word of God, of which there is no doubt or scruple, they substitute and suborne, vncertaine, vnknowne, various, temporary and transitory Traditions in their roome. Of which they can fetch store when they please, and from whence they list, and make them outcountenance the gracious face of the blessed Sonne of God, shining in the holy Scriptures of the Prophets and Apostles.

21 *Possunt esse nonne Traditiones: There may be new Traditions, respecting both faith and manners, although they be neither made nor delivered by the Apostles, saith Salmeron. This Tradition without all Apostolicall authoritie, Est in primis ad salutem necessaria, saith he, is chiefly necessarie to saluation, and more by much, then the Scripture it selfe. And this he induceth to fortifie by many reasons. As if we could neither have the Scriptures canonized, nor a true translation allowed, nor a certaine interpretation approued, nor find the iust number of Sacraments, nor gouerne the Church, nor assoyle doubts, without Tradition. Which is all vtterly false, except he mean the Sacraments of the Roman Synagogue, which indeed can neuer be found in Prophet or Apostle. Much more to this effect hath the same Author in the same place, as absurd as this, whereof let it not seeme tedious to reade a little more.*

In Rom. 1. 1.
part. 3. disp. 8.

Adeo magis
quam ipsa
Scriptura.

22 *Qui non credit Traditioni in Ecclesia receptae. He that beleueneth not the Tradition receiued in the Church, but seeketh for Scripture, is like an euill debtor, that will not pay his debt, except he see his obligation, whereas it is enough to produce sufficient witnesses. But if sometimes false and corrupt Traditions are brought forth, we must not marvell thereat, because hereticks haue corrupted some Scriptures, yet notwithstanding by Tradition we may know both false Scriptures and false Traditions. And yet more: Traditio est antiquior Scriptura &c. Tradition is more ancient then Scripture, good by so much more ancient, as the preaching of the Apostles in their writings. Yet againe, The Scripture could not be Iudge of the emergent doubts which arose. And in short concludeth, Petenti ergo Scripturam, opponenda est Traditio quam commendat ipsa Scriptura: To him therefore that requireth Scripture, oppose Tradition, which the Scripture it selfe commends. I may inferre a better conclusion vpon these words. Therefore the Romane Traditions are opposite to the Scriptures, by the Iesuites confession, though this followeth not by demonstration neither.*

23 To expresse what hath bene said, more plainly, you may obserue of the first sort of Traditions grounded vpon the

the

Hilari.

the Scriptures, The myſterie of the Trinitie, which is the ſubſiſtence of three perſons in one God. The conſubſtantialitie of the Sonne with the Father. The Baptizing of Infants, and ſuch, as though the termes whereby the matter is expreſſed, be not in ſo many ſyllables or words in the Scripture, yet the doctrines which vnder thoſe words taught, are truly contained in them. So is it lawfull to deviſe words to expreſſe more plainly to our vnderſtanding the true meaning of Gods word. But we muſt not wreſt Scriptures to throwd falſhood vnder our words. *Non ſermoni res, ſed res eſt ſermo ſubiectus.* The matter may not be ſubiected to the words, but the words muſt be apted to the matter. So that neither are the doctrines contained in thoſe words, holden by Tradition, but by Scriptures. Neither are the words whereby thoſe doctrines are deliuered Apoſtolicall, but by the ancient Fathers in approued Councels and their learned writings applyed vnto the Euangelicall and Apoſtolicall Scriptures.

Partition. Ec.
cleſ. pag. 757.

Ex Scripturis
ita ſanxerunt.

24 *Soclanus* me thinkes giues not an ill obſeruation in this kinde. *Sic filium Dei quousior Patri credimus. So we beleeue the Sonne of God to be conſubſtantiall with his Father, becauſe the Nicene Councell ſo defined it, albeit this name be not found in the holy Scripture. So that the holy Ghoſt is of the ſame ſubſtance with the Father and the Sonne, and proceedeth from them both, becauſe the Conſtantinopolitan and Romane Synods at the ſame time out of the Scriptures eſtabliſhed it.* If our aduerſaries would bind themſelves to the imitation of theſe examples, we would heartily accept ſuch Traditions, and ioyne with them.

25 Howbeit the Tradition which the Romanists moſt ſtand vpon, and vrge vs with, is the authoritie of the Scriptures themſelves: which they hold cannot be knowne by the Scriptures, nor any other meanes, but onely by the Tradition of the Romane Paraclete, the Pope and his Church. This Doctor *Kellison* preſumeth we muſt confeſſe; without which confeſſion we can neuer know the Scriptures to be Scriptures, more, as one faith, then any other writings to be the

the word of God. He saith farther, that there is no possibilitie to know them, but by the Romane Church: yea no remedy but we must fall into plaine Atheisme, and flatly deny that there are any Scriptures at all. For all which he giueth doubtful reasons. We cannot beleue the Scriptures without the Romane Church; this is presumed. We may not beleue them for the authoritie of the Romane Church. For we beleue her not in other things, therefore we must not in this. Though this be but a poore inference (for if she hold nothing true, the diuell is in her indeed,) yet as I said already, so I say againe: We beleue it not for the Romane Church, but for their Anciears the vndoubted and renowned Churches of the Iewes and Grecians, in whose tongue they were written, and from whom the Romanes themselves received them.

26 Neither do I see any reason why we should be turned to the troubled riders, when the cleare fountaines are as open to vs as vnto them; when our accesse is as easie, the way as certaine, and all other meanes concurring to our iust satisfaction, as vnto theirs. We will not confesse our selues beholding to the Romane Church at all. The Iewes haue theirs in Hebrue, the Grecians theirs in Greeke vnto this day. Our learned men are as able; and shew themselves more willing, to translate them into Latine, and all other tongues then they are; and therefore if their vulgar translations, and what else they haue beside, were not onely hid in a wall, as the Law was when *Hidobir* found it in the dayes of *Iosiah* cut with a penknife, and burnt in the fire, as *Ierem. 31. Iehoiachim* did *Ieremies* booke, or buried in the graue with the Roman superstitious *Numa*, we could fetch it where they scorne to seeke it, and bring it forth lesse tainted then that they onely offer vs. And therefore the Doctors reason in this case is not worth a raile nor yet a currant.

Plutarch in
Numa.

27 He farther asketh, Will you allodge Tradition? and without a fee answereth for vs, That so we should give contradiction to our owne position. But who made him our Attorney? we are old enough to answer the Scribes and Pharisees

triles our selves. His answer on our behalfe is false; we deny
 not all Traditions that are so called. For we accept them,
 if they be Apostolicall, and haue the consent of all persons
 in all ages, professing the same faith. Bring vs any Tradition
 thus fortified, thus assured as the Scriptures are, we will
 meete them, receiue them, imbrace them and lay them next
 our hearts to obserue them. Wherefore though we can easi-
 ly confesse this to be an excellent prooffe, yet we hope to
 find as good, if not better.

28 The Doctor demandeth farther: May they pretend
 the authoritie of their owne new Church? But first, saith he,
 they must proue their Church to be the true Church. That is
 not to do, if we had spoken to men that had not lost their
 eares. I could wish for their owne sakes, they could as well
 proue themselves to be the chaste spouse of Christ, as we
 haue done on our owne behalfe. For we know our selves to
 be the true Church of Christ by the Scriptures, as a chaste
 matron is knowne by her husband. And we know the Scrip-
 tures by the Church, as the husband is knowne by his wife.
 His blessings vpon her, his loue toward her, her faith and o-
 bedience towards him, are sufficient demonstrations to vs
 that we are his spouse, sufficient motives to him, to continue
 our gracious and glorious husband. This can they neuer
 know, that vilifie his word, and oppose themselves vnto the
 law of Christ, as the Courty Church of Rome doth.

29 Yet the Doctor proceedeth to fight with his owne
 shadow, and play with his owne imaginations. They will al-
 ledge Scriptures, saith he, but these will not helpe them: for nei-
 ther doth the whole testifie of the whole, nor any part one of ano-
 ther; or if they do it, it should not. For euery part vnto a Philoso-
 pher or vnbeleuer, is as much doubted of as the whole. So that the
 whole cannot testifie for a part, nor any part for the whole. We
 deale not with Philosophers or vnbeleuers, or else they
 confesse themselves to be both. But Philosophers and vnbe-
 leuers do no more beleue the Church, then they do the
 Scriptures; and then what hath the Doctor said, that maketh
 not as much against the knowledge of their Church to be
 the

the true Church, as of the Scriptures to be the true Scriptures. But all that he hath said is palpably false. For the new Testament approueth the old, and the old doth demonstrate the new. The new often alledgeth the old, and the old foretelleth that which is done in the new. Enough to conuince a very Infidell.

30 But more then this: The old Testament was in the hands of the enemies of the Gospell. The Gospell was entertained of the Iews enemies. These fortified both by strength of opposition, and preserved both for their owne defence and satisfaction. And many of these accorded each with other, induced, without standing vpon the authoritie of any outward Church, by the due conference of the Scriptures. Heretickes haue refused both, when they haue made against them: and the true beleeuers strengthened their cause by them. Againe, heretickes alledged them when they could draw any similitude of truth from them; and the Christian Catholiks evidently conuincing all gainstanders out of them. And this we haue out of approued Ecclesiasticall history, and monuments of the most ancient Churches. This is a farre stronger and more euident reason, to proue the Scriptures to be Scriptures, then that they were (forsooth) preserved and approued by the Romane Church. What will they answer if we tell them, that the Scriptures were before the Romane Church was? and that neither all, nor some, nor any part of them was more committed to her charge, then to any other Church to which they were written, as to them one, to the Corinthians two, and so to others; but all for all, that all through patience and comfort of them might haue hope.

Rom. 15.

31 The Doctor hath not yet done. Shall they be tried by each mans private spirit? saith he. This may not be. For it is not probable, that one should discern more then thousands; and if Councils and Fathers may erre, much more private men, to whom so large promises are not made. I will not answer with Panormitan, that one man bringing not onely Scriptures, but better reason, Panormitan, is to be beleeued before the Pope and a generall Council: but I may well say, that one Elias is to be preferred before all Bishops.

1. King. 12.

1. King. 22.

2. King. 6.

Gen. 19.

Priests; one *Michajah* before foure hundred false Prophets; and that one *Elizah* may see, when a thousand Aramites shall be as blind as the Sodomites that could not find *Lot's* house. The story is notorious of one *Paphnutius* in the Councell of *Nice*.

32 But I rather answer, that the Scriptures are sufficient to demonstrate their owne authoritie; not by their phrase and style onely (which the Doctor derides of all other arguments, for that, as he saith, *The profane man accounteth the style base and barbarous*;) but by many reasons beside. Yet euen the very style, so solemne, so graue, so stately; the matter so full of iustice, holinesse and sanctification: the histories so true in the iudgement of all; the mysteries so deepe, the maiestie so great, as that vnto any indifferent iudgement, in all excellencies it is not onely in deed, but in shew also the most compleate and absolute book in the world. Yet beside all this (as the Doctor saith well) the Antiquitie of the Scriptures before all other bookes: their preservation so many thousand yeares, through so many dangers, so long captiuities, such potent and malicious enemies that sought to destroy them: the conformitie and vniformitie of the bookes one with another, which were indited and translated, in diuers times, at sundry places, by severall persons, without contradiction, or one dangerous position. All which if the Romane Church may auow, I see not why any Christian Catholicke may not do the same: and then all these are in equall ballance, and indifferent to vs as to them.

Psal. 19.

33 But we will come yet nearer them, and tell them that the Scriptures manifest themselves, as we discern honey by the taste, the Sunne by his light, muske by the smell, musicke by the eare, Physicke by the working, our friend by his loue, our parents by their naturall affection. For they give light to the eyes, wisdom to the simple; they are sweeter then the honey, more precious then the gold of *Ophir*: as the very day starre when it appeareth in our hearts; more fragrant then the ointment, more soueraigne then any medicine made by the art of the Apothecary: by the very sent of it we follow the Lord.

Euthy-

Euthymius an ancient writer, alluding to the nineteenth
 Psalme: *Scripturam nobis Deus legem tradidit*, &c. God hath ^{Euthym. in}
 giue vs his Scripture for a law, by which we should be taught diuine ^{Psal. 19.}
 prouidence and wisdom. And he hath called it after diuers names:
 HIS LAW, because it ordereth and guideth our conuersation of life;
 TESTIMONIE, because it testifieth against sinners. IUSTIFICA-
 TION, because it teacheth that which is righteous. A COMMAN-
 DEMENT, because it chargeth that which is to be done. FEARE,
 because it is inexorable. IUDGEMENT, because it pronounceth
 doome and sentence. For the Law of the Lord is irreprehensible, con-
 uerting soules. And what is in it that can be accused, seeing it is
 provided for the conuersion of soules? &c. Haue we not all these
 marks in these Scriptures? or do all these agree to any other
 writing in the world, but vnto our Scriptures?

34 In them we haue the apparitions and visions of God,
 the messages and songs of Angels, the expectation of the
 Patriarchs, the sure word of the Prophets, the ioyfull newes
 of reconciliation wrought by Iesus Christ, the spirituall
 hymnes and Psalmes diuinely composed to comfort our
 hearts. In them we haue the voice of our Father calling vnto
 vs in loue and iustice, promising his mercies, threatening his
 iudgements, doing his wonders, confounding his foes, de-
 fending his friends; and in them we may find and feele the
 very fruition of heauen vpon earth. All the wise men of the
 world, all the Angels in heauen can neither amend them, nor
 make the like. By them Philosophers most learned haue bin
 conuerted, Atheists reformed, heretickes confuted, and the
 very diuels of hell confounded. These vndeniable euidences
 haue we of the Scriptures, from the Scriptures themselves,
 without any externall adiuement. These with the former rea-
 sons are vnto vs the saueur of life vnto life, by which we be-
 leue and embrace the Gospell. If they be the saueur of
 death vnto death to the Romanes, they may wilfully perishe
 in their finnes; we will heartily praise God for our sal-
 uation.

35 If Doctor Kellison and Cardinall Bellarmine shall yet ^{Bellar. de ver-}
 say, *Non aliunde nos habere Scripturam esse diuinam* & qui sunt ^{bo Dei, l. 4. c. 4}

Divin. lectio.
lib. 1. c. 16.
An. Dom. 530

Nimietas.

Plq.

Iunil. African.
l. 2. de partibus
divinor. legis,
quæst. 29.

libri sacri, quàm ex Traditione non scripta: By no other meanes do we know the Scripture to be diuine, and which be the holy bookes, but onely from tradition not written. Let them heare the Ancients speak, and let gray haire stop their mouthes, who demonstrate the Scriptures to be both diuine and holy, by all these circumstances before noted, with many mo of like moment. *Intuemini sodales egregij,* (saith Cassiodore) Behold my noble companions, how admirable and sweet the order of words in the diuine Scriptures do runne, euer increasing appetite, facietie without end, the glorious hunger of the blessed, where too much is not reprovèd, but rather oftē oportunitie is praised, and that worthily: whereas the knowledge of wholesome things is thence learned, and eternall life is performed to those that beleue and do thereafter. Where things past are described without falsehood, present things are set out better then they appeare to be, things to come are told as if they were past. Truth ruleth every where in them, every where diuine vertue shineth in them, every where are layd open things beneficiall to mankind. Shew me such a booke in the world beside this.

36 Whereunto I may adde the discrete, wise, and learned answer of another ancient and well approvèd Father; against whom Cardinal Bellarmine taketh no exception among Ecclesiasticall writers that lived about ann. 545, who propo-
feth our aduersaries question euen in their owne words in effect, and maketh answer for vs as directly as we would desire. *Vnde probamus libros nostra religionis diuina esse inspiratione conscriptos:* Whence do we proue the books of our religion to be written by diuine inspiration? He answereth himselfe, *Ex multis,* (not only by Tradition, as our aduersaries deeme) but by many reasons: Of which, the first is the truth of the Scriptures selfe; then the order of the matters, the consonancie of the commandments, the maner of speech, without bents, and the puritie of the words. To these may be added the qualitie of those that wrote and preached it: that men did deliuer diuine things, vile men high matters, rude men profound secrets, not without the fulnesse of Gods Spirit. The power of the preaching, which while it was preached (though but of a few, and those despised) prevailed. There accurreth more

ouer to these the relieving of contraries, as of the Sybils or Philosophers, the overthrow of aduersaries, the benefit of consequents, the accomplishment of those things which by collections and figures, and exclusions of opposites and predictions, are foretold; and lastly, the frequent miracles which were done untill the Scripture it selfe was receiued of the Gentiles. Whereof this is sufficient to the next miracle, that it is knowne to be receiued of all men. These are such demonstrations for the certainty of the Scriptures, that we need not seeke the Vatican Library, nor the Popes Consistorie for a Tradition, they are sufficiently or rather abundantly warranted of themselves. To conclude, take yet an older then they both, who though in fewer words, yet in equall substance delivereth the same: *Maiestatem Scripturarum si non vetustatem, Tertul. in A-*
diuinas probamus, si negatur Antiquitas: We proue the Maiestie of pol. cap. 20.
the Scriptures, if not their Antiquitie. We proue them diuine, if you
doubt of their age. This haue the Ancients said for vs, and there-
fore our aduersaries in all they say against vs or them: They
haue sowed but wind, they cannot reape nothing but a whirlle
wind. Ofec 8. 7.

37 Concerning the second sort of Traditions, such as cannot, neither I thinke will now be offered to be proued by Scriptures, yet haue bene defended by many, I will not insist vpon particulars, take these very few for a taste: (for most of the rest are subiect to the same censure.) *The Primacy of Peter,* the very foundation of the Popes supremacy (for they must stand or fall together) is taken by theselues to be a Tradition vnwritten, as before is said; yet hath the Court of Rome not onely superficially pretended, but vehemently vrged and pressed; that Saint Peter in the list of the Apostles is first named; that he asketh Christ most questions, receiueth most answers; that he is not onely a *Petrus* of the Church, but that *Petra*, vpon which the Church is builded. That of all the Apostles he had the sword, and handled it; that his faith should not faile; that he conuerted should strengthen the brethren; that all Christs lambes and sheepe were committed to him, as vnto the vniuersall Pastor of all soules: that he moued the election of another in the place of *Judas*; that he spake first in the

Councill

Councell of the Apostles? All these Scriptures haue bene alledged for *Peters* primacy; yet now it is but a Tradition that is not written; for indeed those Scriptures proue it not, they know. These are contradictorie members, Scriptures and Traditions, as written and not written. So that in the language of Popish *Abdod*, if it be Scripture, it is no Tradition, if a Tradition, then no Scripture. The water of Iordan with seuentie times seuen washings, can neuer cleanse this leprosie. The Balme of Gilead will neuer cure this desperate malady.

Enchiridion
de Sanctorū
veneratione,
cap. 15.

38 Let the other particular be the inuocation of Saints; this also is a Tradition, yet defended by Scriptures, though miserably racked and detorted against all sap and sence. Not to name the places, I referre the Reader if he be a Scholler, to their Authors: if he be none, to the credit of such whom they may trust in the search. *Ecchius* of the worshipping of Saints hath aboue twentie places of Scriptures, besides reasons which he seemeth to ground vpon Scriptures. Also without enumeration of Authors names, I say, all that write of the Inuocation, Veneration, Adoration, Mediation, Intercession, or any worship of Saints, they all haue and yet do alledge Scriptures, thicke and threefold to proue their assertion; and that must needs be against their conscience, for they hold al this by Tradition. And that which conuinceth most their imposture, and might reforme their consciences if they were not seared, is, that they in manner all confesse, when they haue alledged Scripture, yet that this doctrine is not in the Scripture. Howbeit with such cautelous and euasie speeches in most of them, that they dare not speake it so plainly that it may admit no shift: but, that if need be they may change their tune and turne tippet at their pleasure. As *Petrus à Soto*: *In Scripturis non quidem docetur, sed insinuat* Sanctorum inuocatio: The inuocation of Saints verily is not taught in the Scriptures, but insinuated. And *Chemnisius* reporteth that the Iesuites write, *Non aperte tam in Scripturis tradi, sed in mysterio*: That it is not openly deliuered in the Scriptures, but in a mysterie. *Ecchius* saith, *Explicitè non est præcepta Sanctorum inuocatio*: The inuocation of Saints is not plainly commanded; and addeth reasons why it is neither

Chemnisi. Ex-
am. p. 184.

Enchirid. cap.
15.

neither in the old nor new Testament. Bishop *Canus* saith, *Sanctorum Martyrum auxilium precibus implorandum, &c. That* Loc. Com. l. 3.
helpe is to be sought by prayer to the holy Martyrs, (and to them c. 3.
 or to none, for they are the most certaine Saints, in the best
 Romane learning) or that their memories should be celebrated,
 &c. *sacra littera usquam forte tradiderunt:* The holy Scrip-
 tures peradventure do no where deliuer. What a misusing is
 this of a matter of so high a nature, as concerneth the seruice
 of God, the gaine or losse of soules? It is not taught, forsooth,
 but insinuated, not openly, but in a *mysterie*, not plainly *comman-*
ded, but belike couertly inuolued; and if all these shifts of
 men will not serue, they will trie the diuels stratagem where-
 with he deceiued *Eue*, and by her *Adam*, and in them all man-
 kind: *Ne forte moriemini, Lest peradventure you dye; peradventure*
(saith he) it is no where written.

39 Howbeit, to put it out of all peradventure, Bishop *Lin-*
dan speaketh plainly, and as the truth is. For in numbring vp Panoplia, l. 3.
 many particulars not at all contained in the Scriptures (he c. 5.
 hath those of *Images*, and *innocation of Saints*. If *Lindan* be not
 plaine enough, I am sure that *Bannes* a Iesuite is. *Orationes esse* In 2. 2. Tho-
ad Sanctos faciendas neque expresse, neque impresse & inuolute sa- mz. q. 1. art.
cre littere docent: The holy Scriptures teach, neither openly, 10 conclus. 2.
 nor secretly, or couertly, that prayers are to be made vnto
 Saints. Yet you shall find another that will haue a salue
 (such as it is) to couer, though it cannot cure, this scarre: *That*
such as this, and many other things of the same kind, the Catho- Canus.
licke Church holdeth as strongly as if they were contained in the
Scriptures. This is like a new peece set to an old garment, it makes Mat. 9. 16.
 the rent worse. For he more then insinuateth, it is not in the
 Scriptures, & yet he holdeth it as strongly, (which is strangely)
 as if it were Scripture. The contrary I am sure is directly pro-
 ued by Scriptures, without all peradventure, ambiguitie, or
 controuersie, as in euery Common place booke our Diuines
 haue proued. And then may the wife so checke the husband,
 and Traditions ouertop Scriptures, that we must hold that
 strongly for Traditions sake, which the Scriptures as strongly
 condemne for Gods glorie sake?

Sess. 25.

De Sancto-
rum beatitu-
dine. l. i. c. 19.C. Bellar. de
scriptor. Ec-
cles. 1130.
Hugo de san-
cto Victore
de sacrament.
part. 16. c. 11.
Locor. com-
mun. de cultu
diuorum. cap.
20.Sanctorum
spirituum.E Chemnifio.
parte 3. exam.
Trid. Concil.

40 The Councell of Trent it selfe, which determineth all matters, without all modesty and shamefacednesse, though they decree Purgatory as taught by the Church, by the holy Ghost out of the holy Scripture, (out of them indeed, for it neuer came there,) which notwithstanding is ordinarily called and accounted a Tradition by the Romanists, yet in their mandate of praying to Saints they are contented to leaue out the Scriptures, as the Scriptures leaue out it; and rest vpon *The vse of the Catholicke and Apostolicke Church, receiued from the first times of Christian religion, the consent of holy Fathers, and Decrees of sacred Councils.* This that they say is much more then they can euer proue; yet the Scriptures in this case they dare not enforce, whereby they shew one scruple of modesty, in a talent of impudency; a base allay.

41 This makes me the more to marvell at Cardinall Bellarmine and others, who haue written since the Councell of Trent, and yet still seeke to defend that by the Scriptures, that is confessed to be a Tradition, not contained in the. In which case I could well commend the ingenious plainesse of an ancient Schooleman, *aqualis Sancti Bernardi*, Saint Bernard equall, who for himselfe saith modestly: *Ego amplius indicare non praesumo, &c.* I presume to iudge no farther, but onely this, that the Saints see onely so much, as it pleaseth him whom they behold; it is hard to iudge whether they heare the prayers of suppliants, or not. But this may not be abidden. For though he was *Vir egregius, non tamen allegabilis*, saith Cunerius: Though he was an excellent man, yet not to be alledged, a mad answer to such an authoritie. Yet Hofmeister a later Diuine, hath made a more modest almost conclusion, with more certaine authoritie then his owne, which he taketh from S. Augustine, if it be in Saint Augustine; *Tutus & iucundius loquor ad meum Iesum*: I speake more safely and more sweetly to my Saviour Iesus, then to any of the holy Saints of God. My Christ owes me more then any of the Cestiall spirits. But most modestly George Cossander: *Ego in meis precibus, &c.* I in my prayers use not to invoke the Saints, but I direct my prayers vnto God himselfe, & that in the name of Christ, for this I hold most safe. But I grow their *Index expurgatorius* hath

bath whipt him for this, and hath let out this hereticall bloud or that is worse, cleane turned him out of their fellowship. Such is the strength of truth, that sometimes in the dayes of darknesse, it breaketh forth and giueth light vnto some more vnpartiall hearts, who without preiudicate affections, search diligently for it till they find it: and when they haue found it, dare make open profession of it. I cannot forbear to ioyne *Erasmus* his conceite, which I may adde vnto the former modest passages, which though he seemeth to vtter merrily, yet he meant it verily, & so I take it: *Constat nullum esse locum in diuinis voluminibus, qui permittit inuocari Sanctos, nisi forte bene quaerere placeat quod Dives in Euangelio optat implere Abraham:* It is euident, that there is no place in the Diuine volumes, which (he saith not, teacheth, commandeth, or counselleth) but that so much as *permitteth Saints to be inuocated, except a man would wrest that in the Gospell, where Dives calleth vpon Abraham. A fit Maecenas for such learning, and Patron for such idolatrie. But Erasmus is but semi-Christians, a moitie of a Christian with Bellarmine, and therefore this will be taken but for a Lucian floute. Yet if it be a bourd, it is a true bourd, as the Northerne prouerbe saith.*

Epistola ad
Sadoletum.

42 This passage might be amplified by the article of images, auricular confession, and many others: but these are sufficient to demonstrate our aduersaries fearefull abusing of the word, by alledging Scriptures euen against their owne consciences, for such things as themselves call and hold to be Traditions, and confesse are not to be found in the Scriptures. What is this but to draw the Scriptures to their owne sence, not to subiect their owne iudgement to the Scriptures? Which double dealing may sufficiently detect our aduersaries care and conscience, or rather, neither care nor conscience, in seeking and finding the way of truth. But that which is worse, if worse may be, they are contented to rest themselves, and delude gracious Christians with Traditions that haue no ground of probability in the Scriptures, or shew of authoritie, whereon a deuout soule might relie and repose his faith, with hope to hold fast without fainting or falling. If they departed, but
from

Psal.

from Mount Sion to mount Nebo neare vnto the land of Promise, it were somewhat tollerable, though hope be neuer so good as fruition; or if they would trauell from mount Nebo to Sion, we would ioyne with them, for this were from the worst to the better. But to bring vs from the hills from whence cometh our saluation, these foundati-
 ons which can neuer be moued, to the marishes and boggs, quicke sands, and blacke mud, or myerie clay of mens Traditions, where no firme footing can be found, no ground-worke can be laid, this is apparently from better to worse; that giueth no hope, but menaceth desperate, deadly, and vnrecouerable damnation. Better haue Traditions with some probable shew of Scriptures, then to bring them and enforce them without all saueur or sap of authoritie. Yet is it hard to iudge whether is the better.

Contra Bren-
 tium. l. 4.
 En despetto
 di Dios.

43 For except they be either expressely in the Scriptures, or by necessarie deduction without wresting or writhing may be concluded from them, they are without all credit for confirmation of faith, or perswasion in matter of religion. Howbeit our aduersaries haue for this an expedit way. For we need not diue into the deep ocean of *Antiquitie*, nor delue into the bowels of the earth for this base mettall, nor ascend vnto the secrets of long since passed times, if we will be ruled by the Romane Court. For if they haue them, and the Pope allow them, they are thereby approued without all question, as if they were neuer so old, and could be directly brought from the Apostles mouthes or penes. And when they are thus had and enjoyed, yet they may be changed and altered, yea disanulled and abrogated at the Popes owne pleasure. *In despite of all heretickes* (saith Cardinall Hosius, he might say as the russians in Spaine sometimes, In despite of God) *the power hereof appertaineth to them alone who sit in Peters Chaire: who for that they may euer haue at hand men fraught with wisdom and learning* (such as often their Nephewes & favorites are) *whose counsell they may vse, to whom it is giuen to see with many eyes, (as Argus, or Esops Mistris) whether these Traditions either be for, or against charitie, &c. & so accordingly can cause to be*

be omitted or intermitted, or changed into others (like Camelions) more commodious and profitable, he means for the Roman Church. In what case are Christian soules vnder such vnconscience?

44 See how fitly a wittie and ingenious Poet of our time hath likened the word of God to the Gnomon of a Sun Diall, these Traditions to a clocke, & the Pope to a wethercock. As himselfe turneth with the wind, so he can set the clocke at his pleasure: And it grieues him that the Dials Gnomon is so guided by the Sunne that it can not erre, neither will obscure truth, do the weather-cocke what he can.

45 We are not ignorant of the frailtie of mans nature, how subiect it is to mutabilitie and change. And we as well know by long and great experience, (howsoever the Canonists, Schoolemen, and other the Popes creatures flatter) that the Bishop of Rome is but a man, a fraile and sinfull man, often times a most wicked and damnable man; yet all Christianitie must hang vpon this one hinge, as heaven rested vpon *Atlas* shoulders. No Scriptures, but of his allowing; no interpretation but of his deuising; no Traditions but of his approuing; and therefore no faith; no religion but of his making. Yet all this is not enough to support the decaying walls of tottering Babylon, but we must haue also new stufte added, euer provided it be such as is vsed in the Romane Church, admitted by the Popes authority, continued at Nicol. Her- his pleasure, imposed vpon his command, to be altered and changed for his advantage.

46 The Scriptures of God, are counted but as a fit burden then for *Balaams* Asses. As if the Scriptures were false prophecies, as the Asses load was a false Prophet. Like as our Romane Rhemists who saue much of an Ass too, as if they were *Assians* borne, neare the river *Assus*. For they liken their transubstantiated host to our blessed Sauour, and the Priest that carieth him to an Ass. And this though it seeme absurd, yet they will make it good in the handling: or as *Benedictus* *Parisensis*, that saith, *Balaams* Ass signifieth the Church, and the Pope *Balaam* that sitteth thereon, and so may keepe together the feast of *Assarum*, where Saint *Francis* may be the Priest, na.

bron in Mo-
nade, cap. 1.

Scripturam
quam Asi-

nus Balaam
bainare qui-

uit. Annot. in
Mat. 21.

with the blas-
fed Sacrament

as it were
Christ vpon an

Ass.

Concord.
Bibliorum in

verbo Asi-
Priest, na.

1. King. 3. 16.

Priest, that called his carkasse his Ass; like lettuce for such lips. Surely they are of the ancient stocke of the *Bruti*, or *Cannani*, as *Iulius Caesar* applied them. But Traditions need no Ass to carrie them, they haue life and activitie sufficient in themselves. *Quid enim aliud sunt Traditiones, quam vinum quoddam, Evangelium?* For what are Traditions (saith a *Cardinal*) but a certaine living Gospell? As much to say, the Scriptures are so old, they are decrepite they can not go nor helpe themselves. But Traditions are nimble as tumblers, and can trauaile like lustie *Iuuentus*, or a landloper ouer the world. *They are the living Gospell, the Scriptures are but dead letters.* For these we strive as the two mothers before *Salomon*, both claime the living child. The harlots word is, Let it be neither thine nor mine, let it be deuided. The true mothers heart yearned. We thanke God our triall stands before one wiser then *Salomon*, we doubt not but to hold our living child which is the Scriptures; let them take their dead child who are the mother or damme therof, we wil not deuide the word of God into *Scriptum & non Scriptum*, written and not written. This is to kill the living word, the word of life. We are well contented to leaue them their owne unto themselves, for in their owne conceits they cannot be bettered. For some one of them may be as good as the whole Scripture, yea rather then faile, better.

47 The Strumpet Babylon taketh all the Scriptures insufficient to saluation. Not the one halfe, nay I may truly say and safely, not one iota of her doctrine, now by the reformed Churches reprobued, hath any ground from the Scriptures of God at all. But one Tradition is almost enough to saue a soule forsooth, and that is the signe of the Crosse, especially if it be skilfully made: *Beginning from the top of the crowne or the forehead (at the least) to the nauell, and then from the left shoulder to the right, and this is a Crosse in folio*: as that ouer the lips when a man yaunes, is in *decimo sexto*; and prouided also it be done with three fingers to signifie the Trintie, and then to a rude countrie fellow who for the grosnes of his understanding, is not able to attaine higher in other points, *Vel hoc illi prope saluum ad salutem*

salutem sufficere queat: Euen this almost alone may be sufficient for his saluation.

48 But this is not all. For as the admission of this ceremonious Tradition is so supereminently great, so is the omission thereof as superlatiue dangerous. And if we will beleue this Cardinall at euery word, the very omission thereof *ibid.* in contempt, is so passing and aboue measure wicked, that it is sinne against the holy Ghost. I haue read of a Grammarian that swore, that the Pope, *ex plenitudine potestatis*, by the fulnesse of his power could not make a new Latin word. What a strange vsurpation is this of a Cardinall, that can after all the Doctors, Schoolemen and Popes, make a new sinne against the holy Ghost, which was neuer heard of in this world; nor shall euer be censured in the world to come?

49 The summe of all is this; high and profound mysteries of Diuinitie are called into question, which concerne the glorie of that dreadfull Maiestie whom we all pretend to worship in truth and veritie. We appeale to the Scriptures, as vnto the written will of the Sonne of God, to trie our claime to the mercies of God his Father, and the inheritance of life promised to vs, purchased by him. Herein we are refused, this euidence is despised, vilified, rejected. Our aduersaries call and crie for Traditions, lest without writing, either by our Saviour or by his Apostles, as they pretend, but can neuer proue; or by the customes of their Church, which perhaps they may shew, but we haue no reason to allow. Proue them to proceed from such diuine authoritie, we receiue them, accept them, reuerence them, and embrace them with both our armes, and lay them to our hearts. Our aduersaries will not admit any such condition.

50 Say what we can, if Rome get the maister doome, what the triple Crowne hath, that we must hold (sauiug the gold and precious stones thereof); what it refuseth, that we must detest, with implicite faith and blind obedience, without asking question, or demanding reason; as if we had heads without braines, and carcases without hearts, meere blocks without sense, and worse then the horse or mule that haue

no

Rom. 1. 18.
Iude 13.

no understanding. But (deare Christian Reader) as we consist of bodies and soules, and haue the light of reason and facultie of vnderstanding, whereby we are enabled to lay claime vnto the inheritance of light and life: so we are resolu'd not to be remoued from the truth of God reuealed in his word, with any blast of *Romes* false doctrine, who withhold the truth of God in vnrighteousnesse, and dayly sowe out their owne shame, to the great dishonour of Gods maiestie, and the vspeakable scandall of his Saints.

§ 1 Wherefore let the Romanists pretend what omnipotencie they please in their pompous Prelate, and insollt what Traditions they will into the title of the word of God, or tye the holy Ghost to the Popes elbow or chaire stoope, as his Parasites either vainly imagine, or else against their owne consciences affirme; yet we know and haue proued, that after the publication of the Scriptures and deceasse of the Apostles, nothing may bind our absolute obedience in the substance of our faith and religion, but onely they. And this we conclaude, not out of our owne selfwils, but we build it vpon the ancient Fathers, and receiue from most approoued *Antiquitie*, which should bind them fastest that pretend it most, as our aduersaries haue done, though now they leaue off to enquire of old yeares, or to be guided by gray haire, and onely betake themselves to the moderne Tyrant, and the policie of his Court, as if the blessed Spirit of God were at his commandement.

§ 2 But if we aske our Fathers, Saint *Chrysostome* will tell vs, that *Qui proprio loquuntur, falso prætendunt Spiritum sanctum*, „ As long as they speake their owne, they falsly pretend the „ holy Ghost. Both Popists and Anabaptists (whom in this case I cannot separate) are stilled, and their breath stopt, by the same Father, who defendeth Gods cause and ours against them: *Si quid præter Euangelium sub titulo Spiritus obtrudatur, ne credamus: quia sicut Christus est finis Legis, ita Spiritus Euangelij*. If any thing be thrust vpon vs beside the Gospel, vnder the title of the holy Ghost, let vs neuer beleue it: for as Christ was the end of the Law, so was the holy Spirit of the Gospell.

De sancto &
adorando
Spiritu.

Gospell. As who should say, As nothing should be added to the Law and Prophets (which is the old Testament) after Christ came, who was the fulfilling of the Law and the Prophets: so nothing, as necessary to salvation, should be added to the Evangelists and Apostles, that is, to the bookes of the new Testament, when the holy Ghost had done writing by them. Which we shall easily perceive, if we well observe the bodie of both Testaments with their substantiall parts. For the old Testament hath the Law of *Moses*, the histories of the Church, moralities for conversation, and prophecies, chiefly of Christ our Saviours first coming in humilitie, and yet not without intermixture of each of these within other: So the new Testament though in quantitie shorter, yet in qualitie both plainer and more eminent, hath the law of Christ in the foure Evangelists, the historie of the first Church in the Acts of the Apostles, instructions both for faith & manners in the Epistles, and finally the prophecies of after-times, vntill the second coming of the Lord Iesus in glorie; yet not without intertexture of every in each, that the harmonie of the Scriptures may be seene, and the constancie of the Spirit of God made knowne vnto all following generations. From these nothing may be taken; to these nothing may be added, without deepe sacriledge, and high blasphemie, or both in either. Therefore to conclude, all Traditions, especially if they neuer so little oppose these Scriptures, or vary from them with the least contrarietie, howsoever they may be tendered; yet may they not be touched; and may be reiected with the same facilitie they were received or admitted.

CHAP. XI. Of the manner of writing the Scriptures. This mystic or indidit, simple Christians know not, and therefore are deceived. For it is honest, simple, well meaning man should hear all the great learned Catholics voice protest and protest, that Full range of Comm- Eccl. 3. 2. 8. calls in matters of faith cannot err; or that, to call into question, or to much as to say, I hear the spirit of Council may be Holms contra- tion, is a sin against the holy Ghost; or he hath wrong to the indig- Betium lib. 2. tried, is a sin against the holy Ghost; or he hath wrong to the indig- Job. de Tunc- Item, in de Eccl. 3. 2. 8. calls in matters of faith cannot err; or that, to call into question, or to much as to say, I hear the spirit of Council may be Holms contra- tion, is a sin against the holy Ghost; or he hath wrong to the indig- Betium lib. 2. tried, is a sin against the holy Ghost; or he hath wrong to the indig-

C H A P. XL

*In stead of ancient Councils, the Romanists presse vs with late
partiall Conuenticles, which they call Generall and Oe-
cumenicall Councils, but are unworthy
the Church of God.*



That credit and reputation the first and most ancient Councils haue with our Aduersaries the Popes vassals, is before in the seventh Chapter evidently deliuered & made manifest. Now let vs behold, how, this notwithstanding, they will haue Councils to bleare the worlds eyes, and appeale vnto them that are past, and call for more, marry vnder such conditions as they will be sure to take no hurt by them.

Bellar.

2 Such haue bene the later Councils of a few passed ages, congregated vpon faction, ouerruled by preiudicate affection, and concluded to the preiudice of the truth, onely for the support of the kingdome of Antichrist, and the honour of his tempestuous sea. By any of which if he be benefited, then he blesteth them; if he be crossed, he curseth them. This hath borne and bred, maintaineth and defendeth yet that partiall distinction, of some Councils approued, some reprobued, some in part accepted, some in part reiected; one not absolutely to be receiued, nor peremptorily to be refused. Which is as much to say, as they will admit and condemne, as many and in as much as they list: which no honest man would aske, no wise man will yeeld vnto.

Ioh. de Turre-
crem. sum. de
Eccles. 1.3. c. 58
Hofius contra
Berpium, lib. 2.

3 This mysterie of iniquitie, simple Christians know not, and therefore are deceived. For if an honest, simple, well meaning man should heare all the great learned Catholickes with one voice professe and protest, that *Full generall Councils in matters of faith cannot erre*; or that, to call into question, or so much as to say, *That the spirit of Councils may be tried, is a sin against the holy Ghost*; or he doth wrong to the iudgement

ment of a Council, that shall reason or dispute against it after it hath once determined: That all National or Provincial Councils must stoop to the authoritie of an Vniuersall, without all stop or ambiguity; he could not but admire their great authoritie. And in very truth if this were spoken of those oldest and best Councils, we would conuiue much for the innocencie of the times, the grauitie of the Bishops, and the Antiquity of both. But this is claimed for euery late Conuenticle, though neuer so partiall. As if the last Chapter of Trent, were as good as the first Council of Nice; and *Pius* the fourth or fifth as good as *Peter* and *James* in the Council of the Apostles. Howbeit God knowes the case is exceedingly altered. For vpon examination we haue found that the first and best Councils haue not that credit with the Romanists which they pretend; neither are the later such as they may iustly commend, or we safely receiue without danger of miscarriage, in chiefe articles of our faith.

4. The first, as hath bene proued, were called by Emperours, maintained at their charge, protected by their armes, concluded by their approbations, the time and place assigned at their pleasure, wharsoeuer the Locusts or rather dogs of Rome, snarle or barke to the contrary. These later must be summoned onely by the Pope, appointed when he list, collected where he please, onely he will be at no charge, as the Emperours were: marrie the Emperours as his vassals must giue the commers protection. He alone must be President, not so much moderating with learning and discretion, as overruling with power and authoritie, commanding with pride and insolencie, and concluding them with shame and infamie, as wofull experience hath made euident to all the Christian world. Whereas Saint *Augustine* in his time could say, that sometimes old Councils were amended by the new, former by later; we may iustly say, and proue it true, that since this partialitie bare sway in the Church, the old haue bene corrupted, not corrected by the new; and the former by the later, to the subuersion of faith, and overthrow of good manners.

Canil. Catech.
de praeceptis
Ecclesiae.
Io. Bunderius
tit. 17. art. 1.

Concil. Late-
ran.
Trent.

Contra Bren-
nium, l. 2.

Furſur quere-
bam, ſed pro
potu uenie-
bam.

5 If we ſhould exemplifie this by particulars, but in the late Councell of Lateran vnder *Leo* the tenth, and the laſt of Trent, they would yeeld abundant matter to iuſtifie this aſſertion. In the former, beſides all the abſurdities therein contained, this blaſphemie was there heard and vncontrolled, that the Pope had *Poteſtatem ſuper omnes poteſtates, tam in celo quàm in terra*: Power ouer all powers both in heauen and in earth. In the later, ſo many groſſe errors determined, as if of ſet purpoſe they would not onely reforme nothing that all the world ſaw to be amiſſe, but ſo maintained all the corruptions that fretted the conſcience of many a Chriſtian, like a very Gangrene, that in many Countries and Vniuerſities, yea ſome of them otherwiſe Catholicke, they are yet exploded and condemned. Cardinall *Hofius* to ſhew how in ſome caſes the former Councels were amended by the later, doth beautifie it with this inſtance. *There is* (ſaith he) *a Canon Apoſtolicall, that a Preſbyter which is a fornicator, ſhould be depoſed. This in the Councell of Gangren, as it is alledged by Gratian, is amended, and the paine mitigated.* Surely a very great commendation; to take away a ſeuere puniſhment, for ſo groſſe a finne, that had a greater cenſure in the law of nature. But out of queſtion this mitigation was vpon good occaſion and diſcretion approued. For if in theſe later ages all Prieſtly fornicators had bene depoſed, there would ſcarcely haue bene Curats to haue ſerued at their altars, except *ſi non caſtè, tamen cantè*, if not chaſtly yet charily had ſaued them harmleſſe.

6 If theſe be their reformatiours, what then are their deformations? Obſerue without preiudice the paſſages of moſt later Councels (not to ſpeake of the African nor the Chalcedon) that haue bene ſine or ſixe hundred yeares after Chriſt, and marke whether the primacy, or ſupremacy of the Biſhop of Rome, or the honour of that turbulent Sea, the Popes benefit, vnder pretence of voyages againſt the Saracens or Turkes, the recouery of the holy land, and ſepulcher of our Saniour, with ſuch like impoſtures, haue not bene chiefly ventilated in them; vnder what pretence ſoeuer they were called, they pretended an errand for one thing, but they intended another.

Againſt

Against all which, we haue iust cause to except.

7 For the maine point of all controuersies betweene the Romanists and vs, is, whether the Pope be Antichrist? If it can be proued he is, then necessarily all his doctrines are but pretended without care of conscience, though they were true; if they be starke false, as the most are, then such as the man, *such is his strength*, they are the liker to himselfe. But these are they that are opposed by vs, these we desire may be reformed, rectified, and one truth established in the Church. What likelier meanes then to call a Councell of all the learned in Christendome, to be selected out of all kingdomes, to a convenient number, that euery one may haue freedom of speech and voice, no rule to guide them, but the word of God written, which is *Commune principium*, the onely vncontrouerted authoritie by all parties, and according to this rule to determine, that peace may be procured to the *Israel of God*?

Gal. 6. 16.

8 The name of a Councell will be hearkened vnto perhaps (though the late Popes haue bene drawne vnto it like a Beare vnto a stake) and by much importunitie one may be granted. But who must summon it? onely vsurping Antichrist, our capitall enemy, and of all truth and righteousnesse. Who must be President? The Pope onely, either in his person, or by his Legates. Who must haue voyces decisive? Onely Bishops, or priuiledged Abbots, or Generals of the Locustian orders. What all? or the *maior* part? The *maior* part without doubt. Are all these learned? That mattereth not, they may be as very asses as the Pope, or may send their Proctors as very dolts as themselues. Haue they all free voyces? No, they must be sworn to the Pope, before they may breath in the Councell. Are they for number indifferent for all nations? By no meanes; there are more Bishops in Italy, then in all Christendome beside. May these dispute *de omni re*, of all matters? No, they are herein tethered to the Popes pleasure. May they resolutely conclude; if the *maior* part, or all of them, agree? That were presumption and beyond their commission. May any man that wil, come to dispute? Not without safe conduct. Will that protect him, if he displease them? Nothing lesse; faith is not to be

John Huss.
Hierome of
Prage.

kept with Heretickes. Who are these Heretickes? All whom they will call so. What if any thing remaine doubtfull? The Pope must interpret it. What if it be plaine? The Pope may dispense with it.

Bellarmino.

Infra Chap. 14

9 Their great Maister must send them the holy Ghost from his Consistory, or at least from his closet, or else all conclusions are but confusions. If he be obstinate, or an hereticke, or what you will, saue that he should be, can the Councell correct him? That were ouer sawcie, for the members to question the head. May they proceed against him *de facto*? He will deliuer himselfe by his owne law. But for the good and peace of the Church may he submit himselfe to the Councell? No, he cannot do that neither, though he would. To conclude, whatsoeuer the Councell would do without him, it is nothing; whatsoeuer he determineth without the Councell, it is good. This hath bene the state of many Councels past, and is like to be of all to come, as long as the triple Crowne standeth so fast on Antichrists head. Therefore we iustly disclaime such Councels; and the Romanists do but delude and mocke Christians, when they offer them. More of this afterward in the Popes sole and absolute power. Meane while, let the Christian indifferent reader meditate what these Romane teachers performe, whē they promise to proue their doctrine by Councels, when such partiall factions, I may truly say, priuate and appropriate Chapters and Conuenticles shall beare the name of Councels?

10 They are certainly but the Cumane Assē, a Lions skin couereth thē, their stentorous braying scaareth fearefull creatures, but their eares will make their sottishnesse knowne, and their dull pace will bewray them to any man of courage or conscience. If any man will thinke, that they attribute not so much vnto these later Conuenticles, as vnto the former Councels, let them know that Cardinall *Bellarmino* alledgeth the Chapter of Trent as fauourly, yea for some things, for which he hath no other authoritie, as if it were the first Councell of Nice.

11 In that controuersie about the Apocryphall Scripture,

Accedite

accedit postremo decretum Concilij Tridentini: For an upshote Bellar. de ver-
the Doctr of the Council of Trent cometh in, — The authoritie of bo Dei, lib. 1.
which Council is with Sixtus and all Catholikes greatest and* c. 7. item. c. 9.
most ancient, (he should say, Maximè antiquanda, Above all Maxima &
to be abolished.) So doth Sixtus Senensis alledge it for the antiquissima.
authoritie of Baruch. So Andradini & all Papists. And about Bibl. Sanctæ,
all, Campion; who when he hath by Gregories authoritie com- l. 1. Baruch.
pared the former first Councils to the foure Euangelists,
promiseth (if his breath had not bene stopt) and vndertaketh
to demonstrate that Conuenticle of Trent to be of the same Ratione. 4.
authoritie and credit with those first, and therefore commends
it about the Moone: What varietie of nations, what choice of
Bishops, out of the whole world? what brightnesse of kingdomes
and Commonweals? What marrow of Diuines? What holinesse?
What teares? What fasting? What Academicall flowers? What Great crie &
tongues? What subtiltie? (that is onely true) What labour? What little wooll.
infinitereading? What riches of vertue and studies? did fill that
maiesticall assembly? To whom I may answer, Perhaps, and
most likely, neuer a one; or that which a Popish Gentleman
said to his Catholicke wife, of whom he made more then she
deserued, How would I make of a good wife, that make so much of
thee? How would Campion commend the first Councils,
that thus superlatiue and hyperbolically emblasoneth the
last and worst, and percase the least, if not for number, I
am sure for reputation? Euery singular of our countreimans
sweet flowers, which he pretendeth to haue bene in that
Trident garland, I could oppose with more then twise as
many most filthy stincking weeds, more odious then *Affa*
fatida, that would both blemish, and out-smell the Popes
Porphyrie and most priuie chaire. If the number of
the bawds and queanes, and such other necessarie imple-
ments of that personated Conuenticle, were compared with
the number of the Prelates, they would passe them by many
hundreds. There were indeed some secrets of that Council,
but these are none.

12 As the number of Prelates of all nations are noted in
the end of that Council, they were but 270 of all, the most

Bulla Pij. 4.
super forma
iuramenti
professionis
fidei.

by their Proctors, more of Italy by 104, then of all other kingdomes: and for England, but one, and that was the Bishop of Saint Asse. *Similis simili gaudet*, Like will to like. And was not this a prettie Congregation, to compose all matters, yea euen of faith, and that for all Christendome? Especially if we consider, how all Cardinals, Archbishops, and Bishops are first sworne before they be admitted to be Prelates, that they will do nothing preiudiciall to the sea Apostolicke, as they call that pestilentiall chaire and seate of Antichrist. And to provide for hereafter, lest any succeeding Conncell should be hopefull for any good: *All* (according to the order of *this Conuenticle* and the Popes Bull or bable) *which shall be preferred to Cathedrall or superior Churches, or to other dignities, Canonries, or other what soeuer Ecclesiasticall Benefices,* and in effect all other Ecclesiasticall persons, regulars, or at least their gouernors, yea of Knights too, shall be bound, to promise, and sweare, that they will maintaine *the Orthodoxall faith* (they meane the Romane faith) and that they will remaine in the obedience of the Church of Rome.

13 The forme of which oath is worth the setting downe, as well to know how Antichrist seeketh to make all sure, by all seuerer policie, as to let all good Christians see how little good was done in the late Councils, or what lesse hope is like to follow hereafter, if any thing be offered to be tried by a Council. Which was indeed the cause why some Christian Princes, and learned men, refused to come to that Council; & some afterward obseruing the exceeding partiall proceeding thereof, would neuer to this day yeeld their consent thereunto. But heare the oath: *I. N. Do faithfully beleene and confesse all and singular things contained in that forme of faith which the holy Romane Church useth, that is to say, I beleene in one God, the Father almightie, maker of heauen and of earth, and of all things visible and inuisible; and in one Lord Iesus Christ the onely begotten Sonne of God, and borne of his Father before all worlds: God of God, light of light, very God of very God, begotten not made, Consubstantiall with the Father, by whom all things were made*

* Natur.

made; who for vs men and our saluation came downe from heauen, 33
 and was incarnate by the holy Ghost of the virgine Marie, and was 33
 made man, and was crucified for vs under Pontius Pilate, suffered 33
 and was buried, and rose againe the third day according to the 33
 Scriptures, and ascended into heauen, sitteth at the right hand of 33
 his Father, and shall come againe with glorie to iudge both quicke 33
 and dead; of whose kingdome shall be no end: and in the holy Ghost 33
 the Lord and giuer of light, who proceedeth from the Father and 33
 the Sonne, who with the Father and the Sonne is worshipped and 33
 glorified, who spake by the Prophets; and one holy Catholique and 33
 Apostolicke Church. I confesse one Baptisme for remission of sins; 33
 I looke for the resurrection of the dead, and the life of the world to 33
 come. Amen.

14 Before I passe further in the particulars of this Oath, note that this Romane Creed (though it be Orthodoxall and good (if *natus* may stand for *genitus*, borne for begotten, or *γεννηται* for *ουληθηται*; which are the words in the Apostles Creed,) yet is it in many words diuerse from that of the Apostles, not the same in some particulars with the Nicene Creed, which it resembleth nearest. This, Master Harding against our English Apologie maketh a great matter. In our fathers dayes before any change of Religion was thought upon, Christian people liued together in perfect vnitie. None was ashamed of the common Apostles Creed; and much more to this effect, as if it were an argument of great leuitie, to professe our faith in diuerse words. And yet you see the Romane Church, and a Pope, may do it without blame. Another (because some of our Church haue interpreted *descendit ad inferos*, He descended into hell, to be the same, with, he was buried. with ancient *Ruffinus*: others for Christs agonies on the Crosse,) saith, that we leaue out an Article, or halfe an Article of the Creed; but in this Creed it is left out indeed. If it be the Nicene, then in that they agree and haue *Antiquitie*; if it be the old *Westerne Creed*, of which *Ruffinus* speaketh, out of which it was left in his dayes, it argueth they haue constancie: howsoeuer, they, nor any of theirs should so bitterly taxe vs, when we generally haue the words, and but some

Hard. Apol.
Part. 2.

Ruffin. in
Symbol. apud
Cyprianum.

haue their private interpretation of them, and not accuse themselves for doing that ouertly, which they pretend we do couertly: which also, if they looke neuer so narrowly into all our Liturges, they shall neuer see. But they would faine haue vs leaue out a peece of a questionable Article, to couer their most wicked idolatrie and sacriledge in leauing out a certaine vndoubted Commandement of almighty God. Now to procede in the Oath:

Traditions
before Scrip-
tures.

15 I most constantly admit and embrace, all Apostolicall and Ecclesiasticall Traditions and such like observations and Constitutions of the Church. Item, the holy Scriptures I do admit according to that sence, which our holy mother the Church, (whereunto belongeth the iudgement of the true sence and interpretation of holy Scriptures) hath holden and doth hold; neither will I ever take or interpret them but according to the uniforme consent of the Fathers. I also professe, that there be truly and properly seuen Sacraments of the new Law, instituted by Iesus Christ our Lord, and vnto the saluation of mankind, although they be not all necessarie for euery singular man; that is to say, Baptisme, Confirmation, the Eucharist, Penance, Extreme unction, Orders, and Matrimony; and that they conferre grace. Moreover, I do receiue and admit all the receiued and approued rites of the Catholique Church, about the solempne administration of the foresaid Sacraments. All and euery thing concerning originall sinne, and of Iustification, which were defined and published in the holy Councell of Trent, I embrace and receiue. I withall professe, that in the Masse there is offered vnto God a true proper and propitiatorie Sacrifice, for the quicke and dead: and that in the most holy Sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soule and Diuinitie of our Lord Iesus Christ: and that there is made a conuersion of the whole substance of the bread into the body, and the whole substance of wine, into the blood, which conuersion the Catholique Church calleth Transsubstantiation. I confesse also, that vnder our kind onely, all, and whole Christ, and the true Sacrament is receiued. I constantly hold that there is a Purgatorie, and that the soules there detained, by the prayers of the faithfull are redeemed. Likewise, the Saints which reigne together with

with Christ, are to be worshipped and invocated; and that they offer 33
 prayers to God for vs; and that their Reliques are to be worshipped. 33
 I do most firmly avouch, that the Images of Christ, and of the ever 33
 Virgin mother of God, as also of other Saints, are to be had and 33
 continued, and that due honour and worship is to be done to them. 33
 That the power of Indulgences was left by Christ to his Church: Indulgentias
 and I affirme their use to be very wholesome for Christian people. non innotue-
 runt priusquam
 I acknowledge the holy Catholicke Roman Church to be the mo- ad Purgatoriū
 ther and mistresse of all Churches. And I promise and sweare true ignem uepti-
 obedience to the Bishop of Rome, the successor of blessed Peter datum est.
 Prince of the Apostles, and the Vicar of Iesus Christ. Item, all other Filull
 things which haue bene delivered, defined and declared in the holy 33
 Canons and generall Councils, and principally in this holy Coun- 33 Principall
 cell of Trent, without doubting, I receive and professe: and together 33
 all things contrary, and whatsoever heresies condemned by the 33
 Church reiected or anathematized, I do also damne, reiect and a- 33
 nathematize. This true Catholicke faith, without which no man 33
 can be saved, which for the present I voluntarily professe, and truly 33
 hold, the same sound and inviolable unto my last breath of life, 33
 (God assisting me) to hold and confesse, and to those which shall be 33
 under me, and that shall be committed unto my charge, to be holden, 33
 taught and preached, as much as in me lyeth, I will be carefull. This 33
 I the said N. do promise, vow and sweare, as God shall helpe me, and 33
 these holy Gospels. 33

16 This is the Oath that all must take, who are ever like
 to haue voice in a generall Council. What hope then can
 there possibly be, that ever any reformation may be effected
 by a Council? The most and chiefest things betweene Anti-
 christ and vs, are already in this Conuenticle concluded. Who
 euer disputed against them? who euer contradicted them on
 our part, till all was concluded at their owne pleasure; and to
 their owne liking? Our cause had not an advocate, nor a
 Proctor, nor any so much as a remembrancer. The witnesses,
 the Iudges delegate, the Iudges ordinary, the supreme Iudge
 in these matters, were made, provided, determined, resolved
 against vs. The sentence was giuen before the Council as-
 sembled: onely a shew of a Council was made, like an ignis

fatuus,

factions, or a maske with drum and trumpet, as if great matters had bene in hand; but nothing altered, or at least nothing amended, nothing reformed: which was all the expectation of the wise, and determination of the wicked before hand.

17 Such are the Councils which our Aduersaries would haue. They confesse we receiue the first and best, they obtrude the later and worst. We subscribe vnto the former; they falsifie, corrupt, and contemne them. We iustly refuse the latter; they against all right and reason vrge, magnifie and presse them. To conclude, suppose we would yet submit our selues to the determination of a Council, and that all things should be ended as our selues would haue it, saue onely the Soueraigntie of the Bishop of Rome kept harmlesse, and that we should depart with contentment, and hope to enioy the truth with peace: the next newes we should heare might be, *Quasi Romana Ecclesie legem Concilia vlla prae fixerint, &c.* As if any Councils can prefixe limits to the Romane Church; whereas all Councils by the authoritie of the Romane Church haue bene made, and receiued their strength: and that in their Canons the Bishop of Romes authoritie is evidently excepted, as before is remembred.

Silu. Prierias,
Panormitan.
Ioh. Andreas.

Silu. Prierias, 18 The Canonists vpon this text speake infinitely of
Panormitan. Popes supereminent and vnbounded authoritie, even in
Ioh. Andreas. Councils, and beside them, and aboue them. Therefore the
Romanists do but mocke vs, and seeke to gull vs, when they
offer vs these new Conuenticles for old Councils, whereby
they know that they can onely choake truth, and make the
credulous world beleue that the Moone is made of a green
cheese, or that all the flocke of Christ is contained within the
bounds of the Romane Church; as the Sunne is contained
in the compasse of a cart wheele. Finally, yet once suppose
that we would yeeld as much to all the Councils past, as
hath bene or can be practised or required; shall all their Ca-
nons stand vniolable? and may we rest vpon either the old
Councils, and new Conuenticles, and that with the Popes
consent, without change or alteration? No, that may not be.

For

For if we say, that the Papists, by the Church understand Councils; Gretzer confesseth, *Ita est: sed presentia, non praterita.* Defens. Rob. Bellar. l. 3. c. 10
Quia ut Pontifex qui vivere desit, non est controuersiarum Iudex, sed fuit: Ita Concilium quod olim celebratum est, non est presens controuersiarum Iudex, sed fuit. Per Concilium igitur intelligimus illud, quod presens cum presente, hoc est, cum iam Cathedram Petri tenente Pontifice controuersiam dirimit, & sententiam iudiciariam pronunciat: ita ut vox eius & sententia, ab omnibus presertim litigantibus, perspicue & euidenter audiri ac intelligi queat. They vnderstand by the Church the Councils. Marry the present, not the past. For as the Pope after his death, is not the Iudge of controuersies, but was: so a Council that was celebrated in times past, is not a present Iudge of controuersies, but was. Therefore we vnderstand by a Council, that which is present with the present, that is, with the Pope, Peters Tenant in possession, who can end the controuersie, and pronounce the finall doome. So that his voice and sentence may be perspicuously and plainly heard and vnderstood, especially of those who are at strife. If this be the case of Christians in the Romane Church, why do they either taxe vs for lesse regard vnto the ancient Councils? or so much brag to their disciples, that they haue all Antiquities? when perhaps in respect of generall Councils, some parts of their Religion were neuer till the Council of Trent, part may be broached when they will, by this or the next Pope, with or without any Council at all. And so all Antiquitie is at one word, as at one blow, vtterly overblowne and destroyed by this most desperate Papists one sentence.

CHAP.

CHAP. XII.

For ancient Fathers, the Romanists offer vs new Fellowes with old names. Some graue men indeed, but stript out of their owne comely ornaments, and harrowed out of their wits, and so made incompetent Iudges, or witnesses for the truth. And for abundant Castell, they take their old School-men, in defect of old Fathers indeed.



He very name of Ancient Fathers hath bene reuerend in the Church, and their authoritie much, and that worthily esteemed. They haue illustrated the Scriptures by their learned Commentaries, instructed the Church by their zealous Sermons, Tractates and Homilies, confuted heretickes and their errors and heresies by their wisdom and dexteritie in the word of truth; taught, and dispersed the Christian faith in their elaborate writings to all posteritie. The fruites of their godly travels are yet sweet vnto the taste of euery gracious man that readeth them with discretion, and doth saour them with sobrietie. We are to this day beholding to them. They hold vs faire light to search the darkest mysteries of the diuine Scriptures. They present vnto vs the state of the Church in their times. They leade vs the way themselves haue walked to the kingdome of heaven. Whose bookes we reade with pleasure and profite; whose vertues we endeavour to imitate in our life and conuersation; whose children we desire to be called, and reioyce to haue them our Fathers.

Supra cap. 8. 2 How they haue bene by our aduersaries traduced in their credits, and their workes corrupted, hath bene before demonstrated. Now I would aduise a carefull Christian to be cautelous, not to receiue all for Fathers who are offered vnder that name; nor to trust euery thing that is alledged out of a good and certaine Father, without due examination and triall. For in the vnaduised admittance of either of these,

a very honest heart may easily be deceived. As *Sertorius* surprised the *Gyrisonians*, whom when he had ouerthrowne and slaine, he caused his men to put on the souldiers apparell, and to take their weapons in their hands; which the Citizens seeing, and taking them for their owne friends, opened the gates and lost their Citie. So the Romanists murder the fathers by their maledictions (as before is proued,) & then clothe themselves with their apparell, to deceiue the ouer credulous and weake Christians. If a Bankrupt be brought in a faire Citizens gowne, and with the name of an Alderman, it would be a shrewd temptation to a plaine meaning man to giue him credit: Or if a Client should bring into an open court, old evidences without date, that haue hand & scale, and are truly his Ancestors, so accepted and taken, and all this without doubt or denyall; would not this dant and amate his aduersarie, and giue him good cause at least to feare, if not quite to despaire of his action? I throw it would.

Plutarch in
Sertorius.

3 Yet for all these faire shewes, a wise man will looke care he leape, and trie ere he trust. He will be resolved of the person, before he take his word, or his bond either. And a graue and sage Counsellour will reade the evidences, and see whether the thing in question be conueyed by that deed, or if it be, whether it may lawfully be so or not; or if it be so, & may be so, yet he will spie for enterlinings, or prie for rasures, or compare it with Counterpaines, or search the Rolles in the Chancerie or monuments in the Tower, before he yeeld his Clients cause. So must we do with our aduersaries, when they produce Fathers. They may tell me this is such a Father, and it may not be the man; shall I take a knight (as they say) of the Post, or a counterfeit cranke for a worthy Alderman in the Citie of God? They may produce ancient evidences, that by their style, and other probable circumstances, may be proued to be the old Fathers indeed. Must we take them at the first sight, and throw vp our cause before we make better tryall of the deed? We must obserue whether the case in question be there concluded. If it be, whether it may so lawfully be passed, as that no iust exception may be admitted against it; or if there be no exception in respect of the maner of conueyance, yet

yet look whether there be not enterlining, or rasures, or whether it agree with ancient copies in vn suspected Libraries. For by any one of these, a good cause may be ill ouerthrowne, and an vnrecoerable losse may fall vpon an innocent and harmelesse soule.

4 Our aduersaries the Romanists (howsoeuer *Bellarmino* calleth them block-heads) as they are passing wittie and dexterous in all craftie deuices, and care not how they circumuent poore soules, deuout perhaps, but yet blinded and amazed with superstition: so they cease not to put them in daily practise, and are not ashamed in the noone day of the Gospell, to offer them to the world, as if all men were as blind buzzards, as they make themselues.

Ruffious histori. l. i. c. 17.

Presbytero suo.

5 That excellent Father *Athanasius* was accused before a Iudge of incontinencie with her that was present, and laid the fact most impudently to the innocent Fathers charge. The Harlot not sparing her selfe withall, vrged the libell, as she had bene instructed; such circumstances were produced, as that it possessed the Court with probabilitie at the least, that the good Father was slandered with a matter of truth: vntill *Timotheus* the good Bishops Chaplaine taking vpon him the person of the accused, asked (as if himselfe had bene the man) whether she knew him to haue bene in her house, and whether euer he had carnally knowne her: She not knowing the Father, but imagining this to be the man, auouched her accusation as strongly to his face, as if he had bene *Athanasius* indeed, whom she accused. By which she was conuicted of calumnie, the good Fathers aduersaries confounded, and his innocencie by Gods prouidence, and this Christian policie, worthily cleared, though he not deliuered from his enemies malice. It thus often fareth with the Romane strumpet, who accuseth the holy Fathers, as accessary to her fornications, and that with such impudencie and importunity, that a right iust man may be easily deluded, but a friend to the Fathers will detect her deceite, and saue their credit from her shamelesse accusation.

6 Before we enter the exemplification of these vngodly stratagemis,

stratagems, in their particulars, it were good to consider a few deceits in generall, well obserued by their owne friends. Among (and I may well say aboue) other, *Sextus Senensis* hath *Bibli. Sancta* laboured well in this kind: and hath set downe many meanes *ad finem. l. 4.* and occasions, why bookes are falsely intituled, some honest, some dishonest, as he saith. Not to speake of those which he calleth honest, the dishonest are principally two-fold; either to play the knaues in the coufening the ignorant, or to broach their owne errors vnder titles of credite: and this may and hath bene attempted by the Authors themselves. Howbeit this also may be done by others, and that out of error, or deceit. Error by mistaking, through the identity or similitude of names, or liknesse of style, or nearenesse of the inscription, or concurrence of matter, or such like. Others for profit, gaine, and filthy lucre, being Writers, Printers, Stationers, and Bookesellers, will sometime to make the book more saleable, giue a good name to a bad author, or at least a better to a worse: which *Sextus* deliuereth & amplifieth in many words, but to this effect. Whereby sufficient warning is giuen, not to beleue that all is gold which glistereth with the glorious shew of an ancient Fathers name, but to beware lest a snake be hid vnder greene grasse. We receiue this cautele from our aduersaries, both rules and practise, and therefore haue iust cause to look about vs. Howbeit these are such common trickes, that they may impose as well vpon our aduersaries as vs, and so we may be all deceived. But there are others which are so appropriate to the Church of Rome, that they onely inuent them, to circumuent vs, and to outface a good cause, with pretended countenance of ancient Fathers, and that vnder these shadowes.

7 There are some ancient Fathers and Martyrs named in old Histories, that notwithstanding wrote not at all, no more then *Pythagoras* did his Contemplations, or *Socrates* his *Præ-* *Etiks*, but their disciples after them. Some of these haue books fathered in their names, so the names are old, but the books are new. There are others that indeed wrote, and their books are named by Saint *Hierome*, or *Eusebius*, or others, but lost and perished. These titles are set to new books, vnder their names

Angust. de
consensu E-
uangelist. l. 1.
cap.

Hieron. in Ca-
tal.
Euseb.
Theod.
Socrates. alij.

names, as if they were the same that are remembred in older times. These either haue bene written in times somewhat elder, by heretickes, or such impostors, and for aduantage are now admitted for classicall authors in the Church of Rome: or they are inuentions of idle Monkes, that haue little else to do, and layed a while to rust and canker in vaults, or old wals, and being found on the sudden (forsooth) of them that hid them, or a generation or two after, are produced for witness, as if they were elder then *Methusalem*, and were begotten long before their fathers were borne; and this were a miracle.

8. Of some of these, and the most of them that are pretended to be begotten so soone, and yet borne so late, we may iustly say as *S. Augustine* doth of the counterfeite writings fathered vpon *Henoch* and *Noah*, which are therefore suspected both of *Iewes* and *Christians* for their ouer great *Antiquitie*, lest under pretence thereof they may offer falsehood for truth. Nam proferuntur quedam quae ipsorum esse dicuntur: For there are certaine workes, which are said to be theirs, of them, who out of their owne braines enery where beleene what they list. But the integritie of the Canon receineth them not; not that the authoritie of those men is reiected, but because the bookes are not beleened to be theirs. *Plutarch* was afraid of this in writing the life of *Theseus* and *Romulus*, fearing the fables of *Romes Antiquitie*, under the appearance of *Historicall narration*: and therefore craues pardon when he writeth of things so old and ancient. For which cause, we haue as iust occasion to obserue carefully what we receiue, lest vnder pretence of old, we accept new, to the preiudice of Gods truth, and aduantage of *Antichrist*: who hath made this not the least part of his distempered mortar, whereby he would daube vp the breaches of the battered walls of his *Lateran* and *S. Peters Church*. The most of whom, though they haue bene of late in part discovered by *Cardinal Bellarmine*, *Cardinal Baronius*, *Friar Sixtus*, and *Father Posseuine*, and other *Romane* writers, & not long since by that precious *English Jewel* the worthy *Bishop of Salisbury*, and that *librarie of learning* *Dollor Reynolds*, and lastly most exquisitely and iudiciously by my late

Aug. de ciuit.
Dei. l. 18. c. 38.

Plutarch in
Thes.

late learned friend, Master Robert Cooke, of Leeds, in an exact volume of these authors, with invincible arguments proving their baseness, so that now they can hardly deceive a man of any reading, and care to search out the truth. Yet the dayes have bene when scarce any of them was avouched, but with a garland of Rhetorical flowers to adorne and present them to the acceptance of ignorant or carelesse Christians: I am verily perswaded against their owne consciences that set them forth, to deceive the vnskilfull by these deuices.

9 Suppose we should bring to you either the Canons of the Apostles, or their Constitutions; would you mistrust any thing that comes from those elect instruments of Christs glory? especially when Saint Clement is made the setter forth of them, and they are placed with his workes, and one wily Bishop shall say, *They are certainly the Apostles*? another produce a Councell that had them in great reverence? another vrge that they were receiued of the Church even presently after the Apostles times? their authoritie approued by Anachmus Saint Peters scholar, &c. and that Damascene yeelds so much unto them, that he seemed to number them with the Canonical books (of holy Scriptures) of which some would haue none, some more, some fewer. So vncertaine are they, whether they be, or not; to whom to referre them, or what to do with them.

Canones Apostolorum
Constitut.
Clement.
Lindan. Chr. 6.
prefixa Pano-
plize.

Bannes in
Thomas A-
quin. 2. 2. q. 1.
art. 10. cont. 6.
Pigghius Hi-
er. 1. 2. c. 10.
Alphon. de
castro.
Bell. de Scrip-
Ecclesiasticis
in Clemente.

10 Gelasius a Pope and a Saint in the Romane Catalogue and Calendar, vtterly cashieres them. Which cannot be falsified by Cardinal Bellarmine's plaister which he laid on too fast when he said: *Canones Apostolorum, cum sexta Synodo reijciuntur: The Apostles Canons with the sixt Councell are reiected.* The like may be said of the recognitions, Constitutions, and other Apocryphals, set forth in his name. Master Harding after he had flourish'd with great ostentation, that the Doctors with one consent, in all ages, in all parts of the world, from the Apostles time forward, both with example, and also testimony of writing, confirmed the same faith: musterech in great brauerie, as his champions in triumph, sundry names without persons:

Dist. 15. c. Ro-
mana.
De verb. Dei,
l. 1. cap. 20.

Art. 1. of pri-
uate Masse.

Abdias.

Bellar. Baro-
nius alij.
Saint James.
his Liturgie.

Saint Martiall

Saint Clement.
Dionys.

but take view of these Doctors as he advanceth them: *Abdias Bishop of Babylon, who was the Apostles scholar, and saw Christ our Saviour in the flesh, and was present at the passion and martyrdom of Saint Andrew.* Would not all this almost make a mans lips water to heare what he saith that is thus qualified? yet is hee ranke counterfeit, discarded now by all the Romane writers. His next Doctor, is a *Doctors Master: Saint James his Liturgie or Masse*; whom though that paire of Cardinals will not utterly disclaime, yet they confesse it hath bene so enriched, (as Bellarmine saith) hath such additions and brieve contractions, that it is not easie to discern what part of it hath Saint James for the author: but by many arguments it is most evidently condemned. Saint Martiall is the next; one of the 72 disciples of Christ, Bishop of Bourdeaux in France, sent thither by Saint Peter, not onely Sainted, but deified, that heard Christ, and saw Christ, was a Confessor, yea an Apostle: yet when all this is said, that James and this Martiall are false Lads, unworthy the naming among Christian authors. He hath also Saint Clement with much honorable remembrance. Saint Dionys with more, converted by Saint Paul, mentioned in the *Actes of the Apostles*, had conference with Saint Peter, Paul, and John the Evangelist, and much acquaintance with Timothy, yet when all is done, these are but cosening Gibeonites, they belye their names, their times, their countries; they are now detected by their best friends. These Master Harding (as he saith) giueth but for a taste, as if he had much more of the same food to minister to his hungrie friends; but there is *smoke in olla, death in the pot*: these are not to be trusted, they haue no credite.

11 The like may be said of *Amphilochius, Ephrem Dorotheus*, and many more, who are now put into the volumes of their *Bibliotheca Sanctorum patrum*, and haue bene alledged by the Romane writers with great commendation. For they are all wholly counterfeited, or horribly corrupted enery mothers sonne.

12 There are other *Fathers*, who were not onely Fathers indeed, but that haue many, knowne, certaine, confessed and appro-

approved workes that admit no exception. Yet haue they intermixed in their volumes, many Pamphlets, Rhapsodies and Centons, that are some erroneous, some hereticall, some friuolous, some ridiculous, some idolatrous, some blasphemous; that an honest Scholler would loath to reade them, be ashamed to alledge them, detest to defend them. Yet none more frequent in our Aduersaries margins of their bookes, then these. As there were very few writers after the Apostles & Euanglists, for the first 300 yeares which was before the Councell of Nice, so were there almost none of them that did write, but had some, nay many things foisted among their workes. *Iustinus Martyr* in Cardinall *Bellarmines* opinion, was the first after the Apostles times, whose writings reach vnto vs: who perhaps he accounteth in the first hundred yeare, he was certainly not long after. The Cardinall numbred his workes to be twelue. Of them there are but fiue in his iudgement truly fathered: seven (the maior part) either are vpon good reason suspected to be none of his, or vtterly reiected as workes vnworthy of him. *Melito* was another. He had also a booke vnworthy so great a man, attributed vnto him. After them *Tertullian*, *Origen* *Cyprian*, the most famous, haue diuers things added to them. So had *Basil*, *Chrysostome* and others among the Grecians: *Ambrose*, *Hierome*, *Augustine*, *Gregorie*, and others among the Romanes. Few of any fame escaped this imposture, not to speake of the corruptions of their knowne workes since these dayes.

De Scriptor.
Ecclesiasticis.

13 To prosecute each of these in their particulars, though it may seeme pertinent to this place, yet for feare of length partly, and because none but schollers are like to make search for them: I would referre them to the authors before named, especially to that of *Maister Cooke*; who hath most exactly searched into this argument. Which booke I could wish in euery yong Diuines hand, that purposeth to reade the Fathers, lest he take *quid pro quo*, one for another, a theefe for a true man; or if he purpose to studie controuersies, lest he be ensnared in a net wouen with Fathers names, without

one threed of their spinning, and made a prey by Antichrist the child of perdition. There he may find an answer out of our aduersaries owne mouthes and penne, to very neare two parts or more, very neare the one halfe of all that is brought for priuate Masse, Reall presence, Transubstantiation, Inuocation and worship of Saints, Purgatorie, Pilgrimage, Popes supremacie, Pardons, Originall sinne, Iustification, Free will, Prayers in an vnknowne tongue, halfe Communion, Merit, seuen Sacraments, and whatsoeuer else they call Traditions. For the chiefe and most pregnant proofes the Romanists haue for these things, are all fished out of such puddles, as if they had so many ancient Fathers; when God knowes they are not the progeny of the Fathers, or the true children of the Church.

14 I may adde vnto all this, that the true Fathers, in their vndoubted and knowne workes, by new Editions and pretended Manuscripts are so corrupted and sophisticated with additions, subtractions, purgations, and almost euacuations, that it is as hard at first sight to know an ancient Doctor of the Church, as it is for a child to know his father neare the Popes Court. Where the Romanists talke of Doctors and Fathers, they are for the most part no other then hath bene said, they vse them no otherwise, as you shall proue.

15 It may possibly be, that out of a very Father indeed, so taken and approued, our aduersaries may sometimes find a sentence that wil make shew for them. Yet looke narrowly to it, and you shall find it some priuate opinion of his, confuted, or at least contradicted by other, or mistaken by himselfe, or misapplied, or misconstrued, or such a fault as cannot be excused, and if the father were living, would reforme it himselfe. Such are the souldiers, which Antichrist brings against vs, such are the weapons with which our aduersaries assaile vs; which maketh vs the lesse to feare them, because we find them, but in shew bumbasted Gyants in very truth for pined dwarfs.

16 There was a tyrannicall King called in Hebrue *Abaddon*, and in Greeke *Apollyon*, that in a desperate cause, made warre

warre with a peaceable Prince, euen the Prince of peace. He presseth into the field diuers choice men, valiant souldiers, furnished with their armour of prooffe; yet because his claime is wrongfull, and his quarrell naught, they go no further then enforced, they fight with no courage, and are ready to turne their weapons against him that presseth them for his enemy: for he is not their liege Lord, nor they his subiects. The Tyrant flyeth, yet abating no malice, returneth againe with a rascall rout, and a forlorne hope, of out-lawes, vpstarts, boyes, and loose desperate companions, with shels for shields, with spits for swords, and will venture a new assault against the puissant armies of the great Prince. Wil not a wise Counsellor rather thinke him out of his wits, then encourage him in his enterprife, or giue him comfort against the day of battell? This is the very case of Antichrist, who daily defiecth the hoast of the liuing God. He hath pressed the Scriptures and oppressed them, when he long kept them in an vnknown tongue; enforced the Fathers by wresting them into his quarrell, against their wils. They had good armour and weapons, but they would not vse them against the Prince of peace. By these this Tyrant could neuer come to his purpose; he flyeth the field; he returneth with his *Abdias* and his *Martial*, with scullions and kitchin boyes, perhaps with a few ancient and graue men among, but cut and maimed, because they refused his wicked designs. For this he searcheth vaults, plucketh downe old wals, ouerthroweth pillars, and perhaps spareth not to farre priues; to find out such weapons as may serue for shew, but shall neuer stand in stead for prooffe.

17 It fareth with them as with a man in danger of drowning, who catcheth at shadowes, which cannot helpe him, or thornes and briers, which rather hurt him. These are but shadowes, but thornes and briers, they are at most but an AEgyptian reed, which if you leane on, and trust vnto, it will breake, and the shiuers will runne into the hand, perhaps into the heart too; yet being driuen to this, they had no other shift, and therefore hold it as their best refuge.

18 When all these stratagemes are described, and their

Bellar. de Lai-
cis, l. 3. c. 6.

Socol. de verze
& false Eccle-
discrimine, l. 3.
c. 11 in fine.

events discovered, in these sacrilegious abuses and violence offered to *Antiquitie*, then they flie in stead of Fathers to children, to the Schoolemen of later yeares, whom they entitle old Diuines, as *Thomas Aquinas ex Theologis antiquis*, though they haue yonger sots, men drowned in the dregs of Philosophie and humane reason, supported with Sophismes and inextricable distinctions, wherewith they quite marre true Diuinitie, and amaze simple and ignorant men, who are neuer able to conceiue the truth in any euidence, but euer labouring, and neuer profiting or proceeding in the way of saluation, perish in their errors and finnes. Of whom our Saviour speaketh, *that many shall strine to enter, and yet shall neuer.* Ere long we shall haue *Sacolonius* his catalogue or beadrole, of *Sadolets, Pooles, Fishers, Moores, Hosiuses, Lindans, Tappers, Sottes, Canies, Medinaes, Oforiuses, Canisiuses, and Sanders*, lifted in the number of old Fathers, who haue exhausted Scriptures, Fathers, Councils, and all *Antiquitie*, and haue all these at their fingers ends.

19 Now courteous Reader, what authors bring we forth that were neuer heard of before? what strangers haue we brought into the Temple of God? what communion haue we held with these sonnes of Belial? We are contented with the Scriptures, which are confessed to be truth on all hands: we alledge no Councils, but the most ancient; no Fathers, but such as haue long bene approued in the Church of God; or if any do for ceremonies or otherwise, they are more to blame. Our authors are without suspicion, without exception. If they denie our translations, we appeale to the Originals, which they refuse. If they refuse our Editions, we are contented with theirs, or shew good cause why we are not. I canot conceiue why an honest hearted Christian Catholike should not herein rest satisfied with vs, that in all things deale so apertly, and without intricate subtilties, or outfacing brauadoes, and offer such equall and iust conditions in triall of our cause. Whereas they daily are yet seeking new shifts out of the old corners of Antichrists or the diuell his maisters braines. *O Lord, let thy word be a lanterne vnto our feete, and a light*

Plal. 119.

light vnto our steps; and for thy mercies sake by lawfull and honest meanes, let vs be led into thy truth, that we may walke the way of euerlasting life.

20 Peraduenture some of our aduersaries will say, and not altogether without reason, that some of our owne Capitaines haue vsed such souldiers in the conflict of learning, as well as they. It may be so, (we confesse) and better too, but not worse, or so ill; wherein they may be worthily excused in respect of them. For vntil the heresies of the Romane Church were publikly and resolutely, not onely by preaching, but by writing called into question, the Fathers writings were taken almost of euery man one from another, at second hand, few saw them themselves in their owne likenesse. Neither was it easie for them who contended about great mysteries of faith, to make any diligent search in the discovering of these impostures. In which kind notwithstanding, *Erasmus* and some others following this businesse with sharpe sense, layd open the counterfeits and forged Fathers, to more exact view. Vntil then, some of ours took them as they found them without scruple, and alledged them against *Rome*, as *Rome* brought them against truth. Our difference was, that we examine the best and most certaine by the Scriptures; they vraged the worst, as binding proofes for their errors, whereby they mis-led their disciples, and sought to outface their opposites. But now seeing the most of these haue bin examined by the light, and are found ouer light to sway or overbeare any controuersie of moment; let them be discarded as they deserue, on all hands, in point of controuersie. Which I wish were and might be euer strictly obserued, not onely by our aduersaries against vs, but by vs also against them, in all matters of faith: yea and among our selues also, betweene our selues in matter of ceremonie; for no man now can alledge them without blushing after such discouerie.

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CHAP. XII.

*When the ancient and approued histories will affoord no helpe to re-
paire the ruines of the Romane Synagogue, her builders
seeke reliefe from fables and Legends, the dreames
and deuices of Monasticall Locusts.*



1. King. 3. 20.

Canus loc. c8.
l. 11. c. 6.

That supplies the Romanists haue made for
Scriptures, Councels and Fathers, is shortly,
but I hope sufficiently, delivered. Rather
then they should not seeme to runne with
foure feet, like beasts, as they are, hauing dis-
countenanced all ancient historians with
their histories, they haue againe prouided to put a dead child
into the liuing childs roome; and therefore haue coyned
old wiues tales, and lying Legends, which are the drowfie
dreames of Monks and Friers, the very fruites of idlenesse, va-
nitie, and ignorance of Gods truth, as is confessed by one of
their best friends, *Ab hominibus otiosis ficta, à corruptis ingenijs
versata*: Fained by idlers, and perused by corrupt wits. And
lest they should seeme to neglect in this purueyance either
Laitie or Clergie, they haue prouided for both.

2 For the Laitie, from whom all sacred histories of the
Bible were immured and lockt vp in the darke dungeon of
an vnknowne tongue, they prepared the stories of King *Ar-
thur* of Brittain and his Knights of the Round Table; the
foure sonnes of *Amon*; *Valentine* and *Orson*, with the like in
prose: *Beuis* of Hampton, *Adam Bel*, and such like in meeter.
Wherein many exploits and renowned feats were descri-
bed to be done, after deuout hearing of Masse, or orisons to
our Ladie, or some other Saint, blessing themselves with the
signe of the Crosse: by these meanes to infill the dregs of su-
perstition and idolatry into ignorant hearts, with the delight
of a vaine storie, which was more then halfe Scripture, to
them that knew no better, nor other. I haue heard (but I can-
not auouch my author, neither is it much materiall) that
some

some of the rude and vntaught borderers in the North (who would not belecue that *Thou shalt not steale* was one of Gods commandements, but of King *Henries* new making) being reprov'd by a Gentleman for their barbarous ignorance in the points of Christianity, answered, They would gladly learne if any would teach them: and if they could get but a gude buike, they would haue it read in their Chappell though they had no Chaplaine. The Gentleman in meriment lendeth them *Valentine* and *Orson*, they thankfully accept it, get it read, and hearken it deuoutly. In the beginning when the mother was destitute of helpe, deliuered in a forrest, a child surpris'd and nourished by a Beare, with other lamentable accidents that befell the distressed mother and her innocent babe, with crossings and blessings and lamentations, they fell a weeping, and strake their breasts in compassion, as if they had heard the storie of *Ioseph* making himselfe knowne to his brethren, and tooke it for a very holy booke, if not for Scripture it selfe. But afterward hearing such fighting and scratching, such riuing and spoyling as followed in the tale, they returned with their booke, and asked in good sadnesse whether that were Gods buike or nay? for they found woe worke and fell fighting in it. Such was the dismall darknesse of that forlorne people, and such is it to this day, where they haue no better teaching. And what will not the *brutish and foolish man* belecue, when he is vtterly ignorant of Gods truth, which *2. Thef. 2.* the wisest in the world forsaking, shall belecue lyes?

3 For their Clergie they had their golden Legends, Saints liues, Festiualls, Martyrologies, *Sermones discipuli*, and such like wholesome books, which were commended to Curats, with prefaces, with prologues, with conclusions, proposing, promising, and warranting such benefite by them, as they neuer auouched by the word of God; whereas they are so full fraught with lyes and fables, that the more learned Romanists are ashamed of some of them. Doctor *Harding* sayes *D. Harding.* of the golden Legend, *Forsooth there is an old murthered booke, wherein Saints liues are said to be contained: Certaine it is that among some true stories there be many vaine fables written.*

But

Canus loc.
commun. l. 11
cap. 6.

But *Vines* that was no Protestant, said more then Maister *Harding*; who saith onely that it mattereth not who was the *Author*, for whosoever made it was *ferrei frontis & plumbei cordis*. Of an iron face and a leaden heart, which sentence Bishop *Canus* also alloweth. Howbeit that which was once gold is now but filuer, and that which is now motheaten and canker-fretten too, if you will, was fresh and faire, translated into diuers tongues, commended to *Curats*, read in Churches, hearkened by the people in their owne tongue, when the Scriptures lay perhaps motheaten in a few libraries, and were scarce to be found in one Priests studie of an hundred; and were carefully, but most wickedly kept from the people, as the secrets of *Numaes* & *Pythagoras* religion, in an vnknowne language, lest they might see, and loue the true euidence of their euerlasting inheritance. To allure the readers the better to buy this Legend, the reason of the name was giuen in the end of the booke, with the vse for the which it was written: *It is called Golden, that like as gold excelleth all other mettals, so this excelleth all other bookes*. And therefore is commended, &c. A further prooffe for the estimation of that booke may be produced out of a wil of a predecessor of mine, in the Vicaridge of Hallifax, dated *anno Dom. 1477*; who giueth no booke in his will, but one, and that is (as I take it) this. *Item lego Ioanni Wilkinson filio Roberti Wilkinson, unum librum nominatum Legenda Sanctorum, si sit Presbyter: I bequeath to Iohn Wilkinson my brother Robert his sonne, one booke called the Legend of Saints, if he be a Priest*. By which we may see, what store of books such a man in those dayes had; perhaps in all likelihood, he had not a better. For it is probable he would haue giuen him the best, or one of the best, hauing onely lay-men his executors, especially it being giuen on this condition, that he were a Priest. For otherwise it had bene too good for him.

Prologue to
the Festival

4 There is a whelpe of this haire called, the Festiuall, drawne as it were out of the *Meditullio* the marrow of this Legend, and hath onely the quintessence of the fables and liues thereof. And it hath this prologue: *In mine owne simple understanding, I feele well, how it fareth, by other that be in the same*

same degree; and having charge of soules, and bolden bounden to teach their Parishens, of all the principall feastes, that come in the yeare, shewing what the holy Saints suffered and deden for goddis sake and for his lone, so that they shoulde have the more deuotion in good Saints, and with better will come vnto the Chirke, to serue God, and pray this holy Saints of their helpe. But for many excuse them for default of bokies, and also by simplenesse of coming: therefore in helpe of such Clerkes this Treatise is drawne, out of *Legenda aurea*, that he that list to studie therein, he shall find readie in it of all the principall feasts of the yeare, of each one a short sermon needfull for him to teach, and for other to learne; and for this Treatise speaketh of all the high feastes of the yeare, I will and pray that it be called *Festiuall*, &c. This wise booke was compiled for the vse of Curats, in defect of better bookes: for supplie of skill in stead of sermons; for publicke Seruice, as needfull to be taught, as fruitfull to be learned; and all this of a brat of that *Legenda aurea*, so debased by Maister Harding, so branded by others. The same may be said of *Vincentius Beuicenis* and *Saint Anthony*, *quorum uterque non tam dedit operam ut res veras certisq; describeret*, &c. saith *Bishop Canus*, no friend of ours, who both endeuoured not so much to set downe things true and certaine, as to passe ouer nothing at all, that they found written in any shreds of paper. Yet one of these was a Saint, the other a copious writer, both approued long, and allowed in the *Romane Church*. Canus loc. comun. l. 11. cap. 6.

Not a much vnlike iudgement giues *Cardinall Bellarmine* of *Simon Metaphrastes*; whom *Aloisius Lipomannus* hath translated, and put among his owne workes, and *Sirius* hath his part of him also in his liues of Saints. Thus saith the *Cardinall*: *Illud autem est obseruandum*. This is to be obserued, that *Histories* were written by *Metaphrastes* of the liues of Saints, to which he added much out of his owne wit, not as things were indeed done, but as they might haue bene done. For *Metaphrastes* addeth many conferences or Dialogues of Martyrs, and their persecutors, and some conuersions also of some of the Pagans standing by, in such number as seeme incredible. And moreover many miracles, and those very great of the overthrowes of temples and idols by occasion of

of the persecutors, whereof there is no mention in the ancient writers. And you may observe this also in him, that some histories of Saints are added since he wrote. Yet this very same Author is crept into the new reformed Romane Breuiarie as if he were some great and worthy author, and that very frequently.

In festo Nicolai. 6. Decemb.
Blasij. Febr. 3.
Alexij. Iulij. 17.

6 What shall I tell you of *Damasus*, whose name hath long time giuen credit to *Anastasius Bibliothecarius*, as if he had written the liues of Popes, who liued *Anno Dom. 367*, when the other was the author that liued *Anno 850*, and were almost 500 yeares betweene? And not onely *Ambrose*, *Chrysostome*, *Hierome*, *Augustine*, *Athanasius*, and such like ancient and approoued authors, in their most suspected workes, but *Gregories Dialogues*, *Hincmarus*, *Bonaventure*, and such other haue their equall authority for lessons in their seruice. Yea many vncertaine authors; a *Sermon of Saint Augustine in manuscriptis*: yea *Martyrologies*, and I wot not whom: *Platina*, and one *Barzo Clitonus*, *Metaphrastes*, and *Friar Surin* most frequent, new vpstart fellowes of our owne dayes, or our late fathers, and yet now make vp part of their ordinarie seruice in their Church; wherein they commit two desperate and dangerous euils.

In Breui. R6. reformat.

7 The one, that they shut the word of the euerlasting God, almost quite out of that Seruice they pretend is done for his glorie: and bring in the authoritie of sinfull & shamelesse men. The other, for that they giue authoritie to these bookes in time to come, which are full of incredible tales and damnable lyes, and cause them to be receiued by the ignorant, for classicall authors. The wrong they do to almighty God in the former is odious, the imposture they lay vpon the Church in the other is most dangerous.

Breuiar. in festo Andreæ.

Bellar. de Eu. char. l. 2. c. 1.

8 For the latter observe what *Cardinall Bellarmine* doth in a like case, and feare the consequent that may follow thereof. The *Cardinall* brings a testimony out of a booke called, *The passion of Saint Andrew the Apostle*, written (as is pretended) by his disciples that were present at it. Of which booke he saith. *Hunc librum legitimum esse satis constat, That this*

this booke is of credit it appeareth plainly. His profound reasons are, because he knoweth none that haue called the credit thereof into question, and that his words, *Salus sancta crux*, All haile holy crosse, are most famous in the Church; so let passe that in the *Romane Breviary* lately renewed and purged, the passion of Saint Andrew hath its place. No man (it may be) denied it, because it was long ere it was found, and when it was found, so contemned that no man spake of it. And *Salus sancta crux* may be no elder then the storie, nor the storie then it, and both of new inuention: & as for the reformed *Breviary*, it is rather deformed, but only in a very few things, that could not stand with common sense. If these be reasons to proue this fables authoritie, what shall I say, but that in halfe another generation, *Swim the fyer*, and whom you will beside shall be of as good authoritie as this? and to say truth, I thinke they be so. For beside that it smels of the Greeke heresie of the not proceeding of the holy Ghost: so it contraries the Cardinals owne opinion, that wil haue Saint Andrew fastened with nailes, as Christ was. Whereas the Achaians say he was bound with ropes, and that they were present and eye witnesses thereof. Neither is it improbable, but that the Cardinall had scene, or at the least he might haue scene Bishop *Whites Dioclesian Martyrion*, who long before the Cardinall euer wrote, had branded this storie, that it was *Apocryphall*, *absque controuersia*, without all controuersie. Neither is it vnlikely, but that the Bishop finding it so fauourable vnto that cause which he defended with all his heart, and to his vtmost power, would haue salued and saued the credit thereof, if he had not great cause to the contrarie; especially he would not haue said with so strong asseueration, that it is *Apocryphall* without controuersie.

Bell. de Imag.
L. 1. cap. 27.

9 These are the supplies of the ancient and receiued histories of the Church: so barbarous, so absurd, so senselesse, so against nature, reason & possibility, that they rather fauour the braines of mad men, then the wit and grauitie of any that had toucht with their lips the water of life, or the fire taken from the Altar of God. Howbeit, I must confesse that di-
Esa. 4. 14.
Esa. 6. 7.
uerse

uerie of our late Romanists haue ingenuously acknowledged, and boldly reprobued, the absurd and grosse tales of these somewhat elder times, or corrupted authors. And I thinke, do wish in their hearts, that their elders had bene wiser, and more circumspect then they were; as appeareth by Bishop *Camus* and others of his ranke. Yet I cannot but hold it strange when I see a continuance, or rather not onely a small access, but a great increase of such fabulous writers, after such mislike as is shewed by some of their learnedest writers; such hope of reformation thereof pretended by others, that nothing is amended, but the worst that were, continued in their former reputation, others are added seven times worse the children of perdition then the former were.

10 For the old motheaten, leaden Legend and the foistly and fenowed Festiuall, are yet secretly layd vp in corners, read with solemne deuotion, kept close with great care, sometimes in searches lost, with great grieve vnto the owners, as if they were the best bookes of their religion. Which daily appeareth, when among other superstitious trash, they are taken from Recusants, and are as verily beleeued by the ignorant Papists, nay I may well thinke better, then the blessed booke of God himselfe. As I haue heard of a superstitious ignorant woman, that when she heard the passion of Christ read in her owne tongue, she wept bitterly, and tenderly compassioned so great outrage done to the Sonne of God. After some pause and recollection of her spirits, she asked where this was done, & when: it was answered, many thousand miles hence at Ierusalem, and a great while ago, about fiftene hundred yeares. Then (quoth she) if it was so farre off, and so long ago, by the grace of God it might proue a lye, and therein she comforted her selfe. This may be but a tale, rather made by wit, then acted in deed; but certainly as absurd things as this haue bene said, and done, both by people and Priests in the darkenesse of ignorance and the night of superstition and idolatrie. For they *knew not the Scriptures, nor the power of God.*

11 For the best learning the most people had in the very letter

letter and story of the Gospel, was when they heard per Christum Iesum Dominum nostrum, they would put off their cappes and make curtesie; or if the Priest could end his words in *amen*, in *ant* and *unt*, it was as good Latine as any in a pew-ter candlestick: Some read *amen*, *sum* *soddam*, & *sum* for *Alison*, &c. per Christum Dominum nostrum. When the Priests were such asses to read these Legends, no marvell if the people were such fooles to beleue them. Neither may it seeme strange, seeing many of their learnedst defend many as absurd tales as any in the Legend, and make the world beleue, that themselves hold them for truth; or at least they will conniue and winke at all that serues their turne, and let it passe *pro bono Ecclesie*, that is in plaine English, for the furtherance of their cause. With which dumbe and deafe policy, which is neither to see nor heare of any deformities in the Church, they haue held the world so long bewitched with such old wiues tales, as if they were indeed true miracles, or reuelations from heauen.

12 Take this for one in an old booke new printed, as a precious iewell pittie to be lost or left out of hand. *Petrus Apostolus in Palatio Dei est Ianitor constitutus: Peter the Apostle is made porter of Gods Pallace, where ther are two gates, that is to say, the gate of Iustice & of Mercy: by the gate of Iustice they enter who are saued by the workes of righteousnesse; by the gate of mercy they enter who are saued by the sole mercy and grace of God without workes:—therefore is Peter painted with two keyes, because with one he openeth the gate of Iustice, to wit, unto them who can say with the Psalmist, 118, Open unto me the gates of righteousnesse, that entring into them I may praise the Lord, &c. But with the other he openeth the gate of Grace and mercy, to wit, unto them to whom is said, Ephes. 2, For by grace you are iustified through faith, and not of your selues; it is the gift of God, not of workes, lest any man should glorie. Now lest this fiction should want credit, and that the peoples eyes may be as well deceiued by the Romane legerdemaine, as their eares fascinated with their charmes, these keyes were kept in Rome to be seene, as is left by an ancient writer whom*

Bernardus de Busto in Mariali part. 12. ser. 3. de coronat. Martiz.

Baronius al- Tom. 1.
ledgeth

De Scriptori-
bus Eccles.
Theod. Studi-
tes.

ledgeth, and not without commendation, for the Epistle of Iesus to *Abgarus*, and Cardinall *Bellarmino* intituleth him a Saint. *Theodorus Studites* vir admirandus, & potens opere & sermone: An admirable man, powerful in work & word saith, *Proinde intelligo asseruari Romae claves Petri, Apostolici senatus principis, honoris gratia, etiamsi claves nullas sensibiles dederit Dominus Petro, sed ore tenns, in hoc, ut penes illum esset potestas ligandi & soluendi, eas autem argento confectas palam adorandas proponunt.*

33 I vnderstand that the keyes of Peter the Prince of the Apostli-
33 call Senate, are kept at Rome for honours sake. Although Christ gaue no sensible keyes to Peter: but by word of mouth, that he should haue the power of binding and loosing. But they offer them openly to be worshipped; and in the margent, *Claves Petri venerabiles: Peters keyes are venerable.* See how long ago these impostures began in Rome ann. 820. Will the Romanists be so impudent as to defend this now? or are those keyes lost? &c.

Loc.com.lib.
II.C.6.

13 Of such tales Bishop *Ganus* tels two, one of Saint Francis, another of Saint *Dominicke*. How the former would take his lice againe, when they were brushed off; and would preach to birds and beasts, and his brother wolfe, because Christ bids his Apostles preach to all creatures; wherein if it were true, he shewed himselfe ignorantly mad, and madly ignorant. The other compelled the diuell to hold a candle till he burnt his fingers and cried horribly, (and he might haue added, how Saint *Dunstan* caught the diuel by the nose with a paire of tongues;) and concludes, *Non possunt huiusmodi exempla numero comprehendere: The number of such examples cannot be comprehended: but in these few others may be considered,*
33 which haue obscured the Histories of most glorious Saints. But
33 they should not so with false and counterfet fables haue blemi-
33 shed the true deeds of the Saints. And to make vp the number, or rather measure of this iniquitie, take this for an vpshoot: Upon the one side of Saint Peters Church (at Rome) there lyeth a Churchyard, that is called Gods field, and there be buried poore pilgrims, and no other. And it is that land which was bought with the 30 peeces that our Lord was sold for. In an old

English

Englishtreatise of diuers matters concerning London, Cap. of the whole pardon of Rome granted by diuers Popes, and the stations that be there. Saint Brice saw the diuell knocke his head against the wall: perhaps that the bloud ranne about his eares. For such spirits haue flesh and bloud, and fingers, and noses, and corporall senses, whatsoeuer the Scriptures say to the contrary, that true spirits haue not.

14 They dealt with their Saints, as their Poets did with their Champions and Worthies. They neuer thought they commended them enough, except they killed fiftie or threescore men at a stroake; and it was nothing to cleaue a mans head to his teeth, but bodie and all to his saddle *cropowne*: yea sometime saddle and horse and all to the ground. As probable as that of foureteene thousand killed in one battell, *Plutarch in Romulo.* more then halfe were killed by *Romulus* owne hands, which the heathen Philosopher derides. So did they with the Saints; they cannot enough (as they thinke) commend them with truths, and therefore deuise infinite lyes. Wherein they dishonour God, abuse his Saints, make their stories ridiculous, and shame themselues. And to be short, they thought it *pie-tie to faine lyes for religions sake.* Yet these things and such other like, *will peraduenture please the readers better for their strangeness and curiositie, then offend or mislike them for their falsehood.* As *Plutarch* speaketh of the vanities of *Mathematicians.* *Plutarch.*

15 As they dealt with their miracles, so did they with their visions. Euery Friers fancie was supported with reuelations, as frequent and as true as drunkards dreames, or the Indians extasies, after they haue carowed *Tobacco*, and are inspired with the diuel. This was common betweene the Dominicans and Franciscans about the pure conception of the blessed Virgin, (as Bishop *Camus* obserueth.) Contrary reuelations were brought on both sides, *which gaue* (as he saith) *to the wicked no small occasion of laughter, to the godly of weeping.* *Monardus.* *Ibid.*

16 Thus farre wise men saw, and perhaps lamented; and some wished reformation therein, and were in hope to see

De Euchar. l. 2
c. 1.

it, but their expectation was deceiued, for Rome neither can nor may reforme any thing. This author tels, that at his being at the Councell of Trent, he heard that *Aloysius Lippomanus* the Bishop of Verona would saue this sore, by setting forth a storie in this kind, with constant granitie. This he neuer saw: neither euer should, if he had liued to this day: though Cardinal *Bellarmino* giues him a litle passage of commendations in this respect. For such a lumpe of paper (so flowingly blotted, and marred with as loud lies as euer any told before him) neuer burdened the world before. The onely difference is, that what was before dispersed in many, he hath scrapt and rakt together into one midden; neither hath he amended any thing that was amisse, nor left out any thing that makes for his partie and faction, be it neuer so absurd.

17 This desire of reformation herein, if it take not the good effect in histories past and dispersed into many hands, yet it is strange that it hath not wrought some sparke of modestie in those that since haue written of old Saints or new: the powdered vp miracles and visions of elder times, or the fresh deuices of latest inuentions. In the former kind, *Laur. Surius* leapes ouer the bounds of all modestie, into the depth of all not onely improbabilitie, but impossibilitie. And yet his gists (which are worse then jests, as I said) are the most frequent authoritie in the *Romane Breuiarie*, newly deformed by his and such Friars tales. *Sedulius* in his Conformities of Saint *Francis*, though he came after him in time, yet hath he ouerstript him and gotten before him in detestable and abominable lying, and may take the whetstone from him. The difference is, that *Surius* hath the more lyes, but *Sedulius* hath the greater, if greater may be.

18 But these perhaps found their liues in bookes before them; and so like the silly men whom Bishop *Canis* bemoeneth, beleueed all they found in print. Looke on the Epistles of the Iesuites from the East Indies, what miracles are daily wrought by the Crosse, by holy water, and such like trinkets. There are many such monstrous miracles, that none but mad men would beleue them. I will not blot paper to tell

tell their tales, of which we may well say, as Bishop Camus doth in his Spanish proverbe, *De luengas vias, luengas mentiras*, Farre countries send long lyes. Loc. commū. l. II. c. 6.

19 But those which in this kind be most to be marvelled at, are they which write in these last dayes, in civillest countries, and yet tell vs shamelesse tales, as if they were done before the Floud, or brought from the *Antipodes*. I would remember but two of this kind, that is, *Iustus Lipsius* a consened scholler, who verified the proverbe, *that greatest Clerks be not ever the wisest men*, with his fables of *Hales* and *Aspricollis*. It is pity his pretie style was not employed in a better subiect. For verier idle fables in so good and pleasing Latin, were neuer written. Another is he that hath written the tales of *Nereus*, Cardinall *Baronius* his oratoricall patron. In whom though some things are very incredible, yet most things are such as many a good honest hearted Pastor in our Church doth. He prayed for sicke folks, whose life by their friends was despaired, and they recovered; so might they haply haue done without prayers. To tell these tales were but to waste time. Let the iudicious Reader repaire to the Authors, they shall find them abundant in prooffe of all that I haue said: yet are they fitter for a fires side in a Winters euening, then for a studie and deske in a Sommers morning. Of whom, and others like, I will say but as one of their owne said of others, and might best say of himselfe: *Fronte sunt plerique omnes, plus quam meretricia, & nesciunt erubescere*: The most of them all haue worse then harlots foreheads, they cannot blush. *Quid facimus hominibus istis, qui causam non querunt tueri suam, nisi fraudibus & mendacijs?* What shall we do to those men, who seeke nothing to defend their owne cause, but deceits and lyes? If *Massonus* our aduersary, their friend, did admonish his Christian reader, *Me in hoc & sequentibus libris, authores multo inferiores veteribus, atque impares citaturum*: That in this & my following bookes, I shall cite authors farre inferiour to the ancient, and vnlike them: his Reader was not to heare *Tertullians*, *Hieromes*, *Augustines*, but in comparison of these, certaine baser fellows, whom following ages brought forth in degenerated strength:

*Surius in com
breuerum in
orbe gestarū.
Bellar. in Pref.
lib. de Christo.*

In Benedict. 2

Certainly we may well and vpon good reason call vpon all good Christians to take heed of such impostures, of whether past or present times, that haue infected the very aire with the filth and stinch of their dangerous and damnable lyes and absurdities.

CHAP. XIII.

When all is said and done, it is neither the antiquitie of Scriptures, Councils, Fathers, or Histories, nor the supply of Traditions, Conuenticles, Bastard Fathers, or Legends, that can confine the Romane Catholickes within the limits and bounds of truth, for the triall of their religion; but all must be referred to the Catholicke Church: this must be understood for the Church of Rome, and this againe must be contracted into the Popes person, who must stand sole Iudge in all matters of faith: and this must be the present Pope for the time being, or none other.



He holy Catholicke Church being the spirituall Paradise of God vpon earth, where the Saints should haue their conuersation as in heauen; it hath pleased his diuine Maiestie in his prouidence to water with a goodly fountaine, which hath deuided it selfe into these foure ancient riuers, of Scriptures, Councils, Fathers, and Histories; reseruing soueraigntie and sufficiencie to the first, (as hath bene proued) but yet participating wholesomenesse in competencie to the rest. This would haue pleased Adam well, if he had remained in his first integritie, and had held the possession of that place wherein he was infeoffed by his glorious Creator. This would haue bene sufficient to haue made the garden fruitfull both for pleasure & profit, enough to haue made him happie for euer, had he not forfeited his hold, and caused seisure into the Lords hands. *But man being in honour had no vnderstanding, but became like the beasts that perish.* Thus hath it fared with their dressers of this garden the Romane Catholicke Church: they haue lost the possession, they are

Phil. 3. 20.

Supra cap 6.

Psal. 49. 20.

are remoued out of this pleasant Paradise, *This enclosed garden, Cant. 4. 13. this spring shut up, this sealed fountaine.* And then no maruell, that as some writers tooke *Gange* in the farthest *Asia*, and *Nilus* in *Africke*, as if those had bene the riuers of *Paradise*: so these haue searched in strange countries, by diuers meanes, to find out *Traditions*, that haue more heads then *Nilus*; and are farre more violent then *Gange*, and haue ioy-
ned them with the new found lakes of *Conuenticles*, *bastard Fathers*, and *Legends*, as if they were all riuers of the *Paradise of God*.

2 But will they be contented with these, if they should be allowed them? By no meanes without such conditions as themselues will propose, and those are such as no true hearted Christian will endure: Which is, to put our liues and our religion, which is dearer vnto vs then our liues, into the hands of the Tyrant, that either thinketh, or pretendeth that he doth God good seruice when he excommunicateth vs, or putteth vs to death. *Iohn 16. 2.*

3 Admit their latter Conuenticles, as that of *Constance*, wherein three Popes were deposed, and one erected in their places: *Quantum ad primas sessiones, &c.* As much as appertai- *Bell. de Con-*
ned to the first sessions (saith *Bellarmino*) wherein it was defi- *cil. l. 1. c. 7.*
ned that the Councell was aboue the Pope, it is reiecte^d by *Supra, cap. 7.*
the Councels of *Florence*, and the last *Lateran*. But for the last sessions, and those things which *Martin* the first approued, they are receiued of all Catholickes. So much as is against the Pope, that is refused; that which he approueth, that is receiued, though it be not cōcluded by the Church. The like they hold of all authoritie, be it what it will or may be, for age or youth, it must attend to be admitted into the Church, by him that pretendeth the sole keeping of *Saint Peters* keyes. In so much that the Councels are no Councels, Fathers no Fathers, Histories no Histories, except the King of *Locusts* admit them.

4 And that which is most horrible to heare, and most fearefull to thinke, the Scriptures are no Scriptures, if not approued by him. Though he dominere with men, shall he out-

Stapl. princi-
piorum analy

face God almightie? The authoritie of the Church is so great, that a man would thinke no mortall thing could be aboute it, as *Stapleton* endeuoureth to demonstrate. *Eam Ecclesie autoritatem esse, ut etiam non scriptam doctrinam tradere queat; deinde Scripturas interpretandi illam habere potestatem, & maximam, & infallibilem; quin & Scripturas quoque ipsas laxandi & consignandi facultate, certoq; Canonicas ab Apocryphis ius decernendi penes illam esse.* The Church hath such authoritie that she may deliver doctrine vnwritten, that she hath greatest and infallible power to interpret Scriptures, yea and to set at libertie, or seale vp the Scriptures themselues; and the discerning the Canonicall from the Apocryphall, is also in her power. This is more then enough, yet one blusheth not to say for the Papists, *Calumnia est, nos Ecclesiam supra Scripturas euehere, nos Ecclesiam Scripturae iudicem facere:* It is a slander to say, that we aduance the Church aboute the Scriptures, that we make the Church Iudge of the Scriptures.

Muriciuit.
fund. 2.

5 But may the Church hold this power when she hath it? Nay, the Pope may enlarge or restraine all this, at his owne pleasure. Let this serue as much as it may, if it will not, then steppeth in the Bishop of Rome with his omnipotency. And at Rome all writers are receiued as dearely as their Clients. *Bring they nothing for them, let them stand without; bring they ought, they may come in and welcome.* Euer prouided vnder the Popes protection. And no maruell, for he can of nothing make something, (obserue the blasphemie; for who can do this but God?) can call them into the Church that were neuer of it, thrust out those that haue liued long in it. He can make heathen Philosophers classicall authors for the Catholike Church, and make *Bertram* and such like more ancient then the best of theirs, Heretickes at his pleasure. Nay a Cardinall can do it vnder the Popes elbow.

Intus quis? Tu
quis? Ego su.
Quid queris?
Vt intrega.
Fers aliquid?
Non. Sta fo-
ras. En fero.
Quid? Satis.
Intra. Extra de
transl. Episc. c.
Quanto in
Gloss.

6 Cardinall *Bellarmino* or some friend of his, to his honor, hath made Catalogues in his first two volumes, of such authors as he hath alledged, wherof the first containeth, *Tum vetustiores, tum recentiores, Ecclesia Romana authores: Alter, sectarios & suspecta fidei Scriptores:* The older and the yonger authors.

Tom. 1. im-
press. Lugdu-
ni. 1587.

authors of the Church of Rome, but the other the sectaries and writers of suspected credit. In the first volume, among the authors of the Romane Church, are *Aristotle, Homer, Isocrates, Plato, Plutarch, &c.* all Grecians by nation and speech; Philosophers and Poets, Orators, Historians, not one Romane. Which seemeth strange, for *Tullie, Virgil, Caesar, &c.* were Romanes indeed, though perhaps not of their Church; but the Cardinals authors, were neither of the Church nor common wealth, *Yet authors for the Romane Church.* In the second volume poore *Bertram*, of whom their *Index expurgatorius* is so solicitous to shift off, so ancient that it is ashamed to cast him out, so dispersed that he cannot be called in: is put into the Catalogue of Heretickes and Sectaries, and *Ioannes Scotus*, with him, one ancienter then he was, and all because 800 yeares ago they held that opinion of the Sacrament which we maintaine at this day. For they are all Heretickes that speake against them, in so much that I marvel how Saint *Peter* or especially Saint *Paul*, hath escaped them. And thus they deale with all authoritie whatsoever.

7 When they haue sought heauen for Prophets, Apostles, Euangelists, Fathers, Martyrs, and Saints, of all times, they find not any that fauour their cause: therefore they vilifie and reiect all their testimonie. Then they seeke Purgatorie, for Abbots, Priors, Friars of all fashions, and Schoolemen of all factions. And yet these they dare not well trust, or commit their cause vnto them, because sometimes they hit vpon a truth, and reprove the Pope as *Balaams Asse* reproveth the madnesse of the Prophet; and such must be purged. Then they rake hell, for naturall Philosophers, curious Orators, lasciuious and lying Poets, to assist them; and though they be their helps in many things, yet in some things the Romanists are so absurd, as nature it selfe abhorreth them, so grosse and palpable, that Rhetorick can neither defend their paradoxes, nor proue their absurdities, so false and impudent, as the Poets can neither reach their scurrilities, nor match their fables. And therefore they must straine a note about *Ela*, and fetch their witnesses and iudges out of their owne den of thieues, from the beast with

Bellar. de Eu-
char. sacra. l. 1.
cap. 1.

Numb. 22. 30
2. Pet. 2. 16.
Plato and Vir-
gil are their
Authors for
Purgatory.
* Plutarch of
Numa and
Pythagoras.

Greg. de Va-
len. in anal.
lib. 5. cap. 8.
in Rubrica.

seuen heads, or from the whore of *Babylon* that sitteth there-
on. That is in plaine tearmes, *Nec prateritam aliquam Traditionem sine presenti auctoritate iudicem esse sufficientem omnium controuersiarum fidei*: Neither any former Tradition without the present authoritie, to be a sufficient iudge of all controuersies of faith.

Tom. 1. prole-
gom. 9. prim.
quingena.
can. 1. cap. 1.
eccl. Hist.

8 When *Salmeron* had commended both Scriptures and Traditions for triall, yet concludeth after a solemne place to that effect out of *Dionysius*: *Neque hac sunt satis nisi accedat un-
ctio & eruditio spiritus Sancti, quem promisit Dominus mansurum nobiscum in eternum, qui & in generalibus Synodis, & in Christi vicario & Petri successore residens, omnes incidentes questiones, & ortas de fide controuersias, sua auctoritate, terminet atque resoluat*. Neither are these sufficient, vlesse there concurre the vn-
ction and instruction of the holy Spirit, whom the Lord promised to remaine with vs for euer; who being resident in generall Synods, and in Christs vicar & the successor of *Peter*, by his authoritie determines and decides all incident questions & controuersies arising concerning faith.

9 So that in very truth, or at least in their meaning, neither from Angels nor holy men, neither from Scriptures nor Councils, neither from Fathers nor stories, neither from Traditions, nor new Conuenticles, neither from bastard Fathers, nor golden Legends, neither from Friars or Schoolemen, neither from Christian or heathen, neither from old or new, neither from time past, or time to come: but from the present Church militant, and that not Catholick, or vniuersally spread vpon the face of the earth, but abridged or confined to the Church of Rome; they must determine all controuersies, interpret all Scriptures, assoile all doubts, resolute all questions, order all affaires, dispose of all rights, establish all truth vpon the earth. That all men may flatter and say, *ais? aio: negas? nego*. I say as you say, I denie what you denie, I beleeue as the Church beleeueth. For *nulli dubium est quod Ecclesia Apostolica sit mater omnium Ecclesiarum, à cuius nos regulis nullatenus conuenit deu-
iare; & sicut filius venit facere voluntatem Patris, sic vos implete voluntatem matris vestrae qua est Ecclesia, cuius caput est Romana Ecclesia*.

Antoninus
par. 3. li. 23. c. 3
§. 2. Quare
plu. in not. p.
18, 19.

Ecclesia. No man needeth doubt, but that the Apostolique Church is the mother of all Churches, from whose rules to erre, is not conuenient at any hand; and like as the Sonne comes to do the will of his Father, so fulfill you the will of your Mother the Church, whose head is the Roman Church, and the Pope the head of it. And so there is head vpon head, like top and top gallant. And then the Church must hold what the Pope alone commands. So that he is the basis and groundworke of all truth; which how it may stand with Religion, reason, probabilitie, or possibilitie, shall afterwards appeare.

10 If this were true, or could euer be proued, I must confesse it were the most expedit course to end al controuersies, and to establishe as constant a peace, as is held by *Satan* and all his diuels in hell. For what need we study the Scriptures, search the Councils, reade the Fathers, recollect the histories, so long, and with so great contention, labour in reading, disputing, writing of so many questions and controuersies, if one man, whose person and place is knowne, can define and determine all as he list, and his word must stand as a finall end to all men, in all matters, through all the world? No maruell then if the Romanists be so eager to presse this aboue all things, and to vrge it by all meanes against the Gospel, that the Pope is all in all.

11 Neither may we wonder that Cardinall *Bellarmino* maketh it the top and summe and substance of all our differences. *De quâ re agitur, cum de primatu Pontificis agitur? breuissimè dicam, de summâ rei Christiane. Id enim queritur, debetne Ecclesia diutius consistere, an verò dissolui & concidere.* What is questioned when we handle the matter of the Popes Primacie? I will answer shortly, euen of the summe of all Christianitie. For this is the question, whether the Church should consist any longer, or it should be dissolued and fall for euer. If he had said of the Supremacie, the first part of his sentence had some truth; for proue it, proue all. So is it not by the Cardinals leaue with the Primacy. For the Pope will be easily granted Prime, if he be a good Bishop, but
not

*Præf. in lib. de
Rom. Pont.*

not supreme, be he neuer so good. But the Church stood, and may stand still, if he be neither: though in truth the Romish Court cannot if we deny him either. Doctor Stapleton saith, that neither Councils, nor Fathers, nor any thing, but the Pope, is iudge of all controuersies, and that he saith not onely once. And if a Councell be called, it is more then needs, rather of congruities then of condignities, rather for conuenience, then necessitie: So saith a Cardinall Ioan. de Turre-cremat. *Quauquam summus Pontifex pro singularitate principatus sui omnem legem condere & dare possit toti Ecclesie, iuxta caput, Sunt quidam, 25. quest. 1. nihilominus sapè (& hoc rationabiliter) patres Ecclesie Synodali-ter congregat, &c.* Although the great Bishop for the singularity of his principality, may make and deliuer all law to all the whole Church, according to a Chapter (in Gracian:) yet notwithstanding often (and that reasonably) he gathers the Fathers of the Church Synodically. By which it is plaine, that he may choose whether he will call Councils or not, there is no great necessitie for it. He can make and deliuer all law to the Churches. And what need we more ado? yea another saith, *Magis standum est sententia Papæ quam de fide in iudicio profert, quàm quorūcūq; hominum sapientium, in Scripturarum opinionibus. Nam & Caiphas cum esset Pontifex licet nequam, prophetauit.* It is better resting vpon the sentence of the Pope, which in his iudgement he deliuers, then the opinions of whatsoeuer wise men in matters of Scripture. For euen Caiphas when he was high Priest, though wicked, yet he prophesied, and so did Balaam. And againe he saith, *Sic omnes Apostolica sanctiones accipiendæ sunt tanquam ipsius diuina voce Petri firmatæ:* So are all the Apostolicall sanctions to be receiued, as if they were confirmed by the Diuine voice of Peter himselfe.

Princ. doct. l.
7. c. 10. & l. 10.
c. 11.

Tho. Aquin.
quodlibet 8.
alleg. à Ioan.
de Turre-cremat.
sum. de Ecclesia. l. 2.
c. 112.

Idem ibid.
Agapto. PP. in
c. Sic. distinct.
19.

Greg. de Val.
de idolatriâ.
lib. 4. cap. 16.

12 And they are yet to this day more desperate in the maintenance of their Popes priuiledge then euer they were, though with sinne and shame enough. *Pernegamus contingere posse ut Pontifex aliquid in rebus controuersis cum autoritate definiens (ad quod scilicet credendum obliget uniuersam Ecclesiam) Scriptura sacra repugnet. Sed illud asseneramus constantissime*

simè hereticos esse qui non credunt id Scriptura sacra consentaneum esse, quod ea ratione Pontifex definit: For it cannot possibly be, that the Pope concluding any thing in controuersie, by his authoritie (in that he binds the vniuersall Church to beleeue) should contradict the Scripture. But we constantly affirme them heretickes that beleeue it not agreeable to the Scriptures, euen for this reason, because the Pope concludes it. Yet for all this Pope *Vrbane* in that law doth somewhat limit himselfe, that he may not make a law against that which Christ or his Apostles, or the holy Fathers that followed them haue definitiuely determined. Notwithstanding the Glosse asketh, why not against the Apostle? seeing that Pope *Martin* dispensed in Bigamie, and against a Canon of the Apostles, yea and against the Lord also, who bids vs vow and pray; and yet he absolveth both from oath and vow. And I aske the same question, why not? Seeing one Pope could dispence with one King to marry his brothers wife; another Pope with another King to marry a second wife, though his first liued; and a third with another King to marry his neece by consanguinitie? and all this for ought I see may be defended, (aswel as the rest) as the Glosse saith. For against the Apostles if it concerne not an Article of faith, and against the Gospell by interpreting it, &c. at his pleasure he may dispense.

13 The Glosse hath yet a more subtile distinction. *Ga- Extrau. 19. lib*
ther hence, saith it, that the prince of the Church & Christ's Vicar, 14. c. 4. Gloss.
may make a declaratio vpon the Catholique faith, this may be tol- in verbo de-
lerable. But he may also make an Article of faith: Si sumatur Ar- claramus.
ticulus non propriè, sed largè: If you take an Article not properly
 but largely, for that we must beleeue. With more subtile words, to small purpose. So that we must beleeue what the Pope commandeth. The transgression whereof is as great a sinne as the violation of the Law of God. So the Glosse applying that to the person of the Pope, which the text of the Law giueth to the word of God, saith in the Popes name, *Quicum- Distinct. 50. c.*
que preceptis nostris non obedierit, peccatum idolatrie & Paganis- Si qui sum.
is incurret: Whosoever obeyeth not our commandements, let him incurre the sinne of idolatrie and Paganisme. And what

what is this, but to make it as grosse a fault, not to beleue the Pope, as not to beleue the Gospell of Iesus Christ the Sonne of God? and then (as I said) what need any longer dispute?

Defens. Ro-
berti Bellar.
l. 3. c. 10.

14 Though Stapleton and Turrecremata in this case be direct enough, yet Gretzer that defends the grossest Popery in the grossest maner, disputes the case against a Calvinist in plainer & more downright termes, thus. The Calvinist, as Gretzer calls him, saith, *Per Ecclesiam intelligunt Papiste, primò Patres, &c.* The Papists vnderstand by the Church, first the Fathers, then the agreeing opinion of the Fathers; for if they consent not all, they giue them not so great authoritie. *Mentitur Calvinista, suosque fumos & nebulas vendit:* The Calvinist lyes, (a foule mouth) and sels his smoke and clouds to his Companions. *Per Ecclesiam enim quando dicimus esse omnium controuersiarum fidei iudicem, intelligimus Pont. Romanum, qui pro tempore presens nauiculam militantis Ecclesie moderatur, ac gubernat, quique vinâ voce, sententiâ suam, clare, disertè & euidentè aduentibus & consulentibus explicat:* For by the Church, when we say she is the iudge of all controuersies of Faith, we do vnderstand the Bishop of Rome, which for his time, in person, doth guide and gouerne the ship of the militant Church, and who by his owne mouth deliuereth his opinion, clearely, plainly, euidently, to them that come vnto him, and seeke his counsell. And againe, *Intelligimus etiam nomine Ecclesie Pontificem pro tempore viuentem, cum Concilio quod ipse conuocare & congregare potest. Et hunc summi Pastoris, & aliorum presulum cœtum, dicimus esse immediatum, ordinarium, & visibilem controuersiarum, quæ de religione existunt, Iudicem.* We vnderstand also by the name of the Church, the Pope for the time being, with a Councell which himselfe may call and assemble; and this company of the chiefe Pastor and other Prelates we affirme to be the immediate ordinarie and visible iudge of controuersies, which arise in religion. But what needs this latter of a Councell with the Pope, with so much concourse and trouble, when the Pope may do it alone, though no body be with him, as they all hold? Yet farther, *At tertio, interpretantur Ecclesiam Papam*

Papam. Non abnuo. Quid tum? De eius sententia est etiam quod dubitemus. Num iure? Quomodo certi esse possumus ipsum non errare? Ex illis, Tibi dabo claves, &c. Quomodo sciam ista de Papa dici? Ex traditione Ecclesiastica, ex consensu maiorum, totiusq; antiquitatis suffragio, ex textu ipso, si ad eius lectionem nulla adferatur pernicious & antecepta persuasio. Denique velis nolis ex ipsius Papa sententia & definitione, &c. Thirdly, thou sayest, they interpret the Church the Pope. I grant it: What then? We may doubt also of his sentence. But whether iustly? How can we be certaine that he erres not? From that which he saith: I will giue thee the keys, &c: The gates of hell shall not preuaile against it: Whatsoeuer thou bindest, whatsoeuer thou loosest: I haue prayed for thee that thy faith might not faile. But who shall iudge of the sence of this place? or how shall I know this is spoken of the Pope? Frō Ecclesiasticall tradition, the consent of our elders, the suffrage of all *Antiquitie*, out of the text it selfe, if there be brought no peruerse obstinacie, or a fore-Preindicate perswasion. To conclude, whether thou wilt or no, from the opinion. Popes owne sentence and determination. A man would thinke this were enough, the last would serue, what need the rest?

15 The *Caluinist* yet obiects: *Absurdum & indignum est ibid. dicere, omnes Pontificum definitiones habere equalem auctoritatem cum Scriptura sacra*: It is absurd and vnworthy to be spoken, that all the determinations of the Popes be of equall authoritie with the holy Scriptures. *Absurdum est, sed in schola Caluini, non Christi, loquendo de definitionibus fidei quantum ad infallibilitatem attinet, &c.* It is absurd indeed; but in the schoole of *Caluin*, not of *Christ*, if you speake of definitions of faith, as much as appertaines to the infallibilitie thereof.

16 This is a faire and full confession of *Romes* doctrine, that it is neither Scriptures, nor Councils, nor Fathers, nor histories, but the Church; and that not Rhetoricall, but Logicall, not with a broade hand, but with a clircht fist, without any body, the head alone, the Pope himselfe. *Neque sacra Scriptura, neque etiam sola Traditio (si ab ea separet presentem in Ecclesia auctoritatem infallibilem, sic enim de Traditione* Greg. de Val. Anal. l. 5. c. 1.

nunc loquimur) est illa authoritas infallibilis, magistra fidei, & index in omnibus questionibus. Talis igitur authoritas non est propria alicuius, vel aliquot hominum, vita defunctorum. Quod si extat, tamen aliqua talis humana authoritas, ut probatum est, neque verò ea est illorum hominum propria, qui iam præterierunt: restat ut uiuat
 22 semper inter fideles præsens. Neither the holy Scripture, nor Tra-
 22 dition alone (if thou separate from it the present infallible
 22 authoritie in the Church, for so we now speake of Tradi-
 22 tion) is that infallible authoritie, the mistress of faith, and
 22 iudge in all questions. Therefore such authoritie is not pro-
 22 per to any, one or more, departed this life. So that if there be
 22 extant any such humane authoritie, as is proued, and is not
 22 indeed proper to those men who are already passed, it re-
 22 maineth it should liue present alwayes amongst the faith-
 22 full.

Cap. 2.

Cap. 3.

Cap. 4.

Cap. 5. 6. 7.

Cap. 8.

17 This he goeth about monstrously and profanely to
 proue, by the obscuritie of the Scriptures, then by their insuffici-
 encie, then by reason, as farre as I see, out of his owne rule, then
 by the exactest forme of a common wealth, then out of Saint Peter,
 lastly by the maner whereby God teacheth men, as much to say,
 by blasphemies, vanities, nullities, suppositions, surmises,
 without feare or wit, grace or honestie. Yet he audaciously
 proceedeth, *Sicut de authoritate ipsius Scripturae necesse est, per
 aliam certam regulam constare, ita etiam de authoritate Traditio-
 nis, si ea quoque reuocetur in dubium. Non enim Traditio loquitur
 etiam clarè & perspicuè de sese, ut neque ipsa Scriptura. Deinde
 cum Traditio scriptis ferè Doctòrum orthodoxorum in Ecclesia
 conuersetur, quæstiones & dubia moueri possunt de sensu illius, si-
 cut dubitatur sæpè de sensu & mente Doctòrum, &c. hoc in loco,
 uelim ut ij qui sectis hodie addicti sunt, incipiant secum perpendere,
 quantopere à recta fide aberrant: siquidem eam discere nolunt ex a-
 liqua authoritate presente: cuius tamen solius ut probatum est, ab-
 soluta & plena potestas est, in omnibus fidei quæstionibus iudicandi.*
 22 As of the authoritie of the Scripture it selfe, it is necessarie it
 22 should stand by some certaine rule, so likewise concerning
 22 the authoritie of Tradition, if it be brought into question. For
 22 Tradition speaketh not clearely and perspicuously of it selfe:

so

so neither the Scripture. To conclude, whereas *Tradition* is found in the writings of the orthodoxall Doctors in the Church, questions and doubts may arise of the sence of it, as it is often doubted of the sence and mind of the Doctors, &c. In this place I would that they who this day are addicted vnto sects, would consider with themselves how much they erre from the true faith, in as much as they will not learne it from the present authoritie: which notwithstanding alone, as is proued, hath an absolute and full power of iudging in all questions of faith. *Cum autoritas illa, magistra fidei, apud ipsos Christi fideles perpetuo vigeat, non alibi vel quari decet, vel inueniri potest, quam apud veram Christi Ecclesiam, hoc est, apud congregationem verè fidelium. Ea verò congregatio non alia est quam cœtus eorum qui Rom. Pontifici pro tempore existente parent.* Whereas that authority, the mistress of faith, doth perpetually flourish amongst the faithfull of Christ themselves, it ought not to be sought for, nor elsewhere can it be found, then in the true Church of Christ, that is, in the congregatiō of the truly faithfull. And that congregation is no other, then the assembly of those who obey the Romane Bishop existant for the time. *Non in singulis, non in omnibus Christi fidelibus, — sed residet illa summa Ecclesia autoritas in Christi Vicaria, summo Pontifice, siue unâ cum Episcoporum Concilio, siue absque Concilio res fidei definire velit:* Not in euery particular, not in all the faithfull of Christ, but that prime authoritie of the Church, is resident in Christs Vicar, the chiefe Bishop, whether he define matters of faith, assisted with the Councell of Bishops, or without the Councell. *Ipsa una Pastorem rectissime agnoscit, eiusq; iudicio in controuersis acquiescit:* Which onely most iustly acknowledgeth her Pastor, in whose iudgement concerning controuersies she resteth.

18 To this he applieth a speech of Saint Cyprian: *Plebs Sacerdoti adunata, & Pastori suo grex adhaerens:* A people united to the Priest, and a flocke cleauing to the Pastor. That which the Father speaketh of euery Pastour and his owne flocke, that *Valentia* appropriateth to the Bishop of Rome alone, with great iniurie to the rest, while ouermuch is arrogated

Lib. 6. Assensio
prob.

Cap. 4. de Ec-
cles. proprie-
tatibus.

Cap. 9.

Cypr. 1. 4. epist
10. ad Flor.
Pap.

Val. l. 7. assert.
probanda.

Ibid. c. vii.

Lib. 8. assert.
prob. pag. 66.

lb. cap. 3. p. 70.
vbi plura.

gated and vsurped by one. Pontifex ipse Romanus est in quo au-
thoritas illa residet, quæ in Ecclesia extat ad iudicandum de omni-
bus omnino fidei controuersis. Tria igitur à nobis hæcenus probata
& defensa sunt, ex quibus certissime concludimus Rom. Pont. su-
prema in Ecclesia auctoritate ad constituendum infallibiliter de re-
bus fidei & morum præditum esse. Secundo, non Petro solum, sed eius
etiam usque in sæculi finem legitimis successoribus eam à Christo au-
thoritatem tribui. Tertio, Romanos omnino Pontifices esse in eo ge-
nere legitimos D. Petri successores. Quare manet profecto, Rom.
Pontificem pro tempore existentem, eum esse, cui tanquam successori
D. Petri vniuersalis Ecclesie cura, quod ad fidem moresq; spectat,
commissa sit, & in quo proinde de questionibus omnibus fidei, decer-
nendi auctoritas, resideat. The Bishop of Rome himselfe is he
in whom that authoritie is resident, which is extant in the
Church, for iudging of all controuersies of faith. There are
therefore three things hitherto proued and defended of vs,
vpon which we certainly conclude: 1. The Romane Bishop to
be endowed with supreme authority in infallible concluding
of things concerning faith and manners. Secondly, that au-
thoritie was giuen by Christ, not alone to Peter, but also to
his lawfull successors, euen to the end of the world. Thirdly,
the Romane Bishops all together in that kind are the lawfull
successors of Saint Peter. Whence indeed it remaineth, the
Romane Bishop for the time extant, to be he, vnto whom, as
to Saint Peters successor, the care of the vniuersall Church, as
touching faith and manners, is committed: and in whom
also the authoritie doth reside of discerning all questions of
faith. Quotiescunque Rom. Pont. in fidei questionibus definiendis, illa
qua est præditus auctoritate utitur, ab omnibus fidelibus tanquam
doctrina fidei recipi, diuino præcepto debet ea sententia, quam ille de-
cernit esse sententiam fidei: toties autem ea ipsum auctoritate uti
credendum est, quoties in controuersis fidei, vel per se, vel una cum
Episcoporum Concilio, sic alterutram sententiam determinat, ut ad
eam recipiendam obligare velit vniuersam Ecclesiam. Againc:
Siue Pontifex in definiendo studium adhibeat, siue non adhibeat,
modo tamen controuersiam definiet, infallibiliter certè definiet, at-
que adeò re ipsa utetur auctoritate sibi à Christo concessa. As often

as the Bishop of Rome practiseth that authoritie he vseth, the sence he decemeth to be the sentence of faith, ought by diuine precept, of all the faithfull to be receiued as a doctrine of faith. And it is to be beleueed, that he vseth that authoritie as often as in controuersies of faith, either by himself, or together with the Councell of the Bishops, he so determineth either way that he would bind the vniuersall Church to the receiuing of it. Whether the Bishop vse or not vse his best endeour, notwithstanding he define the controuersie after that manner, he questionlesse shall infalliblie define it, and so in very deed, shall vse the authoritie granted him from Christ. A man would thinke this were enough, if not too much.

19. The supereminent, I may iustly say, the omnipotent power, which the Canonists, and some schoole Diuines, attribute to the Pope in this case, is beyond and aboue all this abominable in it selfe, incredible to them that cannot read it themselues, and will not beleue it on our reports. His fullnes of power. His impossibility to erre: His ability to make of nothing something: That the Decretall Epistles are to be numbered with, or taken for, the Canonick Scriptures: and therefore are to be accepted as if they proceeded out of the diuine mouth of Peter. That if the whole world should sentence against the Pope in any matter, yet it seemes we must stand vnto the Popes determination: That none may iudge of his iudgement, much lesse retract it: That if the Pope be found negligent of his owne and his bretheres salvation, vnprofitable and remisse in his affaires, and besides be silent in all goodnesse, and rather hurts himselfe, and all others; neuerthelesse carriot him innumerable people with himselfe in extreame slavery to helpe, there to be punished with himselfe with many stripes; yet let no man call in any presumps to reprove his faults, because he may iudge all men, and be iudged of no man, except he be deprehended out of the faith: That truth becomes to his chaire: That God would not haue it respected whether it be Jude, or Peter, or Paul, but onely this, that he sit in the chaire of Peter, and that he is an Apostle, and the Legate of Christ, the thing he would haue regarded. With more and worse to this purpose. That he is our Lord God, can do all things; might do what him listeth, yea even vnlawfull things; and

Extr. 1. Tit. 1. c. 2. Glol.

De transl. Episcoporum, ca. Quanto.

Dist. 19. c. Sic omnes.

9. q. 3. Nemo 24. q. 1. Hæc est fil.

Dist. 40. si Papa.

I thought the Pope had no

brothers but

all children.

But in truth many of them

haue more children then

brothers and sisters.

Hosius Conf. Petroc. c. 19.

De sedis. 115.
Staple. in Epi-
stola.

Pope Gregorie
the thirteenth
is called ter-
tius Aposto-
lorum, 5. E
uang.

is more then God, as Zabarell saith, that the Popes flatterers haue perswaded. That he is, *Supremus in terris unum*, The highest Godhead in earth. To conclude, that innumerable the like, or more extrauagant then these, are dispersedly scattered through the Canon Law, in the text and in the Glosse, among the Canonists and other Popish writers, is so apparent they cannot deny it; nay they will not, but impudently defend it to this day, most wickedly and profanely, and it cannot be but against their owne consciences. Or else they excuse it, and qualifie it ridiculously, rather to delude then satisfie a doubtfull mind. By this infallibility of truth, *Iohn* the 22 could not define an vntruth, for though his will was absolute, and his purpose resolute, yet God would rather kill him, and preuent him by death, to saue

Analy. l. 8. c. 3. the credit of that Sea, &c. as saith *Palencia*.

20 But what need we search into this dungeon of darkness, the Popes Decrees or Canons? we haue it cleare by the freshest, and newest writers of the Romane Church, that when all is done the Pope must be the last refuge for triall of all questions and doubts; no wit but in his head, no truth but in his breast, no strength but in his hands, no rest but in his chaire. Which although it be before proued sufficiently, yet a word or two more will not be amisse. *Insuper non est, vt veteres istos damnum erroris, si nocendo fiant non, saith desperate Grotius*. It is not vnusuall, that old errors with their authors should likewise be condemned; if by hurting they be made new: and so farre very well and truly. We haue example hereof in *Gelasius* the Pope, who tooke out of faithfull hands by a law, *Tertullian* and *Origen*, and others very ancient. Neither is this amisse if they will make no vse of them themselves. This right now is, and was, and shall be in the Church, to turne out that carefully, which bringeth detriment to the flocke. Yet neither is this to be misliked. And if it be lawfull to banish a whole booke, it may be as lawfull, to proscribe a part whether great or little. I could grant this as reasonable, the one as the other, Either by cutting it forth, or blotting, or scraping, or simply burning it out, and thus for the reader: profit. Here now are two grosse impostures

flures and villanies; that vnder this coulour, they will corrupt and deprave all the Fathers at their pleasure, that no testimonie of *Antiquitie* after the Scriptures may be had: the other, that none shall iudge what is true or false, right or wrong, to be put out, or left in, but what their Synagogue will, or their contracted Church (which is the Pope) pleaseth.

21. So that the Pope may interpret the Scriptures, as himselfe liketh, he may cancell Councils as he will, he may make voide the Fathers in part or in all as him listeth, no *Antiquitie* or authoritie can confine him; nor Traditions tye him; and then what striving with such a mighty man? *Sicinius* as cur- *Plutarch.* bulent as he was, yet durst not meddle with *Crassus*. *Fanum in cornu gerit.* Either he had too much money in his purse, or too much power in his hand to be dealt withall. He is more then a curst cow, he is a mad bull, and hath long hornes; no man that hath wisdom in his heart, or wit in his head, will meddle with him, or at least trust him. He will engrosse all our weapons into his owne hands, as the Philistines vsed the Israelites, and worse, not leaving vs so much as to mend our shares wherewith we might plow the fallow ground of mens hearts to sow the good seed; nor sharpen our hookes, wherewith we might weed vp the cockle and tares which Antichrist hath sowed in the night of darknesse and ignorance, while men slept in securitie, and attended not their owne saluation.

22. What need any more be said hereof? Seeing it is not onely before sufficiently observed, what authority the Bishop of Rome and his Antichristian See hath challenged ouer the Scriptures of God, and all monuments of *Antiquitie*, but it is also yet confessed and put in practise, that the Pope present may make voide whatsoever his predecessors haue concluded. His successors no Pope can so confine within any limits, but that he may make voide what himselfe liketh not. This is directly written in the Canon law, and this is practised by the irregular Popes. *Innocentius* the third saith, *Nobis per eum adempta non sunt dispensandi facultas, &c.* The power of dispensing is not (by our predecessors) taken from vs, whereas that was not the intention of his prohibition, who could not in this behalfe

1. Sam. 13. 19.

Extra de elect
& elect. po-
testate c. In-
nomis.
Per eum
Prohibentis
intentione.

Par in parem
imperium
non habet.

Bellum Papa-
re.

Baleus et
Stella.

Platin. in Ro-
mano.

work any prejudice unto his successors, who are to exercise the like, yea the same power; whereas those who are equal have no authority each above other. This by practise is confirmed, as in many things heretofore; so lately in a matter of greatest moment, which is the translation of the Scriptures. Sixtus quintus after diuerse editions and castigations of the vulgar Latine translation according to the Decree of the *Trent* Conuenticle, set forth the same old translation of the Bible, conferred with ancient Copies, from diuers libraries, out of sundry Vniuersities of most nations; many things he amended with his owne hand, had it printed by the Apostolicall Printer, and reposed in the Vatican library; dispersed ouer all countries, as well on that side the Alpes, as on this; commanded to be vsed, and that onely, in all schooles, preachings, and writings. Who would not thinke that a thing of so great moment, vpon so long deliberation, after such care and prouision, by an vnder- ring Pope, for such publicke vse, vpon such hazard, or helpe, of Christian soules, should be done one once for all, and receiued for ever, to the common blisse or bane of the Church? Yet euen this is altered, changed, almost made voide, by *Clement* another Pope, diuers, yea most contrary in many things; exposed and authorised as the former was by his predecessor, which more largely and more plainly is by Doctor *Iamies* most wittily obserued. *Innocentius* words are verified in our dayes by this example; *That no Pope can limit the power of his successor*. And any Pope made derogate from, or utterly abrogate the acts of his predecessor. Which is no new thing, if we remember the times and deeds of the Popes that followed, as *Formosus*, *Stephanus*, *Romanus*, and others. Of which dayes *Stella* iustly complaineth, that *Omnia eius, tam in capite quam in membris, ex hominum ignorantia consumpta sunt*. All vertue, as well in the head, (which was the Pope) as in the members, (which were his Clergie) was by the sloth of men consumed. And of whom *Platina* saith, *Nihil aliud hy Pontificuli cogitant, quam & nomen, & dignitatem suam extinguere*. These pettie Popes thought vpon nothing else, but how they

they might blot out the name and honour of their ancestors. „
 Against which baseneffe he inueyeth most bitterly vnto the
 end of the storie of *Romanus*. And spareth not to lay about him
 before and after, giuing diuers Popes though not perhaps all,
 yet many of them, part of their deserts. Howbeit these and
 such as these, are the men must haue the decision of all contro-
 uersies, the command ouer all consciences, the assurance of all
 truth, the guidance of all the world, yea & as much worse then
 these, as the worst of these is worse then their best Popes, as
 after shall appeare.

24 Yet heare the impudencie of a superstitious (shall I
 say) or a blasphemous man, for his Antichrist, against God
 and his Sonne Christ, the Sauour of the world. *Pro infallibili* Cusanus Epist
regulâ salutis nostræ Christus hanc tradidit potestatem & autho- 2. ad Boëmos
ritatem &c. Christ hath giuen to his Church this power and P. 833.
 authoritie for an infallible rule of our saluation, that when „
 we stand in the vnitie of that Church which cleaueth close „
 to *Peters* chaire, by which he doth bind his successors, even „
 the wicked, to Christ the head; we cannot erre from the way „
 of Saluation, although in the Church one goes one way „
 and another another. You will say perhaps, the Church of *where is their*
 these dayes doth not so walke in the rite of the Commu- *cor vnum*
 nion, as before those times, when most holy men did both *via vna.* „
 in word and worke confirme by the force of Christs precept, „
 that the Sacrament was necessarie in both kindes. Could the „
 Church then erre? verily no. But if not, how is that, now „
 adayes, not true, which was then affirmed by all mens opini- „
 on: whereas this Church is not another then that? Certain- „
 ly thou must not let this moue thee, that at diuers times, now „
 one rite, then another, is found in the sacrifices, and also Sa- „
 craments; yet the truth standing, and that the Scriptures are „
 fitted to the time, and diuersly vnderstood, so that at one „
 time they be expounded according to the current vniuer- „
 sal rite, but that custome changed, the opinion may be „
 changed.

24 Where then is *Antiquitie*, so much commended, so much
 admired, so often vrged? A new Pope may alter an old

Popes Decrees. This is nouelty, for *Antiquity*. A new custome may vndermine an old. This also is noueltie, for *Antiquitie*. Yet this must stand for an infallible rule of Saluation, then which nothing is more vncertaine. Yea though confirmed by the force of Christs precept, yet may it be altered by the Popes pleasure, or customes instabilitie. Howsoever it be, no man need be troubled, hold what men will, so they hold *Peters* chaire fast, they are safe from error, though they defend contradictories. What is this, but to turne all religion out of the Church, and to set it on the weathercocke to be whirled about with euery blast of false Doctrine? As time may alter opinions in Religion in the same Church, (for the Romanists will haue but one, and that theirs onely, or no bodies) so may it also varie with places, but provided al-
Azorius instit. Morall, 2. c. 13 wayes the triple Crowne be not touched. *Animaduerten-*
dum, habendam esse rationem prouinciarum, nationum, gentium;

” This is worth obseruation, that consideration must be had of
 ” prouinces, nations and kingdome. For it is wont also to come
 ” to passe, that the opinion which is common in one Countrie
 ” and kingdome, is not receiued in another. For in France
 ” there are some opinions taught with common consent,
 ” which notwithstanding in Spaine or Italy are refuted, and
 ” improued, almost of all men. As that the Crosse should not
 ” be worshipped with the honour and veneration of *Latria*,
 ” (that is, that worship which is due to God alone) but with
 ” some other inferiour worship, many writers in Germanie
 ” and France haue taught, but in Spaine with common consent
 ” it is taught that the worship and honour due vnto God a-
 lone is to be giuen to the Crosse. And *Salmeron* saith, that
In Epistolas B. Pauli lib. 1. part. 3. disp. 1. *Ecclesia dicitur vna, non tempore, aut loco, aut gente; aut indiuiduis*
que transeunt, sed fidei confessione circa definita & proposita omni-
bis ad credendum, que varia, vario tempore & diuersis locis cre-
 ” *denda proposuit pro varia hominum capacitate:* The Church is
 ” said to be one, not from the time, or place, or nation, or indi-
 ” uiduals which are transitorie, but from the confession of faith
 ” concerning things defined, and propounded to be beleueed
 ” of all men: Which hath proposed diuers things, at diuers
 times,

times, in different places, to be beleueed, according to the diuers capacities of men.

25 If these men onely teach the religion of Christ, at what time, or in what place, may a man be sure to find the truth? Can the Pope sit in his chaire and moderate the Church, and reconcile, or rather maintain opposite propositions? They say the diuell wondred to see two ships saile contrarie wayes, with one wind. But this is vsuall we see in the Sea of Rome, where they can crosse the very heauens with contradictions; a monstrous wonder to men and Angels; yet the lesse wonder, because we see it most common.

26 These premises considered, I would gladly aske D. Suruay. l. 1. c. 6. §. 14. *Kellisons* question with little alteration of his words, as the case requireth: If one in England should doubt whether he should worship the Crosse with the highest, or with inferior worship, (which is a question of great moment and consequence; for to giue lesse then due, is a profanesse; to giue more, is plaine idolatrie) whither may we send him for resolution? To France? there is one opinion: To Spaine? there is another. To Germanie? they are one with France? To Italy? they are indifferent. To the Church? it consisteth of those members, as they conceipt, and they are principall parts of the whole. To the Pope? who sits still like the idoll *Baal*, and is asleepe, 1. King. 18. 27 or otherwayes busied, he meddles neither with the one opinion nor other, but hath let it hang in suspence these many yeares, without determining any certaintie with either partie; which notwithstanding he may do, by their learning, with a dash of his pen, or a blast of his mouth, for one peniworth of inke, parchment, and lead.

27 The like may be said of many other points, as of the conception of the blessed virgine *Marie*, or certaine subtilties of schoole Diuinitie, or other indifferent points of doctrine, not defined by the Church, but left to the free censure of euery man. For which there hath bene not onely contention in words, but bloody blowes. Be the questions of lesse or greater moment, there is but one truth. And what is not truth is error, and what is error is sinne, and all sin stin-

Ibid. §. 15.

geth the conscience, and defileth the man, and without Gods mercy damneth the soule. If the Bishop of Rome can determine all questions of faith; cannot erre in the highest mysteries of Religion, is the worlds oracle and *Apollo* himselfe, why setteth he not peace in these things in his owne deare Spouse? He will neither belecue Scriptures, nor any other *Antiquitie* in these cases. If he haue not the power they speake of, let him renounce it: if he hath it, let him exercise it, and compose all difficulties, for the peace of his friends, and the stopping of aduersaries mouthes.

Suruay. lib. 1.
c. 6.

28 Forasmuch as I vnderstand, they haue no other reason to make such a do for their vniuersall Bishop ouer the whole Church, but to determine controuersies, reconcile contradictions, appease strifes, satisfie conscience, that all men may goe one way of certaine truth towards heauen, where they would be. About this D. Kellison maketh many words and vseth many similitudes, *That euery kingdome must haue a King, euery dukedome a Duke, euery common-wealth a magistrate, euery citie a maior or baliffe, euery army a generall, yea euery village almost hath a constable, euery family a good man of the house, and euery schoole a schoolmaster; and shall not the Church of God, the societie of the faithfull and chosen seruants, haue a visibie head to direct it, and a Iudge to rule it by lawes, and to gouerne it by authoritie? &c.* God defend else: but Rome should haue her Bishop, and *Alexandria* hers, and *Constantinople* hers, and *Canterburie* hers, and *Torke* hers, and euery kingdome, and prouince, and diocesse haue their Bishops. But must all kingdomes haue one King ouer them, the other pettie Kings vnder him? And so one Duke ouer all Dukes? one magistrate ouer all comon-wealths? one maior or baliffe ouer all cities? one constable ouer all villages? one goodman ouer all families? one schoolmaister ouer all schoolmaisters? and all other but substitutes vnder that one, to be directed, commanded, imposed on whom he will, exposed to what he wil, deposed when he will, as the Pope challengeth ouer all Bishops, Archbishops, and Patriarkes, and now of late ouer all Kings and kingdomes of the world? This must the Doctor presume

presume, or assume, or all his building falleth.

29 For the booke of God teacheth vs, that there was a Church at Ephesus, at Smyrna, at Thiatyra, at Philadelphia, seuen Churches in the lesser *Asia*. And the same booke doth teach, vs, that there was a Church at Rome, another at Corinth, another at Philippi, and so of all other Churches euen vnto priuate families. That euerie of these Churches should haue her Pastor, euerie Dioces his Bishop, euerie Prouince his Archbishop, beshrew him that will deny it for me. And what else doth all that the Doctor hath said conclude? But that all the world should haue one vniuersall ouer all, can neuer be gathered by the bookes of God, by Councils, Fathers, stories, or drift of reason. It is neither conuenient, necessarie, nor possible.

30 That it hath no prooffe of *Antiquitie*, is debated and proued by many, it is not my purpose to enlarge that dispute. That it is not conuenient, is apparent; for then all truth should be pinned to one mans sleeue: and it is too much for any mortall man to manage. That it is not necessarie, there are as learned men dispersed in diuers kingdomes, Churches, Vniuersities, as is the Bishop of *Rome*, or can be. And therefore he is not necessarie, where others, as good as he, or better, may be had. The promises pretended to be made vnto him, are meerly delusory, to mock fooles, or delude children. That it is impossible, the distance of places, the multitude of suiters, the coast of the iourneys, the perils of seas, the discord of Princes, the varietie of causes concurring, as for the most they would, do sufficiently argue it.

31 They might haue some probabilitie, if they would diuide al the world into foure Patriarchates, as now the earth is deuided, one for *Europe*, another for *Asia*, a third for *Africa*, and why not a fourth for *America*, and a fift for *Magellanica*? Or why not as needfull to haue no more Kings? or but one generall King ouer all, as to haue but so many Patriarchs, or one Pope ouer all? All nations may be better gouerned by one positive and perpetuall law, then one nation by many and mutable lawes. Make the Law of God the rule
vnto

Plutarch.in
Coriolano.

vnto all Christians, it mattereth not into how many kingdoms, Prouinces or Diocesess they be deuided. The same law vnto them all is a perpetuall direction, whereunto in all difficulties there may be recurrence. But where mens lawes beare the sway, they may be diuers, flexible, arbitrarie, some beneficiall, some incommodious; some iust, some iniurious; some regall, some tyrannicall; some inconuenient, some wicked; most diuers, many quite contraries; whereby the peace of the world may be broken, mens minds distracted, alienated, inflamed to furie and armes. Or there may be a case of such importance in matter of iustice, that in dangerous times it were good, nay, we see it best, in kingdomes to haue one head and gouernour that may command all, and haue supreme authoritie of iustice in his hand, but neuer stretched ouer the world generally, much lesse in matters of faith and religion.

32 In this case it might seeme to be much more reasonable to haue one vniuersall King (and others pettie kings vnder him) to whom all these differences might be referred, then to haue but one Oecumenicall and vniuersall Bishop, where all are subiect but to one law, which all may vse within their owne limits, without enuie, emulation, contradiction, or heart-burning one against another. If it be answered, that this law, by diuers men dispersed into sundry places, may be as diuersly taken and interpreted; yet I know not, neither can I see reason, why a learned man in *France* may not be beleued, as wel as a learned man, and better then an vnlearned man in *Italy*, as many Popes haue bene: and as good in *England* as in *France*, in one kingdome as in another. *Ideo plures sunt in Ecclesia Sacerdotes, vt uno heresi faciente, ceteri subueniant*: Therefore there are many Priests in the Church, that if one fall into heresie, the rest may helpe. As for the pretence of *Peters Chaire*, it is but a meere foppery to cozen the world withall; it may be reposed for a dull relique with Pope *Ioanes* or her successors stoole. *Non domus dominum, sed dominus domum cobonestat*: The house graceth not the maister, but the maister the house. *Non sunt filij Sanctorum qui tenent loca Sanctorum,*

Hieron.
sup. cap. 4.

Etorum, sed qui sequuntur opera eorum: They are not sonnes of the Saints, that hold their places, but that follow their works. There may be Popes of diuers affections or factions, some milde, some furious, some patient, some cholericke, many Gibelines, (and what if a Guelfe should get in, or proue a wolfe when he is in?) some Franciscans, some Dominicans, perhaps hereafter Iesuites. They will not be of one mind, and therefore will neuer determine and conclude one thing. For which cause we may iustly resolue, that there is no stay for Christians in one vpon earth. We must set our mindes on heauen, and our repose vpon the certain and infallible lawes of God, or else we shall neuer find rest vnto our soules.

CHAP. XV.

Suppose there must be one such vniuersall Iudge in the Church, to whose finall determination all controuersies must be referred, (which notwithstanding is vnreasonable and vnpossible) yet the Bishop of Rome, things standing or rather falling as they do, and long haue done, cannot, may not be that vniuersall Iudge, for many reasons.

INfidels that neither worship nor know the true God, conceited multitude of gods: yet distributed the gouernment and chiefdome of all, aboue others, vnto three. *Jupiter* had the East, *Pluto* the West, and *Neptune* the Isles of the Sea; as was thought of such as take them but for men-gods, that is, gods made of men. But *Cicero* de they that deemed and dreamed they were gods indeed, allotted *heauen* to *Jupiter*, the sea to *Neptune*, the earth and infernals to *Pluto*. Whether they thought them men or gods, they neuer esteemed any one of them of might or maiestie sufficient to moderate the vniuersal, as *Plutarch* remembreth in the case of *Pompey* and *Cesar*: Though *Among the gods* themselves all things by lot denided are, And none of them intrudes himselfe within his neighbours share: yet they thought not the

Em-

Empire of Rome enough for them, though they were but two. Euen so the Romane Catholickes are so giuen to impropriations, and to ingrosse all into one hand, that the best, who take their God to be but a man, yet giue him both the East, and the West, and the Iles of the sea; as *Alexander* the sixt, who gaue the West, with the Iles thereof, to the King of *Spaine*; the East, with her Iles, to the King of *Portugal*, (which were as truly his owne to bestow, as all the kingdomes of the earth were his who led our Sauour Christ to the mountain.)

Math. 4.

This he could neuer haue done, if himselfe had not bene infeoffed in them by the god of this world, as in his own right. For, *Nemo potest plus iuris in alium transferre, quam ipse ha-*

Sacra. cerem.

l. 1. fol. 26. sec. 7

Potest. habet

super omnes

potestates tam

cœli quam

terre. Eugen. 3

Steph. Archie-

pisc. Patrac.

Psal. 27.

bet : No man can giue more right to another, then himselfe hath. Therefore he claimed and held it by title of good Scriptures ill applied: *Dominabitur à mari usque ad mare*: He shall rule from one sea to another. *Data est mihi omnis potestas in cœlo & in terra*: All power is giuen me in heauen and in earth.

2 They that would haue their Maister to be a god, giue him not onely the disposing of Paradise, and keyes of heauen, as a porter or doore-keeper, as *Dauid*, though a King, desired to be; or as they make Saint *Peter* (that were base) but as a gouerner and commander ouer Angels and celestial spirits, yea and also the sea, as he nameth his seate, the earth, Purgatorie, and hell, as much as was euer attributed to all the heathen gods, more then euer was challenged by the true God. So potent, so powerfull, so monopolicall a deitie do they imagine their great Maister to be, as if nothing were excepted or exempted from his omnipotent power in all the world.

3 He hath his lightnings and thunderbolts like *Iupiter*: his triple Crowne or trident Crosse, like *Neptunes* mace. He hath the riches of the earth, the command of Purgatorie, the power of hell it selfe, as *Pluto*. His flatterers and clawbackes offer him no lesse; his owne pride and presumption hath challenged and admitted as much. God knowes it, and abhorres it; men see it, and detest it; the diuels obserue it, and reioyce in

is because it doth not follow from the same, that it
proceedeth from foules, engergels, and adungeth hell and dam-
nation.

4 To this God on earth, or this earthie God, or this Vi-
car of the god of this world, the Romanists flie as vnto their
onely oracle, to interpret all Scriptures, to authorize all Coun-
cels, to moderate all matters, to confirme and establish all
truth, and set their rest vpon him and none other. So Doctor
Kelton in effect saith, Seeing that after Saint Peters death, the
Church hath no lesse need of a visible Pastor then before; as Christ
left him for his Vicegerent, so in him did he appoint a continuall
succession of his successors; that the Church might alwayes be pre-
sided of a visible Pastor. And therefore all Bishops are the successors
of other Apostles, so some one must succeed Peter, and must haue the
superiority ouer other Bishops, which S. Peter had ouer the other
Apostles; this we grant. And truly no man more likely to be this
man then the Bishop of Rome. And after againe, Therefore for
thence that S. Peter must haue a successor, and that needs must be
one visible Iudge vnder Christ, to whom in all doubts we must re-
paire, the Pope of Rome is likeliest to be he, &c.

5 I will not examine the particular defects of this passage,
as that there was great need of a generall Pastor at all after Christ;
Or that Saint Peter had that vniuersall charge. Or that Christ left
him his Vicegerent, and in him appointed a continuall succession of
his successors; Or that Saint Peter had any superiority or autori-
tie, iurisdiction or power ouer the other Apostles (in all which
the Doctor sheweth himselfe a very impudent begger of prin-
ciples which will neuer be granted; though he may be borne
with for begging, because all his arguments are halt and
lame, and perhaps may beg by authority.) I onely alledge it
for this, that the likely man for this charge, can be no man but the
Bishop of Rome, or that the Pope is most like to be he; which is
concluded by all the men of that man of sinne, without all
likelihood or peraduenture.

6 But this was neuer held reasonable, it hath bene euer
for the most part thought both improbable for argument and
impossible for demonstration, much more for practise.
To

To dispute of Saint *Peter's* 28 prerogatives which Cardinal Bellar de R. *Bellarmino* vigeth; or the 15 blemishes which by ours are layd to his charge, maketh not to my purpose, either for, or against it. We will lay no imputation vpon so good and great an Apostle, which the word of God hath not discovered: neither will we amplifie, or aggravate, any of his imperfections. We will thanke God for his repentance, & pray the more feruently, lest we fall into the same temptation and snares of Satan. We will yeeld and attribute whatsoever the Scriptures giue him, or due reuerence may afford vnto him.

1. Cor. 11. 5.

Hieron.

Math. 20. 10.

Gal. 1. 19.

Ioh. 13. 23. 24.

Ioh. 18. 15.

Ioh. 19. 26. 27.

A Pamphlet
so entituled.

Ioh. 20. 22.

Act. 2. 3.

7 He was an Apostle, so were others; and Saint *Paul* not inferior to *the chiefest*. He was the first in order, but not in pre-eminence of power. He was the *chiefest*, but for his age, as Saint *Hierome* saith, not for his authority. He had a forward & an excellent spirit; yet he shewed that he was but a man. *Christ* declared many signes of his familiaritie and loue towards him: yet was there a beloued disciple, peradventure in our Sauours affection before him. For he was his kinsman according to the flesh, he was *James* brother, and *James* was the brother of the Lord. He leaned on his breast at his last supper. He was intreated, and aduentured to aske a question, which no other disciple no not *Peter* durst, or at least did; and receiued a kind answer. He followed *Christ* nearest without deniall of his Maister. He accompanied our Sauour to his crosse, had commended vnto him the mother of God, as his especiall charge. She was to him as his mother, he to her as her sonne; as so much as a Popish pamphlet hath this inscription concerning them, *Our Ladie hath a new sonne*; he came first to the graue; he outliued all the Apostles in the charge of the Church.

8 Saint *Peter* was as the rest of the Apostles, and they as he: all receiuing the keyes of the Kingdome of God: all hauing part of the breath of the Sonne of God, when he breathed vpon them the holy Ghost: all partaking the same holy Ghost, in the shape of fierie tongues: all equally sent by the same Prince, vnder the same commission, with the same instructions, the same prerogatives, the same indowments of grace,

in

in preaching and working miracles. Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost, Teaching them to observe all things whatsoever I command you. And these signs shall follow. The ruler which he assumed to himselfe att, The servant and Apostle of Jesus Christ, or an Elder. That which may be lawfully added more, is, that he was not only the spokesman, but also the penman of the holy Spirit of God. Yet of other Apostles we may say the same.

9. Howbeit admit Saint Peter had not onely all the prerogatives, that be, or ever have bene pretended to be due unto him alone, and above the rest, what is that to his successors in his chaire, if they preferre not, professe not, his faith in holinesse, without which no man shall ever see God? much lesse shall he be accounted Christs *Kingdome*, and the onely sacred *Organe* of the holy Ghost. Saint Peter himselfe while he lived neuer practised, nor pretended such priviledges as due unto him, which his vsurping successors do impudently claime from him. They claime from him that which he neuer had while he lived, could neuer leave behind him when he died. His immediate successors in number about threescore, in time for the space of 600. yeares, neuer made challenge to that unlimited title of yniuersall, which lately hath bene vsurped with great craft and hypocrisie, and maintained with much tyranny and blood. Many of the first Bishops were martyred by infidels that knew not God. These intruders into that sacred murther and massacre, that with true faith and a good conscience seek to stand approved in the sight of *Iesus Christ*. In so much, if ever Saint Peter late in Rome, (as I will not call it now in question,) what soever it was then, in hath degenerated since, for many hundred yeares together, and the pride of Rome gates might be abated with this deforced inscription:

For never any in that Sea was won by the honour and
authoritie

ROME then had not the ministeriall head, but Ephe-
 sus, during Saint Iohns life? If then Saint Iohns may be suppo-
 sed not to be Saint Peters equall, while he liued, (for which
 there is no reason, much lesse Scripture,) yet though not in
 seate, yet in honour, power and authoritie, Saint Iohn sate
 higher then any of Saint Peters successors; & so he succeeded
 Peter in the most excellēt things (if he may be said to succeed,
 which hath no ground,) Whereunto Cardinall Bellarmine
 seemeth willingly to condescend. *Fuit in illis Ecclesie primor-* De Rom.
dys necessarium ad fidem tota orbe terrarum celeriter disseminan- Pont. lib. 1. c. 9
 dam. &c. In those beginnings of the Church for the sprea-
 ding of the faith in the whole world, it was necessarie that
 principall power and libertie should be granted to the first
 Preachers and founders of Churches, but when the Apostles
 were dead, the Apostolicall authoritie only remained in the
 successors of Saint Peter. From which his ingenuous con-
 fession there arise two inuitable conclusions against Saint
 Peters primacy, and his successors supremacy.
 12. For if all the Apostles while they liued had *summam po-*
testatem & libertatem: highest power and libertie, then Saint
 Peter was but their equall, and they his: and so he had no
 Primacie while he liued, for other out-liued him. Much
 lesse had Saint Peters successors supremacy, while any of
 the Apostles liued. For the Apostles must be dead, before the
 Apostolicall authoritie could be planted in Saint Peters succe-
 ssors. So that in the first hundred yeares, (for so long it is
 thought Saint Iohn liued, who deceased last of al the Apostles)
 there was neither primacie nor supremacy belóged to the Bi-
 shops of Rome. And therefore for so long the Bishop of Rome
 was not the man to whom all interpretations of Scripture,
 and determinations of truth, did condingely belong. All
 which Saint Cyprian affirmed, not very long after, in the
 midst of the third hundred yeares. *Hoc erant utique ceteri A-* De sum.
postoli, quod fuit Petrus, pari consortio pradi & honoris & pote- Pont. lib. 1. c. 9
statis, sed exordium ab unitate proficiscitur, ut Ecclesia non-
stratur. That were the rest of the Apostles that Peter was,
 indued with the like fellowship of honour and power. But
 the

De incar. do-
minicae la-
cram. c. 4. & 5.
the beginning proceeds from vnitie, that the Church may
be manifested to be but one. And Saint Ambrose not long af-
ter him in the next age, *Petrus statim loci non immemor sui, pri-
matum egit, primum utique confessionis, non honoris; primum
fidei, non ordinis: Peter, not vnmindfull of his place, immedi-
ately exercised his primacie, that is, his primacie of confession,
not of honour; his primacie of faith, and not of order. This
may be amplified by multitude of testimonies, for the
first 600 yeares. In all which time there appeared nothing
that maketh shew of supremacie in the seate of Rome. And
therefore in this case our aduersaries do but vainly brag of
Antiquitie.*

13 Succeeding ages, wise for their owne aduantage,
tooke every hyperbolicall speech, vttered by the Ancients, in
commendation of Saint Peter; every reuerend learne vsed
in a respectfull regard of the Bishop then governing: every
title of honour given from an inferior Sea; and set them on
their tenters and stretched them to most aduantage; as if
every word had his iust proportion of weight. And what in
curtesie was voluntarily offered, that was received and ac-
cepted as bounden dutie. And what was once gotten, was in-
creased by daily accesse: nothing remitted of that which
was giuen. And thus grew the Pope to his omnipotencie.
First a claime of superioritie, then a title of vniuersalitie, then
an vsurpation of powerfull regalitie, at last a possession of ty-
rannicall supremacie: which he holdeth and defendeth,
neither by booke, nor word, but by fire and sword, against
all people, and Princes, that are or are not made drunke
with the dregges of the whore of Babylons abhominations.

Coe Sabell.
Ennead 8. l. 6.
Platina in vi-
ta Benedic. 1.
Papyr. Mass.

14 The best Bishops were chosen by the Clergie and
people of Rome. The second so chosen, but confirmed by
the Emperour. The third were elected by the Emperours al-
lone, without either Clergie or people. The last by the Car-
dinals without either Clergie, people, or Emperour. The first
ranke were chosen of the most holy and learned, without all
partialitie, and therefore were all good men, like the golden

den

den head of Nebuchadnezzars Image. The second learned
too, and good men many, at the silver, but ere long dege-
nerated into brasse. The third declined in vertue and lear-
ning, as they climbed by ambition, and degenerated farther
and farther from their progenitors, and became as iron, hard-
ned against all reformation. And lastly they so blended the
temporall Monarchy with the Ecclesiasticall Supremacie,
as that nothing clau together, but brake forth into all dis-
order, and became a meere araxie and forlorne estate, as
now it standeth. A pompous Court, no preaching Church,

15. Wisdome will perswade men easily to yeeld much
respect, and reuerence vnto the first sort. Modesty would
induce vs to hold the second sort in due reputation. Discre-
tion will aduise to examine the declining age, and make
more preciseriall of the spirits, whether they were of God
or not. For before that time many false Prophets had seized
vpon the world. But as for the last rank, there is no conscience
they should be obtruded vpon vs, there were no wisdome
to admit or accept them. For a worse generation of most fil-
thy Epicures, proud Prelates, cruell tyrants, there neuer was
heard of in any succession vpon the face of the earth: yet
these must be the men, and none but these, in these dayes of
sinne; this not onely declining, but falling, yea this ending of
this wilfull and wicked world, to whom we must resort for
resolutions of all doubts. Wherein how fairely we should be
serued if we should repose our faith vpon them, first reade,
and then iudge.

16. Some of our aduersaries haue bene so ingenuous as to
confesse, that *Omnia homo errare potest, in fide, etiam si Papa sit*.
All men may erre in faith, although he be the Pope. saith *Al-*
fonsus de Castro. This his position he fortifieth by examples of
Liberius the Arian: *Anastasius* the Nestorian: and *Celestino* that
erred about the marriage of the faithfull, when one of them falls in-
to heresie: a thing euident to all men. Wherein he erred not on-
ly as a man, but as a Pope. That his definition or determination
was in the old Decretall Epistles, which (saith he) *ego ipse vidi*
& legi, I my selfe haue seene and read. But that some say, he is

Aduersus he-
reses. l. c. 4.
De consensu
infid. cap.
Laudabilem.

not Pope that obstinately erreth in faith, and upon this affirme the Pope cannot be an heretick: It is but to dally with words in a serious matter. For this is not the question, whether the same man may be a Pope, and an heretick; but whether one that otherwise might haue erred in faith, by the power of his Papall dignitie, be made vnerrable? For I cannot thinke that any can be so impudent a flatterer of the Pope, that will yeeld him this prerogative, that he can neither erre nor be deceived in the interpretation of the Scriptures. For seeing it is well knowne that diuers Popes haue bene so palpably vnlarned, that they haue bene vnterly ignorant of their Grammar, then how can they be able to expound the Scriptures? I must confesse that all these words are not to be found in all the editions of *Alphonsus*: but that this was his iudgment, is manifest by the editions of his works set forth in his life time. That now they are in some impressions left out, it is the shameles imposture of these impudent times, wherein nothing is left vnattempted, that may make for the furtherance of Antichrists kingdome. As he wrote it boldly (though it seemes not without blame,) so is it likely he had good examples and authoritie for it, else would he not haue deliuered a passage so preiudiciall to the Pope, the top of his spirituall kin, and vniuersall head of his owne Church.

Non dum pubes, impubes.
Lib. 4. in Benedicti 9. l. 5.
c. ult. l. 4. c. 5.

Et censebant omnes ij qui in tali tenera etate dolo malo locum non esse iuril. consiliorum disciplinæ scire vellent.

17 A particular example whereof by vndeniable authoritie, is *Benedict the ninth*, who whether he were but a youth, or springall, or beardless boy, as *Papirius Massonius* tearms him, or not aboute twelue or ten yeares old as *Glaber Rodolphus* writeth, & *Baronius* ingenuously acknowledgeth, rather the lesse then the more: certainly he could not well vnderstand his Grammar by that time; or if he did, he could not be reputed learned; or if he were more pregnant then was comon to a child of those years, yet not sufficient to interpret all Scriptures, assoile all questions, resolute all doubts, sit at the sterne, and guide the ship of the Church, with all the foules that are contained therein. If there were any fault in bribing for his election, I thinke it was not to be attributed to him (poore princocks lad) but to his friends and kindred, saith *Massonius*; which is his best excuse for the pretty or pettie child

Pope.

Pope. But it mattereth not much, *sine decennis, sine duodenis fuerit, tantae functioni, instantilla atato parum aptus fuit.* Whether he were ten, or whether he were twelue, in such a diminutiue nonage, he was vnfit for so great a function, saith *Gretzer*. This child was the head of the Church, the vniuersall oracle of the world, could neither erre himselfe, nor misleade others; might call Councels, determine causes, depose kings, command Angels, open and shut both hell and heauen, and in a word do whatsoeuer another Pope might do. Whose chaire belike can as well infuse learning into a child to serue the Romane turne, as it can make *Indas* a good Apostle, or one as bad as *Indas* a worthy Pope, for a need as good as *Peter*. As Cardinall *Hofius* hath said in the last Chapter. *Leni* offered tithes in the loines of faithfull *Abraham*, but this Pope neuer paid any seruice to God in the loines of *Peter*, for he is vtterly worne out of his bloud or linage.

18 I neuer read that this example hath bene answered or excused, nor his entrance, life, death, or monstrous apparition in an vgly shape, defended; yet he liued and reigned, and raged and raved, and tumbled like *Behemoth* or *Leuiathan* in that dead sea of *Rome*, aboue twentie yeares. Let any reasonable man iudge, whether euer Christ spake to him in *Saint Peter*, *Feed my sheepe, feed my lambes, feed my sheepe.* The heire as long as he is a child, differeth nothing from a seruant, though he be Lord ouer all, but is vnder tutors and gouerners, vntill the time appointed of the father. If the law of man, thus strengthened by the word of God, be thus prouident, not to commit a temporall estate into the hands of a child, though it fall vpon him by naturall and legall descent: shall we euer imagine that God will be lesse prouident for his Church and the saluation of mens soules, and commit it to a boy, to a child, to little more then an infant? God threatened it as a plague by his Prophet, euen vnto a common wealth, that children should rule ouer them. A greater pestilence could neuer fall vnto the Church, Gods spirituall common wealth, (if *Rome* had bene such) then to haue a child both for years and vnderstanding, to haue the keyes and power of all in his weake and feeble

Plutarch. in
Pericl.

In vita Augusti

Sext. Senens.
Bibl. lat. 1.4.

Cornel. Muss.
in Rom. c. 5.
p. 352.

and wicked hands. It is monstrous in nature, so litle a head for so great a body. It was a blemish in *Pericles*, that his head was a litle too big for his bodie, which the statuarie covered with an helmet in al his images. But this litle head for so great a bodie, mis-shapeth much more. I know not how this monstrousie may be shrowded or salued. How much wiser was *Aristotle*, that would not haue a youth hearer of morall Philosophie? Though this Pope was not so forward as *Iuuenis aetate*, a youth for yeares, yet his life ouertopt the most ancient in all impletie. If they say, that this is not without example, that great offices haue bene committed to litle children, as *Caius* and *Lucius*, *Augustus* sons were made Consuls at foureteene yeares old: yet they had a father that was Emperour to command them, the Pope had no father to ouer-rule him. These were foureteene, (vnfit for gouernment, I confesse) he but twelue, or rather ten, much more vnfit to manage the Ecclesiasticall monarchie.

19 In such a childs behalfe, what can be said, either to excuse him, or to blot out this staine and blemish of that Romish synagogue? Or in such a case, what helpe or stay for the vniuersall Church? The answer may seeme easie, and that from a boy preacher, *Cornelius Mussus*, who is said himselfe to haue preached with admiration and great confluence of hearers, when he was but twelue yeares old; a fit play-fellow for such a yong Pope. Who saith, to helpe out his maister at a dead list, *Dubitanti quomodo conscientia errores, & scrupuli tolli possunt? Respondendum tibi forte videretur, Consule doctiores. At quoniam de more dissentient aliquibus affirmantibus, negantibus alijs, nonnullis dubitantibus. Dico tibi ego: Quod praelatus conueniendus est, illiusq; conscientia tua conscientia commendanda atque credenda. Cane autem ne dicas non audeo animam meam illius conscientia committere. Non enim in manus hominis animam tuam posuisti, sed in manus Dei. Tanquam Deo igitur, non tanquam homini illi pareas. Adeo enim tua illa obedientia placebit Altissimo, etiamsi ille indignissimus fuerit, ut statim omnes scrupuli diuinae gratiae sint recessuri. Immo co fructuosior erit, quo ille fuerit indignior, cui propter Deum subijci voluisti.* To him that doubteth how the

the errors and scruples of a conscience should be removed? Perhaps it will be thought good to answer, Consult with the more learned. But because ordinarily they disagree, some affirming, others denying, others doubting: I say vnto thee, conforme thy selfe to the Prelate, thy conscience is to be committed and reposed vpon his conscience. Take heed lest thou say, I dare not commit my soule vnto his conscience: for thou hast not put thy soule into the hand of a man, but into the hand of God. Therefore see thou obey him, as a god, not as a man. So this thy obedience shall please the most High, although he were most vnworthy. Thus forthwith all scruples, by Gods grace, will depart. Yea so much the better will it be for thee, by how much he was more vnworthy vnto whom thou hast submitted thy selfe, for Gods sake.

20. If he spake this of euery Prelate, I cannot perceiue what he differeth from a Pope. If he meane the Pope, all that I haue said is answered, but very strangely, if not madly; which is in effect, that it is more merit to belecue this Pope-lad, or any his like, then Saint Gregorie or Saint Peter either. If this be not strange learning, ancient both writings and writers are quite out of tune, which neuer thus make flesh their arme, nor teach to put such confidence in man. Yet he saith further: *Quem ergo pro Deo habemus, in his quæ Dei sunt, quicquid ipse dixerit, tanquam Deum audire debemus. Si certum tibi fuerit illum contra Deum dicere, regulam habes. Obedire magis oportet Deo quam hominibus: At si dubium tibi sit dicatne secundum Deum vel non, ne sollicitus sis, Prelato crede: illius culpa erit si peccabis.* Whom we haue in the place of God in those things that pertaine to God, we ought to heare him as God, in whatsoever he speaketh. If it be for certaine, that what he affirmeth, is against God, thou hast a rule, Rather obey God, then men. But if it be doubtfull to thee, whether he speake according to God or not, be not solicitous: beleue the Prelate, it shall be his fault if thou sinne. By which the word of truth is made false: *Every one shall liue by his owne faith: and E- uery sinners blood shall be vpon his owne head.* He is in a sory case, that in matter of religion and conscience hath his beleefe so

ced to an ignorant asses sleeue. But perhaps they haue a better answer.

De notis Ec-
clcl. lib. 4. c. 9.
Pag. 49.
Sand. vi. Mo-
narch. l. 6. c. 4.
Iac. rex Apol.
281.

21 The Romanists are not abashed to object vnto vs, that we made a woman head of our Church, when noble Queene *Elizabeth* reigned. Yea Cardinall *Bellarmino* is not ashamed to say and write, *Iam reipsa Calvinistis in Anglia, mulier quadam est summus Pontifex*: Now in very deed the Calvinists in England haue a woman Pope, or chiefe Bishop. Which is a monstrous lye. And therefore he hath mended it in his Recognitions, as the Fletcher mends his bolt: *Rollius dixissem, Protestantibus in Anglia mulierem esse caput Ecclesie*: I should haue said better, that the Protestants in England had a woman head of their Church. Which is a greater lye. Yet *Sanders* our countriman, that knew the contrary in his conscience, slanders worse, when he saith, that *The Queene of England doth exercise the priestly act of teaching and preaching in England, with no lesse authoritie then Christ himselfe or Moses euer did*. Their owne Prelates, the Popish Bishops, gaue that title of Head to King *Henrie* the eight. Which is written against by some of our partie, as an incompetent title for a mortall man. Her Highnesse disclaimed it in her life time by word and deed, his Maiestie requireth it not, that now most worthily reigneth. We glue him no more then Gods booke allowes him by word and example. His Maiestie asketh no more then King *David*, *Iehosaphat*, *Hezechiah*, *Iosias*, the good Kings of *Juda* enioyed, with contentment of their good subiects, and the approbation, yea and commendation of God himselfe.

loam 4.

22 But suppose we did let any vnpartiall man iudge, that hath more care to satisfie his conscience then to maintaine a faction, whether it were not better to rest on our most learned Kings iudgement in matters of faith, then an vnlearned Pope: yea vpon a most learned Queene, then a Lady-Pope, or a child of *Niniueh*, that scarce knew his right hand from his left? Are they not partiall in their owne conceits, that iudge vs wrongfully in that, wherein they condemne themselves most euidently?

23. This monstrous defect his Cardinals, who are assistants in his Consistorie, must supplie. A miserable head the while, who hath his wit to seeke in others braines. A yong Pope may haue as yong Cardinals, as a yong *Rehoboam* may haue yong Counsellors. *Clement sextus quosdam nulla habita etatis ratione, Papir. Masson & in his aliquot penè pueros creauit: ut Petrum Belfortium Ioan-* in *Clemen. 6. na sororis filium, Urbanū, postea successorem, qui vicesimum etatis annum nondum attigerat.* *Clemens the 6 created some Cardinals,* 33 hauing no consideration of their age, and amongst them some 33 almost children: as *Peter Belfortius* his sister *Ioanes* sonne, 33 and afterwards the successor of *Vrbau*, who had not attained 33 the 20 yeare of his age. Doctor *Reinolds* brings good autho- Apolog. The- ritie of all this in his quotations. *Ioannes Medices* a Cardinall sum. §. 26. about 13 yeares of age, *Innocentius Montius*, no innocent, but a lasciuious youth. *Ferdinandus Medices* a boy about 13. *O-* *detius Caustillionens* about 11 yeares old, and *Alphonsus Lus-* *itanus* at 7 yeares. I maruell that some were not created in their mothers wombe, (as the question is moued, whether a child may not be christened in his mothers belly:) or at least in their armes and sucking at their breasts. Were not a boy Pope well helped vp with such child Cardinals?

24. Yet he needs want no helpe, for he may call a Coun- cell of Bishops, and those can stop all gaps of error, with the bushes of their braines, and set *Peters* ship straight, howsoe- uer the wind blow. But what if these may be children also, as many haue bene? As a certaine noble man at 18 yeares in our owne Countrie of England, *George Nenil*, after Archbishop of Yorke, before consecrated Bishop of Exeter vnder xx yeares; and diuers Bishops and Archbishops so farre from maturitie of iudgement, that they were scarce able to put on their owne clothes, nor worthy to carrie a good scholars bookes. For heare their owne friends speake, *Nam quotusquisque hodie est* Nic. Cleman- *ad Pontificale culmen euectus qui sacras vel perfunctorie literas le-* tis de corrup. *gerit, audierit, didicerit, imò qui sacrum codicem nisi tegumento* Ecclesie statu fol. 10. *tenuis, unquam attigerit, cum tamen in iureiurando illas in sua insti-* *tutione se nosse confirmet?* For who at this day is preferred to 33 the Pontificall dignitie, which hath read, heard, or learned 33 the

the holy Scriptures but slightly, yea who neuer touched the
 holy Bible, but on the vtmost couer. who notwithstanding
 professe to haue vnderstood it, by their oath in their insti-
 tution.

25 After that *Theodoricus de Niem* had at large discour-
 sed, of the ignorance, carelesnesse, couetousnesse, and simony
 of *Boniface* the 9; I will not say, he concludeth, (for he hath
 much more of his prophane madnesse afterwards) but he hath
 this passage among many; *Pro certo baratrias & multas novas*
& pæced. & inuentiones dicti Bonifacij ad extorquendum pecunias indifferen-
sequen. cap. ter ab omnibus fiebant, ut vix aliquis per omnia scribere possit.
Tunc temporis vidisses etiam continuo valde multos apostatas, di-
uersorum Ordinum mendicantium, in eadem vrbe discurrere, & a-
liquos effici armigeros ipsius Bonifacij, sed plurimos titulares Epif-
copos, ac plerosque sedis Apostolicæ capellanos, ad aliquam Eccle-
siam titulare promouebat; itaque nonnulli qui heri, ut scurra seu
bistriones, aut dyscoli, per vicos & tabernas, aliâq; suspecta loca
per urbem discurrebant, in publico hodiè facti Episcopi, & Prelati,
sancta tractabant, nonnullis premijs, nulla prius habita penitentia
seu absolutione, à censuris Ecclesiasticis, quas sic euagando per mu-
dum & apostatando, & peccata enormia committendo, damnabiliter
 incurrebant, &c. Certainly such cogging cosenages and mani-
 fold new inuentions of the aforesaid *Boniface*, to wrest mo-
 ney, were indifferently practised of all, that scarce any man is
 able to expresse them by writing. At the same time mightest
 thou haue seene continually many apostates of the diuers
 Orders of mendicants, to wander in the same Citie, and some
 of them made pensioners of the same *Boniface*, but many titu-
 lar Bishops and the most Chaplaines of the Apostolicke Sea,
 which he had promoted to some titular Church. Whence
 some that yesterday were ruffians, scoffers or stage-players,
 and trewants that did loyter in the Citie, about the streets, Ta-
 uerns, and suspected places, to day in publicke were made Bi-
 shops and Prelates, performing the holy rites not without re-
 ward, no penance before inflicted, nor absolution receiued
 from Ecclesiasticall censures, which they had damnably in-
 curred by such wandring through the world, and apostating,
 and

and committing enormous offences, &c. The like testimony Nicm. l. i. c. 8. giues Otto of *Urbanus*: *Pro certo Pater noster non Urbanus sed potius, ut timeo, Turbanus dicetur, & multis erit adversitatibus in-* *Urbanus, Turbanus.* *noluit, & ruina multorum.* Certainly our father may be called not *Urbanus*, courteous, but rather as I feare *Turbanus*, troublous, who shall be inwrapped in many aduersities, and shall be the ruine of many. This author liued in those times, was of the Court of Rome, followed the part of *Urban* and his successors, against the *Anti-Popes*, *solo illo tempore & post, presens in Roma curia per 30 annos vel circa, in obedientia quadam Urbani PP. 6. successorumque suorum remansit.* I abode all that time & after, being present in the Romane Court, by the space of 30 yeares or thereabout, in the attendance of Pope *Urban* the 6, and his successors. Is it likely the Pope cannot erre, turning vpon such hinges? cannot be surprised hauing such watchmen?

26 But you will perhaps yet reply, that though some are such, yet so are not all. Some are aged and graue, some wise and learned, the most part such as are able to communicate their counsell to the head or members. Howbeit, may they speake their minds freely and saue their oathes? (for they are sworne to the Bishop of Rome.) That may they not. *Ego N. Papatum Romana Ecclesie,* I will defend the Papacie of the Romane Church, &c. Every Bishop that trauels to a Councell hath his tongue as strait tied, as a theefe is pinioned when he goes to the gallowes. Like *Romulus* his *Patricians* in older or *Plut. in Rom. oldest Rome.* *Who did meddle with nothing, but had only an honorable name, and a robe, and were called to Councill onely for fashion sake, not for their aduise and counsell: for when they were assembled they only heard the Kings pleasure & commandment, but they might not speake one word, and so departed hauing no other preheminance over the common wealth, sauing they first knew what was concluded.* What else did the Bishops in a Councell? They onely heard a Masse of the holy Ghost, whom they expected not from heauen, but from Rome. They had honourable titles of Benefices without benefit, and they wore their robes, and assembled, rather for fashion then for their audience and counsell, attending the Popes pleasure and command. Onely in this they had the

the preference of *Romulus Patricians*, that they might speake one word, which was, *Placet*, nothing else durst they speake but told the clocke. Thus *Romulus* cosened his Citizens, and so his successors the Bishop of Rome coseneth the whole world.

Loquere vt te
videam.

Barthol. Fu-
mus aurea ar-
mil. verb. Be-
neficium.

27 So that if the Pope will erre, he may; if he haue not sufficiencie in himselfe, little helpe may be expected from others. Or suppose some of them would be bold enough to speake, yet are they such blind bayards, that they cannot see to speake, nor be seene by speaking. Yonger sonnes of noble houses obtained great Bishopricks, rather for their aduancement then for their learning or merit, or for the good of Gods Church: to build great houses, not to preach or teach the Gospel of Iesus Christ. Although *Beneficia Ecclesiastica conferre pueris, non solum inexcusabile, sed intolerabile videtur*: To bestow Ecclesiasticall Benefices vpon children, is not onely vexcusable, but also intollerable. All Histories are full of such examples. And I beleue if many Bishops in *Italy* and *Spaine* and *France* too, were well examined, they would be found to haue greater liuings then learning, higher in honour then much in labour, fitter for ciuill then Ecclesiasticall employments.

28 I will not vrge the Bishops of *Italy* with their ignorance and lacke of learning. Of whom *Especeus* reponeth, that they studied the Canon Law, they medled not with the Scriptures, (and then no doubt they were like to proue good Diuines:) for if they did but so much, they had some learning, or at least shewed that they minded somewhat, that concerned the Church gouernment at the least, according to the custome and fashion of their owne countrie, yet were vnfit to determine matters of faith. Take but a taste of the learning of a Bishop or two in this land, who liued in the dayes of darknesse, when blindnesse was as good as sight. For *Argus* with his 100 eyes could see no more in a darke caue then *Polyphemus* with his one or no eye. But these, though the object had not bene intercepted, could not see, because the darknesse of blind ignorance was in themselves, they had not so much as one eye to see

to see the truth, were it in it selfe neuer so evident, bright and glorious. I know not how the strength of an object might bring sight to their eye, it is certaine the eye of their vnderstanding could cast no sight on the object.

An visus sit ex-
tra, mittendo,
vel intro mit-
tendo.

1129 The King of England wrote to the Pope for the preferment of his Secretarie to the Bishopricke of Durresne. The colledge of Cardinals dissuaded his acceptation, because he was *Laius indolus, & Episcopatu indignus*: that is, a Lay man, vnlearned, and vnworthy a Bishopricke. Yet his Holinesse out of his great care and providence for that Church, an-
swered, *Uicisti Rex Anglie pro sua supplicasset, obdixisset inde vota, pro hac vice*: Certainly if the king of England had in-

De Antiqui-
tate Britanni-
Eccles. p. 262.

Caribae
M. 1000

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treated for an *Asses*, he should haue had his desire for this

turne. Such a Bishop as *Adrian Lepidus* was a Consul, the ve-
riest *Asses* in all *Rome*. *Adrianus Lepidus* was a noble

for his house then; reuered for his learning, allied to the
Kings of England and France, was consecrated Bishop of the

same Sea. Which when he receiued at the hands of the Arch-
bishop of Yorke, he was so leaped for dooth, that *Quamuis*

per multos dies instructionem habuisset, hunc se scire non crederet, *et cum eo*

vicinioribus alijs, ad illud verbum: Metropolitica, peruenisset,

dixitque anbelans pronuntiare non posset, dixit in Gallica: Sicut posui

dict: Although many dayes before he had an instructor, yet

he could not reach, and when with others prompting him,

he was come to the word *Metropolis* all standing a great

while, he could not pronounce it, he said in French *il n'est*

for spoken. At another time, when he did once giue Orders,

and could not get out the word in *arguere*, *dixit circumstanti-*

bus: etc. He said to the by standers: *Per Saint Louis, il n'est*

pas carroy, qui casta parole y a inscrit: By Saint Louis he had in

conteste that wrote this word there. Here waited a Pope Innocent,

who made voide the election of the Bishop of *Poussie*, *quod*

donum scientie Pontifici conuenire non esset assensum: Because

he had not attained to vnderstanding fit for a Bishop. Ot an

Honorius 3. Qui Episcopum Lotinensem dicit de illius anno et in

sufficientia computatur, ut nec Grammaticam didicisse, neque Deo

natum legisse fatetur a Pontifici autus non & Ecclesie admi-

stratione

De Antiqui-
tate Britanni-
Eccles. p. 262.

Caribae
M. 1000

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fractio pontificis submissa Who deposed the Bishop of Leth-
 non both from the execution of his office, and all authority
 in the Church, for that he was found to be of such illitera-
 ture, & insufficiencie, that he confessed he had never learned
 his Grammar, nor so much as read *Dominicus*; and yee do doubt
 wote were admitted and sufficed. What is the Pope should
 call such Bishops to a Councell? were there not good hope
 of due consideration of matters of faith; and accordingly of
 reformation in religion and manners? This hath bene the
 state of the Church of *Rome* *ut supra* & *in membris*, in head
 and members. And if such were the head and shoulders, what
 were the feet? If such were the armes, what were the toes?
 If such were the hinges, what were the haspes? If such were
 the watchmen, what were the sleepers in that ship? *2. Cor. 11. 16.*
 The Popes child, yet and better fed, when taught in *Chor-*
istis lads, called rather to receive living than dispense dan-
 ning. Bishops boyes, fitter to counter *Cato* the interpreter Scrip-
 tures, to scourge a top then to whip buyers and sellers out of
 the Temple. If they be men, yet ignorant, palpably ignorant,
 knowing nothing themselves, much lesse able to instruct o-
 thers. Then may it stand either with Gods providence to
 provide such rulers for his true Church, except he send them
 as sometimes he sends Kings in his anger, to plague the
 Church; or may good Christians relie and rest upon them, as
 their last and best refuge in the dayes of ignorance or trou-
 ble. Of such Popes yet they say (for they except none) *Ps. 110.*

La. Naclatunio re nemini fidelium liceat dubitare penes illum, & supremam
Ephes. c. 2. P. omnia, residere potestatem Ecclesie Dei, quoniam solum possit, quic-
quid ad edificationem Ecclesie facere iudicaverit, & animarum
saluti conducere animaduertit, executionem committere, sed & sin-
gula Ecclesiam membra, certis numeribus distribere, potestatem
communicare, & non secus ac caput de quibuscumque membris dis-
ponere. So that truly it shall not be lawfull for any of the
 faithfull to doubt, but that both the supreme and corall po-
 wer of the Church of God resides with him. By which not
 onely he may put in execution, what euer he iudgeth may be
 to the edification of the Church, and perceiveth to conduce

to the saving of soules: but also to distribute every member
of the Church vnto their certain functions, to communications
power to them, and dispose of them. no otherwise than
the head of every member. Which when he said, he hath
not done. For by the example of the Scribes and Pharisees,
wicked Popes may sit in Peters chaire. And therefore con-
cludes, that whatsoever he offereth, vnder the gift of Saint
Peter himselfe had sent it. As not onely in the text, but in the
marginall note for better obseruation is obserued: *Quia me-
diantur a summo Petro, non secus sunt ac si per eum, ac si per eum
a Petro: What is deliuered from the Pope, is as be no other
wise receiued, then as if it were deliuered from Peter him-
selfe.*

31. *Caiphas* spoke one true word, *That it was fit he should* John. 11. 51.
die for the people &c. Therefore the truth was so tied to Mo-
ses chaire, that he could not erre, though most fallly he layd
blasphemy to our Saviours charge, when he spake that truth,
which beleened might haue saved the Priests soule. No nor
though he procured the death of the Sonne of God, and
persecuted his Apostles with highest extort of malice and di-
ned and died in detestation and persecution of the Christian
faith. So the Romanists, because they can now and then, in
a vaunt, drop vs down a learned Pope, or a learned Cardinal,
or a learned Bishop, they will make the world beleue that
all are such. Of if they be not in their person, they are in their
office. If not before they be created, yeras soone as they be
set and warme in their Chaires. It is a greater work of Gods
omnipotencie to make a good man of an ill, then to make a
man of the slime of the the earth. To make a Pope is in the
hands of the Cardinals, that are the sole electors; & they may
chuse a *Judas*, or *Belshazzar*, as they haue done many, but
such is the omnipotencie of the Chaire, that it can make the
Pope good and inuent *ipse factus*, or *ex opere operato*, at a
tricke or in a trice. Which may be as true, as that all *Moses*
touch'd was turned into gold: or more truly, that all who
looked on the Gergaui head, were turned into stones. I see
not, but that as one noble *Zopyrus* was vnto *Darius* in the
mille

Muricinit. *Sanc. fund. II.* *17. 11. 000*

with Baby as usual. One sayd before, thou
shewest so one dead as Diomed before's thousand such
Popes; such Cardinals, such Bishops. Our Adversarie gives
this rule out of Augustinus in his *Institutes*, *apud Augustinus*, in his
conter in Religionem. *De bonis illis est audiendo qui fama celebrant,*
“*et populi sunt frequentia amollunt.*” Augustinus doth fully tell
muste amongst Doctors disagreeing in religion, they are to
be heard, that exceed others in fame, and frequencie of peo-
ple. So if my selfe were in other Articles a Papist, and were
in doubt and would resolve my conscience, by one of mine
owne party: I would rather take a *Bellarmino*, or a *Berlinio*,
or such like learned man; that were famous for knowledge,
and of honest and conscionable conuersation (if they
were such) than the Pope, though he sit never so fast
in his Chaire, if he be lesse learned. This is Saint Augustine
rule. and will stand firm though it be tried, though it be tried in
a chaire, that he could not erre, though he were tried in a chaire.

32. Where God purposeth the end, he disposeth the means.
 Numb. 22. 38. One Asse spake miraculously, and neuer more. Caius spake
 prophetically, and that but once. So such a Pope may hit vpon
 a truth by miracle, or for once; he can neuer bolt it out
 by industry and learning for ever, on often. *Unum praeesse Ec-*
clesiae toti, adeo necessarium est, ut absque hoc Ecclesia non esse non
 possit, saith Cardinall. Hosius, That one should haue the go-
 uernment of the whole Church, it is so necessarie, that with-
 out it the Church cannot be one. Which is very true if he
 should vnderstand it of Christ, who is indeed the vniuersall
 shephard of his owne fold, the chiefe corner stone of his
 owne Church, vpon whom the Apostles are equally layd,
 the onely gracious head of his holy members: as Saint An-

Ex Socolo. de *trase* speaketh the *Librum signatum illum propheticum non seniores,*
vera & falsa *non potestates, non Angeli, non Archangeli aperire possunt;*
Ecclesi. 3. c. 14 *Christus exponendi prerogativa servata est;* The propheticall
book that was sealed; neither the Elders, nor Potestates, nor
Angels, nor Archangels durst open; the prerogative of ex-
plaining it, is reserved only unto Christ. This shepherd we
will follow whither soever he goeth. This corner stone we
will rest upon where so ever he be laid. By this head we will be
directed.

directed; and to his meaning we will offer all obsequiousnes and obedience, whatsoeuer he commandeth. But if he meane of his Popes, yea with al their assistants, you haue heard what they haue bin, and you may guesse what they may be, and accordingly how to trust them. One iaw of an asse in a *Sampsons* hand, would slay a thousand such Philistines: one roaring of that Lion, would not onely terrifie many such Asles, but might make all the beasts of the *Romane* field tremble.

33 All that hath bene said notwithstanding, let vs imagine and suppose that the Pope and all his attendants may be as learned for knowledge, as profound in vnderstanding as were needfull, yet may he not himselfe be surprised with hereticall opinions, and so defend that which he himselfe fauoureth? Or may he not be wilfull, and refuse good counsell, or wicked, in following his owne wil? May he not be proud, and disdain the simplicitie of the Gospel? May he not be conetous, and make sale of the truth? May he not be lecherous, and ouerruled by women, yea harlots? May he not be cholericke, and ouerswayed with anger? May he not be lazie, and deboshed by sloth? May he not be malicious, and seek for reuenge? May he not be ambitious, and hunt after vaine-glorie? Are not all these things incident to mans nature? Or haue there not bene Popes, many not onely spotted, but poisoned with these, shall I say infirmities, or rather most grosse and damnable sinnes, and that in a high measure? Haue they not liued long, and at last died in them? and reputed damned by the best friends of the *Romane* synagogue?

34 Auant with those shifting distinctions, *Error in manners, not in faith: in person, but not in office: as a private man, not as a Pope: before he was chosen, but not in his seate: in matter of fact, but not of faith: alone by himselfe, but not in a Councell: in his chamber, but not in his Consistory: by way of conference, but not conclusion: in a private letter, but not in a decretall Epistle: in his pallace, but not in the pulpit; and this last I hold truest, if it be true, he neuer comes there, as for the most part it is most true. Why waking, but not sleeping; standing, but not sitting; talking, but not walking; dead, but not liuing? These may seele*

to be good coine in the darke, but they are scene to be counterfeit when they are brought vnto light. They are dalliances, to delude children in vnderstanding, no necessarie distinctions to further the truth. Vnto them which haue their spirituall eyes enlightened to discern the shifts of craftie men, that seeke nothing else but to cosen the world, they appeare as they are, to be but the quintessences of wit, extracted through a Chymical retort of selfeconceit, committed to the commendation of Montebankes, to amaze simple people, whom no man of wisedome or spiritual prouidence wil trust.

Bellar. de ima.
l. 2. c. 22.

Of which and many other cases betweene our aduersaries and vs, we may well say as Cardinall *Bellarmino* saith well in another case: *Qui defendunt imagines adorari latrâ*: They that defend images to be adored with the honor which onely belongeth to God, are driven to vse most subtille distinctions, which they scarcely vnderstand themselves, much lesse the vnskilfull people. So is it with the defenders of the Popes inerring spirit, they are driven to vse most subtille distinctions, which themselves vnderstand not, much lesse the deceiued and traduced people. And therefore there is no reason to let loose that hold of prooffe we haue: whereby we can directly conuince, that many of their Popes haue bene damnable heretickes against the faith, most wicked of life in all their conuersation: and therefore vnfit to be Iudges sole or paramount in the Church of God. It were well for them if they were honest members. Such as pretend they cannot erre as Popes, but may as priuate men; and so defend their false harts by fond distinctions, may well be serued as *Metrodorus*, who being asked his opinion in a matter of weight by *Tigranes*, answered, *As an Embassador I say thus, but as a Counseller otherwise*; who iustly lost his head for his labour.

Plutarch in
Lucullo.

Pont. Damas.
Concil. Sinues.
Epist. Nicol. 1.
ad Micha.
Bellar. de Ro.
Pont. l. 4. c. 8.
Iacob. de Va.
Ient. in Pf. 106.

35 That *Marcellinus* a Pope sacrificed vnto idols, no man, I wot of, denieth. Not Cardinall *Bellarmino*, who improueth his wit to the highest extent, either in denying all the faults of the Bishops of Rome flatly, or excusing them miserably and shamefully, or extenuating them craftily. One saith, that he did it publikly, whereby *sapientia nuntiarum Ecclesie*,

clesia, quasi deuorata est: The wisdom of the Church mari-
 ners, was in a sort deuoured. But this is nothing in Cardinall Concil. Sinues
Volaterra. Pla-
Bellarmines iudgement: *Nec docuit contra fidem, nec fuit heret-*
icus, vel infidelis, nisi actu externo, ob metum mortis: He neither
 taught against the faith, neither was an hereticke, or infidell,
 saue onely in the externall act, for feare of death. Who doth
 apostate, but for feare, or profit, or honour? What mattereth
 it what induceth him thereunto? If he committed idolatrie
 in fact, he offended little ones. He had better haue had a millstone Math. 18.6.
 hanged about his necke, and be cast into the bottome of the sea. By
 his example he taught idolatrie. Christ our Saviours *triplex*
pascere, was *triplex docere*, triple feeding was triple teaching,
 with word, with hospitalitie, with example. *Quos illuminauit* Chrysost. in
Math. 5.
ritis per verbum quasi lux, conditiis per exemplum ut sale: Whom
 you brighten with the word like light, those keepe sweete
 by your example like salt. When this salt hath lost its fauour,
 shall it be questioned, whether it should be cast on the dung-
 hill? *Marcellinus* committed idolatrie. It is a question whe-
 ther he fell from his Papacie. If he did not, then a Pope was
 an Idolater. If he did, the Church of Rome hopt headlesse till
 he died, or resigned, I will not say his triple Crowne, such
 were geason in those daies, but his wooden Chalice. I could
 wish he had liued a golden Priest. May we beleue *Lactantius*,
 he did more then teach, he did confirme idolatrie, which is De vera sapi-
ent. c. 24.
Debet perfectus Doctor docere pre-
cipiendo & confirmare faciendo: A perfect Doctor should teach
 by precepts, confirme (his doctrine) by example. What this
 Pope taught by his precepts, I know not, I am sure he confir-
 med nothing but idolatry by his example. Yet this was one of Soit bié fait,
si bien fait:
Old Queene
mother of
France.
Athan. epist.
ad sol. vit. ag.
Hieron. in
chronico. &
catal. scrip.
Damas. vita
Liben.
 that ranke that ruled the Romane Church, and who must be
 heard when all the world must hold its peace. This is well, if
 it be well. I would not trust such a Pope with my conscience.
 36 *Liberius* a Pope also submitted himselfe to the *Arrian*
 Emperours wil, subscribed to that heresie, set his hand against
Athanasius, communicated with *Valens* and *Vrsacius*: he
 wrote Epistles, whereby he discovered his false heart. Yet
 for all this he was not truly an hereticke. He was driven to all

Bellar. de Ro.
Pont. l. 4. c. 9.
Verè.

this against his will, compelled to it by the force of torments: that it was not his opinion, which threatnings and terrors wrested from him, but rather that which he uttered when his affections were better composed. What strange and vaine excuses are these? A good Rhetorician might excuse Saint Peters denial better, Judas his treason as well.

37 The time hath bene when the sonnes of Rome were plainer men, and not foreseeing the consequents of these foule acts of their Popes, that would follow to the prejudice of that vsurping sea, set downe stories truly and plainly, without either such impudent deniall, or frivolous & shamelesse excuses. But since the Romanists haue bene hunted like foxes to their vtmost shifts, they bend their wits to nothing else but to cast clouds ouer the truth, and to intercept all authoritie that may conuince the errors or wickednesse of their ancessors.

38 Who euer denied the storie of Pope Ioane, till many yeares after Luther? It passed currant with all writers, vntil it was vrged against the presumed, vninterrupted succession of that sea of Antichrist; wherein the late by fact and faction, by nature and function, a very whore of Babylon indeed. Whereof there is a cloud of vdeniable witnesses, with circumstances most pregnant to proue it. So were the stories of Marcellinus, Liberius, those idolatrous and hereticall Popes, with many others, obserued by the friends of Rome. Yet now they are Sainted, Saint Marcellinus, and Saint Liberius, with Bellarmine, Saint Idolater and Saint Hereticke. Fit Saints indeed to fil vp the Romane Kalendar with red letters. Of their fall we are certaine, of their repentance vncertaine. While they were Popes, they did that we lay to their charge; and that sufficiently euinceth our assertion, that Popes erred concerning faith. Like ill maisters of Saint Peters ship, the one made shipwracke, the other let in a leak, which brought it into equal danger and damage. A Bishop of theirs set downe the matter with the euent thereof, and perill wherein the Church stood thereby, plainly, without such mincing of it, as is now vsed. *Facies Ecclesie in capite heretica prauitate detinuit pari in tantum, quod Roma Liberius, & Hierosolymis Cyrillus, & Alexan-*

Iacob. Peres
de Valensia
in Psal. 106.

Alexan-

Alexandria Georgius raptim & procaciter Ecclesias regebant omnes heretica fictione. & in tantū persequuti sunt Catholicos, ut hæc persequutio omnes præteritas Tyrannorum persequutiones superare videretur: The face of the Church began to be tainted with hereticall prauitie. In so much that at Rome *Liberius*, at Hierusalem *Cyrillus*, at Alexandria *George*, did filchingly and shamefully gouerne all Churches with hereticall dissembling, and so vehemently persecuted the Catholickes, that this persecution seemed to surtop all passed persecutions of former tyrants. He is a plaine tale. *Liberius* was not onely an hereticke, but he gouerned his Church with hereticall dissimulation, he persecuted the Catholickes worse then former tyrants. And a Cardinall as plaine as that Bishop saith, that *Felix* was sent into banishment, & *locotius Liberius factus hereticus, substitutus est:* And in his place *Liberius* being made an hereticke, was substituted. So that it seemeth he was put in as an hereticke, into a banished Catholickes roome; that he persecuted an hereticke and persecuted the Church, which is the highest degree of malicious apostasie. There were no Iesuits in the world in those dayes, the secrets of the Romane Court were not then fully discovered. She was in peace: as the Laodiceans, *She said she was rich and wanted nothing; but now we see she was bare and naked, and her filthinesse is discovered.* Reuel. 3. 17.

39 The like may be said of *Anastasius* the second; who communicated with knowne hereticke the Nestorians: was stricken by Gods hand with a sudden and fearefull death. He is registred by *Gratian* in the *Decrees* to be no better then a *Reprobate*. More may be said of *Honorius* the first, a *Monothelite* y denied two wils in our Sauour Christ, and thereby destroyed his two natures. He was discovered by his owne letters, conuined and condemned by a Councell, accursed aliue and dead. matter of so pregnant prooffe in all histories and monuments of *Antiquitie*, and chiefly in the sixt Councell, as that nothing was said against it in aboue 600 yeares after. Yet now that paire of Cardinals, *Bellarmino* and *Baronius*, will haue *Honorius* his own Epistles produced against him, either to be counterfeited or corrupted, the Councell falsified, not in one place, but many: with such bald reasons and impertinent cir-

cumstances, and miserable evasions, as if a theefe in hot pursuit should so lose himselfe in a wood, that he pines himselfe to death, to escape hanging. So the Cardinals rather shame themselves, then submit their error to iust censure.

Gerfon. ser. de
Pasch.

De R. & Pont.
l. 4. c. 14.

40 What shall we say of *John* the xxij, that denied vnto Saints departed, the vision of God vntill the day of iudgment? That this was his opinion, it is not denied; that he made it known to others will be granted, & that he would haue published it, & decreed it too, is more then probable, & was hindered more by others oppositions then perswasions, by force then his owne will. Yet he must needs be excused. He might doubt of it, without heresie thinkes *Bellarmino*, because this question was not then determined by the Church. Is it not manifest by the Scriptures? What need other determination? Or he brings one *Villan*, that saith, he reuoked his error before his death. See, he hath but one witnesse, and he a *Villan*, perhaps in deed as in name. Suppose all this true; yet he liued in a grosse error, he could not extricate himselfe out of the error by any infusion of *Peters* chaire, nor perswasion of all Christendome besides. The excommunication of him by *Philip* the French King, his endeouour to impose subscription thereunto, by all that should take degrees, the opposition of the Vniuersitie of Paris, the cashiering of that error by sound of trumpet, I leaue to the authors that report it. It is sufficient to perswade me neuer to trust him with my soule while I liue, that could resolute no better what should become of his owne when he was dead.

41 *John* the xxij, that denied the resurrection of the dead, as it is among his articles objected vnto him in the Councell of *Constance*, where he was worthily deposed, for a most wicked, notorious, scandalous, perfidious, symoniacall, dishonest man. Words can hardly expresse his villanies. *Bellarmino* cannot deny them. Onely he excepteth against that one opinion of the resurrection, which he saith was among the articles not proued; perhaps the foole said it but in his heart, because he did so expresse it in his life. But *Platina* saith, *Quidam contra fidem indicata sunt*: Some are iudged to be against the

the faith. Yet for feare of the worst, lest this also should be, better discovered, *Bellarmino* saith plainly: That *Iohn the xxij* De R.6. Pont. was not at all a certaine and undoubted Pope, and therefore needs L.4.c.14. not to be defended. For at that time there were three, that would be counted for Popes, *Gregory the 12*, *Benedict the 13*, and *Iohn the 23*, and it was hard to iudge which was the right and lawfull Pope, when euery one had most learned Patrons, (he is a happie man that is the Popes Patron.) Of all these Popes Patrons I would aske, whether there were at that time three Popes, as there were three factions in Rome betweene *Pompey*, *Cesar*, and *Crassus*, or the seditious in Ierusalem? or one Pope, or no Pope? *Plutarch in Crasso.*

42 If three, then the Romane Synagogue was a monster as *Geryon* that had three bodies for one head, when to one bodie she had three heads. Will they say thus? If there were two, then the Church was an Idoll, like *Ianus* with two faces. If there was but one Pope of the three, there was more probability for *Iohn*, then either of the other. *Iohn* was elected in *Bononia*, by all the Cardinals. He was an Italian, whence for the most part, the more part of Cardinals are. He had done good temporall seruice for the Church, in procuring peace, recouering lands. The world obeyed his summons. He came in person to the Councell of Constance, though he ran away disguised, some say in womens clothes, like a coward or a slut. He was deposed with most solemnity, the other but as schismatickes against the Pope. He onely of the three standeth in most Histories and Catalogues of Popes. All which duly considered, he was certainly the very Pope, if there were any at all. If he were the Pope, then he erred in doctrine and life, for he was deposed for both. And being deposed by the Council, it doth ratifie the authoritie of a Councell aboue the Pope. If there was none Pope of the three, then during all that schisme, there was no ministeriall head of their Church at all, and then their Church was dead, without sense or motion; or *Principium* like *Sir Iohn Mandeuils* monsters, that had eyes in their sensus & mo- shoulders, for lacke of heads. And then finally, their succession tus a cerebro. was intercepted and quite broken, wherewith they seeme

principally to outface the Gospell of Christ. *Petrus Cressetinus*, to salve the Popes credit, instead of a plaister, maketh a greater wound, and inclineth to this, that when there were three Popes, there was none: *In summa. Quando Concilio Constantinis Patres tres Papas deposuerunt, nouerit tempore schismatis quando nescitur quis sit verus Papa, (dubius Papa habetur pro non Papa, &c.)* When the Fathers in the Council of Constance deposited three Popes, know that in the time of schisme, when it was unknowne who was the true Pope, (a Pope in doubt is reputed for no Pope) then the Council might, and ought to exercise their power against such. Yet shall it not therefore be above the Pope, because these be not indeed truly Popes, therefore there was no Pope during that schisme.

43 Cardinal Bellarmine hath a Catalogue of forty Popes, as he pretendeth, against whom exception hath bene taken in this kind of error or heresie. Out of which I haue excerpted these few, enough to cloy a strong stomacke. Of the rest as some were good, whom we reuerence and honour, so others may be somewhat better. Yet certainly very many are worse then will be easily beleued. Some are therefore such as we loue and commend; others we rather reiect their counterfeit writings, then except against their persons in life or doctrine. Some such as we can neither credit for doctrine, nor like for their conuersation. This is the summe of this passage; seeing diuers Popes haue bene such, and for ought we know are, or may be such, can any man of indifferent iudgement, and care of his owne soule, commend or commit it to such keepers?

Luk. 16. 10. 11

44 Such keepers? He that is not faithfull in a little, who will trust him in much? And he that cannot dispense earthly, who will trust him with heauenly treasure? He that knowes not how to obey God, can neuer be a fit gouernor of men. He that is not good to himselfe, can be good to no body. Can *Catiline* perswade peace, that studied nothing but mutinies and insurrections? Can *Nero* preach pittie that exercised all cruelty on his nearest and dearest friends, his Tutor, his mother? Can *Herogabalus* teach temperance and chastitie, whose life was a monopolie

monopoly of all gluttonous & lascivious villanie? Worse the
these have some Popes bene; and I verily belecue this asser-
tion cannot be contradicted with storie, *That never any suc-
cession of Emperors, Kings or Priests, among Jewes, Heathens,
Tartarians, Persians, Turkes, muchlesse Christians, can shew so
many so monstrously wicked, as the Sea of Rome in their Popes
coniurers, forcerers, murderers, poysoners, assassins, blas-
phemers, idolaters, Atheists, adulterers, incestuous, truce-
breakers, warriors, proud, cruell toward the living and the
dead, intractable, incorrigible, reprobated, damnable. Almost
all these abhominable vices compact together in some one of
them, many of these villanies in most of them, some or one at
the least in every one of them, that have lived these last 800
yeares. I will not stretch my line farther, though all before
were not Saints.*

45 To begin with Pope *Joane*, that was a whore indeed,
and sate in Babylon, and so may truly and *catexochèn* be cal-
led the whore of Babylon. Whose storie though it be by A bene dui-
some Romanists impudently, against all histories denied, yet sit ad bene
about thirtie unsuspected persons, in most flourishing times coniuicta.
of the Romane tyranny, writing it, they come too late with
their new devised shifts, to blot her out of the catalogues
of Popes. She was one, *Silvester* the second a notorious con-
iurer, came to the Popedome by the helpe of the diuell; to
whom he gaue his body and soule for reward, as in scoffing
himself & his successors in fee to hold of satan, & to be vicars
of hell for ever. A succession of sixe or seuen Popes from *For-
mosus* downward: what digging up of carcases, demolition
of tombs, iudging dead bones, as if it had bene a living man?
what cutting off of fingers? casting into Tyber? what cur-
sing and excommunicating? what cancelling and making
voide of Patents, of ordinations, of admissions, of consecra-
tions, of holy orders, among them? To whom the words in
the Prophet *Jeremie*, may be better applied then *Innocent* the
third applies them for the Popes omnipotent power. They
did nothing but *root up, plucke downe, and destroy*, whatso-
ever each other said, or did.

Ext. de Ma-
ior. & obedi-
ent. c. Solita,
Jerem. I.

De Rom.

Pont. l. 4. c. 12.

46 These may be accompted for a mixt kind of Popes, who contradicted one another in that which was *error manifestus contra fidem*, a manifest error against the faith, and also shewed themselves to be of most cruell and malicious natures, in exercising of all reproachful and inhumane villanies vpon those whom they affected not. Among others whom *Bellarmino* laboreth to excuse in that fearefull and infamous faction, are *Stephanus* and *Sergius*, against whom he layeth the obiection thus: *Stephanus & Sergius non solum iudicarunt Formosum, non fuisse verum Pontificem, sed etiam ordines sacros, quos ille consulerat, non fuisse ratos, qui est error manifestus contra fidem*: They did not only iudge *Formosus* to be no true Pope, but also the holy orders which he had conferred, to be void; which is a manifest error against faith. For although *Formosus* had not bene Pope, & had remained deposed & degraded still; yet because he was sometime a true Bishop, and was still, concerning the character and power of his order (which can by no meanes be taken away) it was an error in faith to say, that holy orders collated by him, were no true holy orders. Heare the Cardinals answer, & iudge whether he were awake, or asleepe, or oppressed with the spirit of giddinesse when he made it. *Respondeo*: I answer, saith he, That *Stephanus* and *Sergius* made no Decree, by which they determined, that those who were ordered by a degraded Bishop, and namely by *Formosus* being degraded, should be ordered againe. But *de facto*, indeed, or in fact, they did command them to be againe ordered. Which commandement proceeded not out of ignorance or heresie, but from malice against *Formosus*. For *Sigebert* in his Chronicle of the yeare 903. noteth, that *Stephanus* the sixth did by force ordaine againe those, who by *Formosus* had bene ordained, almost all crying out against it. The obiection is for matter of faith, this is not denied, but excused. It was not decreed: but it was acted; which is more then a Decree. For a Decree may come forth, and neuer be executed, as a man may receiue his sentence, and yet not be hanged. But if he be hanged without a Decree, there is iniustice in the doer, meere wrong to the sufferer. They did

did it not of ignorance or heresie: as much to say, they did it wilfully, and against their conscience. Ignorance might in some sort craue pardon, and heresie may be pitied, if it proceed from a misinformed conscience, which would reforme vpon better information. They did it vpon malice to the partie deceased, not for loue of truth, or for iustice of the cause. But *ex odio*, out of hatred. This aggravates their wickednesse; it neither lesseneth their error, nor diminisheth their sinne. They erred shamefully, and sinned damnably. Let any man iudge that hath but braine, whether they stand not exceedingly wel cleared and acquitted by the Cardinalls as white as an Ethiopian washt in sope.

47 *Gregorie the seventh*, as *Benno* a Cardinall of his own time describeth him, is rather a monster then a man. Such poisonings, coniurations, excommunications, iars in Rome, warres abroad, contentions with his owne Cardinals, outrages against the Emperors and ciuill state, are strange to heare. *Bellarmino* gainsayeth this storie, and *Benno* his authoritie. De Rom. without reason, by two coniectures. The one forsooth, *It is Pont. l. 4. c. 13.* so full of impudent lies, that some Lutheran was the author of the booke, and set it forth in *Benno* his name. The other, that if *Benno* wrote it, he set it forth but as an Idea or description of an ill Pope vnder the name of *Gregorie the seventh*, as *Xenophon* described a good Prince vnder the name of *Cyrus*. This *Benno* was an arch-presbyter of the Romane Church, and a Cardinal of the same. He liued in the same time of *Gregorie the seventh*. When the authoritie cannot be cast off with any probabilitie, then they conceipt it to be counterfeited by a Lutheran. The good-man had neuer sought his wife in the oven, if he had nor bene there himselfe. None so iealous ouer a chaste wife, as an old adulterer. *Bellarmino* knowes that many writings haue bene obtruded vpon the Christian world by the Romane faction, vnder the name of Fathers, that were neuer the workes of any learned or religious man. That they do themselves they impute to others. It was not *Benno* in the Cardinals iudgement: yet a very few lines before, he saith, that *Benno* was *iuratus hostis Gregorij septimi, qui illo tempore scripsit*, & citat *Gre-*

Cacotopia
Eutopia.

Gregory septimi scriptam reliquit: A sworne enemy of *Gregory* the seventh, liued in his time, and left his life written. How then did a *Lutheran* write it? or if himselfe did, then *Benno* was a *Lutheran*, and so *Lutherans* were older then *Martin Luthers* dayes.

48 For his conceit of an *Idea*, it is a meere *Idea* of his own braine. If *Benno* had intended any matter of fiction, & not of truth, he wold haue taken an indefinite *Gregory*, & not giuen him his number, liuing in his time. But as *Xenophon* described the office of a good King vnder the name of *Cyrus*, whose gouernment drew very neare vnto his description; so it is not like that *Benno* would haue taken such a name, of so good a Pope, as is pretended, & that vnder his nose, in his own daies, to make him the patterne of an ill Pope. That many historians commend this Pope, it is no maruell. For he was a most violent defender of the priuiledges and honour of that See, which was counted the onely grace & glorie of Bishops in those times, and since: as if all had bene done for the good of the Church, which indeed was for to execute their malice, or enlarge their dominions, or to cōurb Kings, or to protect wicked Priests, or to dispose of all Church liuing, or the like profitable or pleasurable considerations. And this got *Thomas* of Canterbury a place in the Calendar, and of a Traytor to be made a Martyr, and a shrined Saint.

49 I am weary with wading in this dead sea of desperate and damned Popes. I will onely name a few more, and conclude this Chapter. For to prosecute all would aske *Hercules* labour at *Augus* stable. Take *John* the xij or xiiij. Lived there euer such a wicked villaine vpon the face of Gods earth? I will not speake of Christians, but of Infidels, and of them the worst, the very Cannibals? A dicer, a drunkard, a rioter, a blasphemer, an adulterer, a murtherer, what shall I say? a monster, a diuell incarnate. Yet *Bellarmino* for reuerence to his Holinesse, toucheth him but gently, and saith onely, that he was *Paparam omnium fere terribilissimus*: Almost the wickedest of all Popes. Verily, I thought him euer till now, the very worst. But I perceiue the Cardinall better acquaint.

acquainted with the Popes secrets, then I, either knew or had read of worse then he. Which certainly could neuer be any but *Beelzebub* himselfe. *Benedict* the ninth almost as bad as he. *Innocent* the eight, aboue measure leud in all damnable *Papir. Masson* adulteries, though not vncommended in his funeral Oration, where he is much extolled for humanitie, courtesie, and holinesse of life. Which argued a flattering Preacher, but neuer the honetter Pope. For he had *nothos ex scelesto concubitu sotos*, bastards borne of most wicked copulation, whom he preferred with great wealth.

50 *Boniface* the eight, *Entred like a foxe, reigned like a Lion, died like a dog.* *Alexander* the sixt, the shame of mankind, in all poisonings, adulteries, incests, and such like papall *Ver. Papir. Masson* rues. *Paulus* the second, ignorant for learning, and wicked for life. *Leo* the tenth, a hunter and a hawker. *Clement* the sixt, an indifferent Pope in comparison of many, yee *a famblisse* *Ibid.* *scus delictis ne Pontifex quidem abstinent quem decumbentem in la- Eto, & morbo quo esse desit, laborantem, sole foemina consanguineorum, vel affinium uxores earumq; pedisequae reuerunt.* He abstained not from the pleasures of women kind, no not when he was Pope: but as he lay in his bed, sicke of the disease where of he died, onely women, the wiues of his kin by blood or affinitie, and their waiting women, ruled the roost. He guided the Church, as *Themistocles* ruled *Athens*, by his wife and his sonne: so he by his kinswomen and their maids. Or as *Cethe- Plutarc. The- mist. Idem in Lucullo.* *gus* ruled *Rome*, and was ruled himselfe by *Precia* his queane. So did *Hildebrand* by *Marilda*. Some naught, some worse, few good, or so much as tollerable in these times. As *Iulius* the second and the third, in whose life one saith:

51 *Hec narramus quia gesta sunt. Quod si Pontifices nolunt* *Papir. Masson* *impia & nefaria de se narrari, nihil huiusmodi faciant; aut enun- cerint, non putent, ea ipsa ita latere, ut & sciri & posteris narrari nequeant. Quamquam in Pontificibus nemo hodie sanctitatem requi- rit, optimi putantur, si vel leuiter boni sunt, vel minus mali, quam ceteri mortales esse soleant.* We report these things because they were done. But if the Popes will not haue their filthi- nesse and wickednes discovered, let them do no such thing;

or

„ or if they do, then let them not thinke that they can be kept
 „ so secret, that they cannot be knowne and reported to poster-
 „ itie. Although no man at this day doth require holinesse in
 „ Popes; they are thought excellent, when they are but scarce
 „ good, or at least not so starke naught as other men vse to be.
 This is written neither by a *Lutheran* nor *Caluinist*, as the
 Romanists vse to call vs, but by a bird of their owne nest, a
 child of their owne mother, a brat of their owne begetting.
 Such is the force of truth, that it often breaketh forth from
 the children of error, though thereby they shame themselves.
Rome in heathenesse would blush at these shamefull enormi-
 ties. Which if it be true, then what is become of the Popes
 holinesse? that hath it not onely attributed vnto him in the
 concrete, but in the abstract, as if he were holinesse it selfe;
 aboue all the Saints in heaven, who are but *Sancti*: perhaps
 God himselfe, to whom is sung, *Sanctus, sanctus, sanctus, Ho-*
ly, holy, holy; but the Pope, if you will, in all the degrees of
 comparison, *Sanctus, sanctior, sanctissimus, Holy, more holy, and*
holiest of all. But no maruell, for what the Pope hath not by his
 own merit, that he hath by the priuiledge of his predecessors.
 Beleue this that list, I shall neuer be perswaded, that such
 vnholly, godlesse, gracelesse, and deboshed villaines, can e-
 uer be counted Christs Vicars, or Saint *Peter's* successors; or
 should euer be beleued in matters of faith, or so much as
 take Gods word into their mouth, seeing they hate to be re-
 formed.

Habeat dum
 Roma pudor-
 rem. lumen.

52 To conclude, if I, or any of our Church should write
 of the Popes, *Eadem libertate, qua ipsi vixerunt*, as licenciously
 as they haue liued, our very bookes would blush in the re-
 lation, and the readers would detest the obscenitie and bru-
 tish beastlinesse of the very leaues, lines and letters, wherein
 their wickednesse should be written and reuealed. If they
 could repent, we would rather burie such works of darknesse
 in the deepest dungeon of obliuion, then to dash their dung
 in their owne faces, not onely to their everlasting shame, but
 also the nuisance and vexation of others, whose haire would
 stand on end, and eares tingle, and hearts bleed, to see, heare,
 and

and consider the more then monstrous schismes, heresies, idolatries, adulteries, incests, murders, and other infinite mischiefs and villanies of the Bishops of Rome. But their owne writers, best acquainted with them, haue discovered these things vnto very loathing, to whom I leaue them.

CHAP. XVI.

If the state of the Romane Church were such as is said in the head, it was as ill at the least in the members, which caused and increased ignorance and superstition: these gaue way to heresie and doctrine and dissolutenesse of life, and thence to that apostasie from faith, and a raxie in manners, which hath long continued, and yet remaineth in that Church to this day.



PLato was wont to say, that, such as Princes were in their Common weales, such were their Citizens; which Cicero confesseth to be diuinely written. And the Wileman saith in the Prouerbes, that, the wicked's reigne is the peoples ruine. And as in naturall bo-

Simanca de
Dominij te-
poralib. tit. 23.
S. 13.
Lib. 1. Epistol.
famil.
Prou. 28. 16.

dies, so in kingdomes, that disease is most dangerous which proceedeth from the head; as when Herod was troubled, all *Ierusalem* was troubled with him: and for the most part, the whole world is composed to the Kings example. Neither do the examples of Governours only moue their inferiours, but after a sort constraîne them; whence Paul to Peter the chiefe of the Apostles, most wisely said, *Cogis Gentes Induere*, Thou compellest the Gentiles to do like the Iewes. So highly did he aggrauate his example, because he was the chiefe Pastor of the Church, that he seemed not onely to perswade, but to compell; but he forced not by the power of doctrine, but by his example and conversation: as Saint Hierome wrote in a certaine Epistle to *Austin*. As therefore those which rule well are worthy of double honour; so those which rule ill, do incurre and deserue hardest iudgement.

Math. 23.

Gal. 2. 14.

1. Tim. 5. 17.

Thus

Thus saith *Simanca* a Romane writer.

Cicero de Le-
gibus, lib. 3.

2. Naturall men haue in effect said as much, to shame Christian Princes in Common wealth or Church, who destroy more by their ill example, then they benefit by their bountie. For, as by the vices of Nobles a whole citie is infected; so by their continencie it is amended and corrected. For it is not so great an euill, that Princes sinne, (though it be a very great euill in it selfe) as it is for that there be many followers of Princes fashions: and therefore I am perswaded, that the change of Noblemens liues and diet, changerh also the manners of Citizens; by how much the more pernicious Princes do euill deserue of the States, for that they not onely bring forth sins themselues, but also disperse them into the whole Common wealth: neither onely are they vnprofitable, because themselues are corrupted, but also for that they infect others; and finally hurt more by their example then by their sin. Thus saith *Cicero*: and that not without as good reason as experience.

3. For if the sap be naught in the roote, the fruit will neuer be good in the branches. If the head be light, the seere will reele. If the braine be tainted, the nerues, tendons, and the whole strength of the body will be easily dissolved, and faile in all faculties of sense and motion. *Diruto fundamento, corrui edificium*: Dig vp the foundation, downe falls the building.

4. The Pope is the roote of the Romane tree, that hath spread her branches broader then the Okes of *Basan*, or the Cedars of *Lebanon*; and overspread the earth, as the tree in *Nebuchadnezzars* dreame. How poisonous humours may this roote send into such dispersed boughes, enough to infect all the fruits thereof? The Pope is the giddie head of the Romane body; if it be vnconstant, where shall the legs stand? The Pope is the very braine of the Romane state; if he be so deadly infatuated, how shall the ioynts and sinewes of that Church hang together? He is the foundation of *Maozims* temple; if he was so demolished, how should the walls, the battlements, the roose be shaken? This was the very case of

of that daughter of *Babylon* wasted with miserie. Who retained long a name that she lived, and yet was dead, yea twice dead, and fit to be pluckt up by the rootes. Psal. 137. 8.
Reuel. 18. 2. ni
Iudov. 13. 2.

5 Her Popes were either impotent children, or impudent men, ignorant, negligent, carelesse, prophane, schismatickes, heretickes, proud, ambitious, violent, lecherous, simoniacall, couetous, cruell and murtherous, superstitious, idolatrous, and more then all this, as before hath bene said and proued. Her Cardinals and Bishops, whelps of the same haire, as bad or worse, which is hard to say. Then what were the inferior Priests and the rif-raffe of their Clergie? what were the miserable, wretched and forlorne people, committed vnto their charge? Supra cap. 15.

6 If seauenty men of the Ancients of the house of Israel, and *Ezech. 8. 11.* *Iaazaniah* the sonne of *Shaphan* standing in the midst of them, with euery man his censer in his hand, and the vapour of their incense ascending like a cloud: as if they would darken the light of heauen: and if the Prophets of God haue seene what these Ancients of Israel haue done in the darke, euery man in the house of his Imagery: is it maruell though their women commit greater abominations, and mourne (yearely) for *Tammuz* their Prophet, the Prophet of their Idols, or that the people should commit yet greater abominations and worship the Sunne? If all they which should haue kept others in the feare and true seruice of God, were the ringleaders to all abominations, and examples of error and impietie, was it maruell that the women and people did degenerate? If the Ancients of Rome, their Cardinals and Bishops, and *Iaazaniah* their Pope in the midst of them commit such fearefull and damnable both idolatrie and wickednesse, out of their ignorance & vnexpertnesse in the word of truth, may we wonder that either the inferior Clergie, or the common people should vnderstand any thing, but euen be led, as the 200 men that went out of *Ierusalem*, belike neither knowing whither, nor what to do, but went in their simplicitie knowing nothing, to become as they were, and to do as they did, hauing neither better teaching, nor better example? 2. Sam. 15. 11.

Hieron. lib. 3.
in cap. 8.
Seniores.
Presbyteros.

7 For as Saint Hierome on this place: *When he saith there were 70 men, Elders of the house of Israel, who held their censers in their hands, he shewes there were many other Elders which did not this, yet were guilty of other faults; and that one, by name Iaxanias, stood in the midst of them, was the Prince of their wickednesse and sacrilege, who omitting the religion of God, worshipped Idols. And in the Temple they worshipped not God, whose Temple it was, but the pictures on the walles. And it is well said, that Iaxanias the sonne of Shaphan, that is, of iudgement and condemnation, stood in the midst of the Elders: because both the chiefe, and they whose chieftaine he was, stood with a firme foote, neither did they wauer in euill, but most stoutly persisted therein, and the vapour of their cloud, and confusion, and tempest which rose out of the incense, did demonstrate the sacrileges of the Idolaters.* — And after by application: *Quando videmus plebem pessimam congregatam, When we shall see a wretched people gathered together, of which it is written, I haue hated the congregation of the wicked, and their chieftaines, and their Prince, which is set ouer both people and Priest, we may say, that Iexonias standeth before his pictures, and euery one his censor in his hands, not worshipping the Maiestie of God, but their owne opinions, and that there ascendeth no saour of sweet smell vnto God, but a stench vnto the Idols. Nothing can be more significantly, either figured by the Iewes, or premonished by Saint Ierome, whereby the superstition and idolatry of the Bishop of Rome, his Clergie and people, may be set before the eyes of the deceiued world.*

Esay 24. 2.
Hol. 4. 9.

Iere. 18. 12.

8 This is a righteous iudgement of God vpon the carelessse sonnes of men, which the Prophets foretold should be, and we and our fathers haue seene it come to passe: *Like people, like Priest.* In the purer times of the Church, the Pastors were diligent and painefull, but the people refused discipline, and fell into corruption of manners, and despised their guides, and said desperately, (as the people in the Prophet Ieremie) *Surely we will walke after our owne imaginations, and do euery man after the stubbornnesse of his owne heart.* Then it pleased God to send them Idol shepheards, blind guides, dumb dogs, that fed themselves, and neglected their flocks. And this brought these

those miserable daies, wherein the people were destroyed for Hol. 4. 6. 7.
 lacke of knowledge, and the Priests that did refuse knowledge were
 refused of God, and because they forsooke knowledge, God forsooke
 their children, and as they increased so they sinned, and therefore
 God would turne their glory to their shame. This also is a perfect
 pattern or modell of the estate of the Romane Synagogue,
 which long walked in darknesse and in the shadow of death,
 and fell into manifold and most manifest errors in doctrine,
 & vnholinesse of life, to the dishonor of God, & scandalizing
 of the name of Christ among the children of vnbeleefe; So
 that the very Turks and infidels may rise vp in iudgement a-
 gainst these wicked and ignorant generations.

9 *Linie* complaineth of the iniurie of times that had im- T. Liui, histo-
 plicated so many errors, that the truth could hardly be found rix ab vrbe
 out, and aboue all he saith, that *Urbs quingentis annis scripto-* condita, l. 2.
ribus caruit for five hundred yeares the Citie wanted writers:
 which could celebrate the actions of those times and commit them
 to memory. The same complaint may iustly be made, and by
 some of our aduersaries is confessed to be true, that in the
 nine hundredth yeare, and some hundreds after, there was such
 ignorance in the Church, such penurie of writers, as that their
 Catholickes for those centuries, are cleane almost emptie, ef-
 pecially for Diuines. The most were Chroniclers and Histo-
 rians. *Seculo nonagesimo nullum fuit indoctius & infelicius*, There Bellar. de R 6,
 was no age more vnlearned or unhappie then the ninth, said Bellar- Pont. l. 4. c. 12.
 mine: and *Baronius* groanes vnder the same yoke, and calls that
 age, for the asperitie, sterility of good, for the deformitie of evils a-
 bounding, and penurie of writers, *plumbeum & ferream*, as if it
 were made of lead and iron. After some few shewed them-
 selues: and taking the times as they found them, being for
 the most part Monks or Friars, some lamented the backfli-
 ding of the Church; some defended all that lay before them.
 Those that found faults, were suppressed for heretickes. Those
 which soothed and defended the Romane Sea, with all her
 appurtenances, were either aduanced in earth to be Cardinals,
 or some great men, or after life canonized for Saints in Romes
 Purgatory, or Paradise.

1. Tim. 6. 20.

10 Then came in the throng of the Schoolemen, who mingling Diuinitie with Philosophie, and pretending science falsely so called, brought in of themselves, or obtruded what they found in the corrupted state of the Church, when Antichrist had full possession, and peaceable fruition of all in his owne hands. These as they were few in number, so was their learning intricate and hard to be vnderstood, and passed rather in their Schooles then in their pulpits; when the poore Priests, yea and rich Bishops too, by your leaue, were contented with their Masse books, portuises, and offices, and enquired no further. He was learned that vnderstood their *Manipulus Curatorum*, or their Legend, or Festiuall, or could preach out of their *Sermones discipuli*, or was able to reade his Seruice with true accents, or congruous Latine; which neither they that read it, nor the people that heard it, for the most part, did vnderstand.

11 So that learning was vtterly decayed in the Clergie that liued not in the schooles. And the what knowledge in the people, who vnderstood not so much as their ten Commandements, their Beleeve, or the Lords prayer, in their owne tongue? In so much, that to haue these, or the Epistles and Gospels, or any prayers in the vulgar tongue, was holden the new religion, and heresie. This being the state of those times when all the world was thus hoodwinkt & blind, what errors, what heresies, what sinne, what wickednesse, might not be imposed vpon, and practised by such ignorant fots?

12 To proue this ignorance in Priests or in people, or that grosse wickednesse which was practised in those darke and superstitious ages, by particulars, would perhaps moue *Heraclitus* to more teares then ordinarie in pitying the Romane captiues miserable bind madnesse, or *Democritus* to more profuse laughter, in deriding their grosse ignorance and ridiculous behauiour. I am sure writers of all sorts in their times, some lamented, as the grauer and best hearted Diuines: some merily, but verily taxed their impudent and licencious liues, as the best witted Poets and Orators.

Petrarch.
Mantuan.
Mirandula.
Chaucer.

13 For the Cleargies ignorance, I will not send my reader to *Henric Stephens* his Preparative to the Apology of *Herodotus*: nor to any of ours that write of that argument, or so much as girded at them by the way, in any of their workes; nor for the wickednesse of those times to the complaints of any that may seeme partiall, or the accusations of any that may be thought malicious; nor to bruited tales of either, whereof the world is full; which are fitter for a fire in a winter evening, then for a discourse intended either for the conuersion, or satisfaction of Christian soules. For such, as they are infinite for number, so are they almost incredible for report, yet fitter for a booke of merry tales, then to take roome among more serious matters. The necessary consequence from the greater, much more greatest, to the lesse, or least, from head to foot, from first to last, is sufficient to euince all that may be said in this passage. If it were so in the greene tree, what in the drie? If such were Popes, Cardinals and Bishops, what were Parsons, Vicars, and Curates? And then what were the blind, wretched and mis-led people, who were not onely precisely kept from all light of truth, but also perswaded, that *Ignorance was the mother of deuotion*? The Canon law it selfe, with all Casuists and Questionists, doth not onely insinuate, but manifestly demonstrate the grosse and palpable ignorance of Priests, by their questions, pronouncements, preuentions of such absurdities as would follow their dispensations, executions, and administrations of the word and Sacraments.

14 Heare a learned man, worshipfull for his calling, and very much commended & respected in his time, for his learning, *Iohn Gerson* Chancellor of Paris. *Quem e sacerdotum numero mihi dabis non ignarū legis Christi*? Whom canst thou giue me of the number of the Priests, not ignorant of the Law of Christ? And heare a Pope or a Cardinall: *Pudeat Italia sacerdotum &c.* Let the Italian Priests be ashamed, whom it is manifest not once to haue read the new law; amongst the *Thabari*, scarce shall you find a woman which is ignorant to answer concerning the new or the old Testament. And heare

15. 1001M
16. 1001M
17. 1001M
18. 1001M

19. 1001M
20. 1001M

21. 1001M
22. 1001M

23. 1001M
24. 1001M
25. 1001M

26. 1001M
27. 1001M
28. 1001M

Nicol. Cle-
mangis de
corrupt. Ec-
clesiast. fol. 5.

Idem. Ibid.
fol. 13.

a Preacher too, but of your owne, and famous in his time.
Non à studijs, & scholis, sed ab aratro, &c. They swarmed from
each part, not from their studies, or schoole, but from the
plough and seruaile artes to the gouernment of parishes, & o-
ther benefices, who vnderstood little more of Latine then of
the Arabicke tongue. And yet againe, *De literis uero & doc-*
trina quid loqui attinet? &c. But concerning letters and lear-

ning, what may be spoken? when almost all the Presbyters are
without any vnderstanding, either of the things or vowels;
we see them scarce able to reade distinctly and syllabically.
These ignorant Priests were the most desperate defenders of
the Romane errors, they promoted, summoned, accused, wit-
nessed, exclaimed against euery one y^e angred them, & broght
them to the fagot. Like mercenary souldiers, who are igno-
rant of the cause of war, whether it be iust or vniust, & there-
fore haue no pricke nor stay of conscience, but for the most
wages they fight best; and the more ignorant, the more con-
fident, and desperate.

Manip. cura-
torum cap. 2.

15 Adde vnto all these, that when the Antichristian Rab-
bins had perswaded the absolute necessitie of Baptisme, to
their pettie Priests, they were faine to make provision they
did it not in rose water, nor in wine, nor in the broth of flushe, if it
be long boyled; nor for feare of the Childs damnation, should
in the perill of death, throw an Infant into a well, when they
had nothing to draw water, rather then its soule should pe-
rish; or whether, or how, a Child might be Christened in
the mothers belly. This we may suppose proceeded out
of practise. For as good lawes proceed from vniust manners,
so these questions were begotten by the Priests absurd acti-
ons. Again, if a forry Priest erred in a syllable or letter, in
the beginning of a word, it hindered the forme of Baptisme.

De consecrat.
dist. 4. c. Remu-
lerant.

But if in the latter end, it was good enough asse a Priest and
yet a Masse Priest baptized a Child, in nomine Patrie & filia,
& spiritus sancta, which in Latine hath no sence at all, neither
can it be Englished, it is so beyond all measure absurd, except
a man should say, In the name of the Mother, the daughter, and
the Neece: there is nothing that sounds Father, Sonne and
holy

holy Ghost. Yet the Pope iudged this to be the true forme of Baptisme. If in setting downe the Popes names we should take their three or fower and twentie *Iohns*, and write for every one *Ioannes* for *Ioannes*, our aduersaries would thinke we mockt their great Maister, & sought to slander all the Popes of that name, falsly, as we do taxe one, in a matter of truth. This doubtlesse would anger them; that, certainly could not but offend God.

16 Thus did they patter their prayers, speaking gibbrish or Pedlers French rather then Latine, or any other common language: With what feeling? With what zeale? With what deuotion? could the Priests performe their diuine offices? or the people heare them? I am loth to blot my paper *Mat. 14. 21.* with many particulars. One when the the Gospels beganne to be published in English, read how Christ our Saviour fed with fife loaues and two fishes, 5000 men, besides women & little children, the people that had neuer heard it before, blest themselves and gaue signes of admiration, with crosing their foreheads. The Priest, fearing that the people thought this a great lye, to giue satisfaction, for feare of the worst: he told them, it was not so great a matter as they made of it, for in those dayes when that was done, *Loaues were then as big as ouens were now*: were not this people well asloyled of so deepe a doubt? Another durst not so much as reade 5000, but read 500, and being asked why, answered, these be enough, no body will belceue there were so many.

17 Another Priest in the first yeare of *Queene Elizabeth* that had turned to the safer side, when a child was brought to the font, and named *Ester*, askt whether it were a lad or a lasse: so skilfull was he in the storie of the Bible. *Stella* a Spanish Romanist, writeth of his owne knowledge, of a Preacher that would prove that *Maria* the blessed Virgines name, was foretold, many ages before in the holy Scriptures, when God called *the gathering of the water Maria*, which signifieth the Sea, and not *Marie*; and that the gathering of waters, was the gathering of vertues. As if a man should take a horse to ride on, for a horse in the throte, or Gill a wench, for

*Stella de mon-
do concion-
di, pag. 15.*

Nicol. Cle-
mangis de
corrupt. Ec-
clesiastat fol. 5.

Idem. Ibid.
fol. 13.

a Preacher too, but of your owne, and famous in his time. *Non a studijs, & schola, sed ab aratro, &c.* They swarmed from each part, not from their studies, or schoole, but from the plough and seruite artes to the gouernment of parishes, & other benefices, who vnderstood little more of Latine then of the Arabicke tongue. And yet againe, *De literis uerò & doctrina quid loqui attinet? &c.* But concerning letters and learning, what may be spoken? when almost all the Presbyters are without any vnderstanding, either of the things or vowels; we see them scarce able to reade distinctly and syllabically. These ignorant Priests were the most desperate defenders of the Romane errors, they promoted, summoned, accused, witnessed, exclaimed against euery one y^e angred them, & broght them to the fagot. Like mercenary souldiers, who are ignorant of the cause of war, whether it be iust or vniust, & therefore haue no pricke nor stay of conscience, but for the most wages they fight best; and the more ignorant, the more confident, and desperate.

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di, pag. 15.*

- a Gill of wine; nay, to a scholler it is much worse then this, for not onely the sence, but the very accent distinguisheth them. And this was a man of great note and had many followers, as mine author reporteth. This were a fine argument, why the blessed Virgine should be called *Stella maris*, *Father Parsons*, who is *John Ketridge* now. Is not this worse indeed, then you imagine in him? The same author tels of more like these; so do others, and those Romanists too: by which they might learne, if they had grace, in what case the poore people were, that were kept in such a dungeon of darknesse so many hundred yeares: *The blind leading the blind, and both falling into the ditch*. Worse then the Scribes and Pharises, for they kept the key of knowledge, and would neither enter themselves, nor suffer other that would. For keeping presupposeth having; but those had no key of knowledge, and therefore for lacke they perished themselves, and misguided others, and yet could not be perswaded they were blind.
- Math. 15. 14. Luk. 11. 52. Seneca ad Lucil. epist. 51. 18 Such may be compared to *Harpaste*, *Seneca his wines blind-foole*, the burthen of his house, as those Priests were of the Church; who when she was starke blind, would not beleue it, but thought the house darke wherein she was: *Incredibilem tibi narro rem, sed veram, nescit se esse caecam*: He accounted it an incredible report, yet was it true, that she knew not she was blind. There were & are many Priests like this foole, they are blind, and yet as the Scribes and Pharises, they say that they see; but who doubts of their blindness, though they thinke themselves to haue *Linceus* eyes? When God would chastise his people, & plague them indeed, he threatneth them with a famine, not of bread, but of hearing the word of God. If euer this plague lighted vpon any Church, it lighted vpon the Romane Church, whose salt had lost its sauour, and whose light was become darknesse, euen the palpable darknes of Egypt. They were all very *Dolopians*, an idle people that liued without labor, by robbing of men, and murthering of soules.
- Barthad. par. 2 comment. in concord. Euang. c. 12. Amos 8. 11. Math. 5. 13. 14 Plutarch. in Cimon. 19 To speake of the manners of both Priests and people, would aske rather a volume then a Chapter. It is painfull to search

search deepe wounds, loathsome to ransacke filthy vices,
and to rake vp the dead carcases, or bones, or ashes of their ^{Formosus.}
and our ancestors. Let that be the distained honour of Po- ^{Wicliff.}
pery, and those cruell Lions, and wolues, and Tygers, who ^{Bucer.}
were neuer satiate with the bloud of Saints, nor could suffer ^{P. Fagius.}
their bodies to be buried, or lye in their graues. Their Mona-
steries, their Cloisters, their Cels, their Nunneries, their Pil-
grimages, their very Hermitages haue cried for the vengeance
of God vpon them in this land, for their vnnaturall and mon-
strous lusts, besides adulteries, incests, robbings, murders,
euen sinnes against nature; and it is executed, as our eyes
haue seene. It remaineth for other nations that are defiled
and corrupted with the same sinnes, that they be subiect to
the same torments. For they haue long groaned vnder the
same burthen, are subiect to the same sins, and therefore may
iustly expect the same iudgements.

20 Take the testimony of *Ferus*, a Frier, in these last times ^{Ferus Domi-}
of greatest opposition, when men, if euer, should looke to ^{nica 11. post}
themselves, if it were but for shame and feare to be seene ^{Trinit. ser. 5.}
and obserued of their aduersaries. *Quis porro etiam non videt*
insatiabilem auaritiam Ecclesiasticorum, Sacerdotum, Monacho-
rum, & Episcoporum, &c. Furthermore, who also seeth not,
the insatiable couetousnesse of Ecclesiasticks, Priests, Monks,
and Bishops? I vnderstand those which seeke Ecclesiasticall
offices, and draw them vnto them, and yet for no other cause,
then for their temporall profit and gaine: or verily those,
that conuert the things whereof they are but stewards and
seruants, not vnto the honour of God, not to the saluation
of soules, neither vnto the vtilitie and benefit of the holy
Church, but onely to their owne profit. Yea they sell what
they should freely bestow, they seeke their owne out of that,
which is none of theirs. Also in spiritual and heavenly things,
they hunt for nothing but temporalities. We inuent not these
things, but we find them written, not in ours, but their owne
friends bookes.

21 Of former ages let Saint *Bernard*, Saint *Haldericke*
Bishop of *Augusta*, let the *Romane Chronicles* of those times
in

in their severall places, let *Clemangis*, *Menot*, *Barletse*, and other Preachers of those times; let *Mantuan*, *Petrarch*, *Palinigenus*, our *Chawcer*, the Poets of those ages, Bishops, Abbots, Monks, Friers, Panders and Painters, be asked of the Popes Court, the open finnes of *Rome*, the secret iniquities of irreligious houses, their deepe hypocrisie, their fained sanctitie, their vaine superstition, their grosse idolatry, their damnable villany, in all sexes, in all sorts, in all ages; and they will crie with one voice, that faith and iustice were departed from the face of the earth. Among the people such vsuries, such extortions, such cruelties, such murthers, such villanies; and all so common, as if the world had made no other profession then to liue wickedly and damnably before God and men. For such sanctitie, vertues and holinesse of the English Romane Clergie, that had committed robberies, rapes and murthers, your Pope sainted. *Thomas of Canterburie* stood against his King, and came to his merited and iust death; if it had bene as lawfully executed, as it was well deserved.

Newbridg. l. 2
cap. 16. ex luel

Sup. cap. 15.

22 If it shall be replied, that in these dayes and in the light of religion, finnes of many those sorts do likewise abound: it cannot be denied. But now not so frequently, nor so professedly, as heretofore, or in other kingdomes where Popery is professed. We haue no stews of allowed bawderie; no man that defendeth any grosse iniquitie, as their Cardinall *de Casa* did. The difference is, we are not so good as we should be; they were for the most part as ill as they could be. There is an imperfection in our Church, a plaine defection in theirs. If our state be like Purgatory, theirs is as hell. Our peoples knowledge may haply bring them from information, of the will of God, to reformation of life and manners: they are like to proceed in their malice, and so in their danger, vntill Gods light shine in their darke places, and the star appeare in their hearts. Our doctrine of manners is certaine in Scriptures; theirs variable and flexible, in the will of a sinfull man, who as he often changeth in person, so may he change in will and affections. One may take euill for good, another good

1. Pet. 1. 19.

good for euill: and then aske *Bellarmino* what the case of the world would be, *Si Papa erraret, precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas, nisi vellet contra conscientiam peccare: If the Pope should erre, in commanding vice and forbidding vertue, the Church were bound to hold, that vices were good, and vertues euill, except she would sinne against her conscience. A monstrous and fearfull resolution, worthy deepe consideration, and euerlasting detestation.* *Bellar. de Ro. Pont. l. 4. c. 5.*

CHAP. XVII.

Whatsoeuer is pretended of the corruption and apostasie of the *Romane Church* in faith or manners, it is most certaine that the *Romanes faith* was once commended by the *Apostle Saint Paul*, and was after continued sound vnder the holy *Martyrs, Bishops* of that sea. Shew when, how, the time, the means by which this once holy Spouse of Christ fell from her first integritie, to such error in faith, such loss of life.

Most men delight themselves with the quiet fruition of their owne countrey, accounting it best, though there be many better; and some so dote ouer the place of their birth, that they will like nothing there, can endure nothing elsewhere. A bird would rather liue in fields abroad, in the coldest frost and snow, when she cannot find a berry to saue her life, then perch in a fine cage, and in a warme house, with the best provision may be made for her. A miserable and miscreant *Indian*, would rather abide still, or returne soone, though naked and sauege, into his owne countrey, then well clothed, and well, not onely fed, but feasted in a ciuill kingdome. *Nescia quis vale Solum dulcedine cunctorum, Ducit: I know not how, each man doth loue his place of birth. The smoke of Greece was more pleasant to Ulysses then the fire of Troy.*

2 The Romanists are thus transported and infatuated, thus delighted and enamoured on their Italian Court, the whore of *Babylon*, that they can find neither blemishes in her body, nor wrinkles in her face, for which they may lothe and forsake her. As if their shooes had growne with their feet, and their clothes with their backs, euer since our Saviour Christs time, as *Ludolphus* conceiteth our Saviour Christs did. As if theirs were the onely country that flowed with milke and hony, the land of promise, the Paradise of pleasure. This makes them so much dote on her, though wasted with defections, and degenerated from her ancient beauty and integritie, that they will not endure to heare the voice crying vnto them, *Come out of her, lest you partake of her plagues.* They will venture, rather to perish in her desolation and destruction, then admit to heare of amendment or reformation. They will not go forth of *Sodome* to be saued with *Lot*, they would rather be consumed with the Sodomites. They wil not enter the Arke with *Noah*, they choose rather to perish in the waters with the world. They will not be like *Abraham*, that left his country and his fathers house, and sought another country, a citie not made with hands, one aboue that abideth for euer, whose author and finisher is God.

3 To iustifie the integrity and aduance the glory of this country, all the Romanists with tongues and pens, by word and by writing, seeke to defend, that she remaineth as faire as the first day of her conuersion and mariage vnto Christ; as if yet her face were *sine ruga aut macula*, without wrinkle or spot, as Saint *Paul* did, and Saint *Peter* might haue left it, at their dying day. This building they reare vpon this foundation: *Rome once had the true faith; and it cannot be proued, when, or how she fell from it, or it parted from her.* We had it, therefore we haue it, is no good reason. Many an vnthrif that hath sold and consumed his lands, would giue a large fee to make this good. It is an old said saw, *Was good, neuer loued the Prier.* One yeare in present possession, wil do a man more good then the conceit of an hundred yeares past, when the lease is expired. *You haue a name that you liue, but are dead,* (saith the Angell in

Deut. 8.4.

De vita Christi, part. 2. c. 63. pag. 221. col. 2

Apocal. 18.4.

Gen. 19. 14.

Gen. 7.

Heb. 11.8.

Rom. 1.8. 16.19.

Imò habui Chremc.

Rea. 3.1.

in the Reuelation.) Rome had but a m
 sicke long, no maruell if she be now dead,
 doore. *Infelicissimi infortunij genis fuisse felicem*
 ferable infelicitie, to haue bene happie. *Romes*
mons, not for that she was a teacher of other nations,
 of the Romanists boast; but for that she had receiued the G
 pell her selfe, as *Tollet* better obserueth. Famous for her owne
 conuerſion, not so then for others instruction. That *the faith*
was in Rome, we grant: That it is their now we vtterly deny, our
 aduersaries cannot proue, except it be in corners, prisons, or
 the Inquisition house.

4 The faith was at Ierusalem, at Antioch, where belce
 uers were first called Christians; at Corinth where Saint *Paul*
 was often, and long together; in all the lesser Asia, in Greece.
 The Romanists themselves will deny that it is there now.
 Though it hath bene long, and is yet, in some places euen vn
 der the Turkes persecution, in many of these countries, lesse
 corrupt then vnder the Papacy or Romane tyrannie. What
 can Rome pleade why she might not fall from the faith, as
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 by Apostolicall authoritie, &c. Which can leaue no such im
 pression, as if it could neuer fall from the faith afterward. For
 if such commendation were so operatiue and powerfull, the
 same Apostle giues commendations to the Thessalonians, *1. Thess. 1.6.*
 more in number, greater in force, amplified with ponderous *2. Thess. 1.4.*
 circumstances, of their true conuerſion, firme faith, worthy
 workes, all published and made famous to all the world; and
 yet they are now declined and their Sunne set: and why not
 the Romanes? Paralell all that *Campian* hath collected out
 of the Epistle to the Romans, with these and other places of
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2 The Romanists are thus transported and infatuated, thus delighted and enamoured on their Italian Court, the whore of *Babylon*, that they can find neither blemishes in her body, nor wrinkles in her face, for which they may lothe and forsake her. As if their shooes had growne with their feet, and their clothes with their backs, ever since our Saviour Christ's time, as *Ludolphus* conceiteth our Saviour Christ did. As if theirs were the onely country that flowed with milke and hony, the land of promise, the Paradise of pleasure. This makes them so much dote on her, though wasted with defections, and degenerated from her ancient beauty and integritie, that they will not endure to heare the voice crying *unto them, Come out of her, lest you partake of her plagues.*

Dext. 8.4. They will venture, rather to perish in her desolation and destruction, then admit to heare of amendment or reformation.

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Rom. 1. 8. **16. 19.**

Imò habui Chremē.

Rom. 3. 1. *You haue a name that you liue, but are dead, (saith the Angell*

in the Reuelation.) Rome had but a name she liued, she was sicke long, no maruell if she be now dead, or at least at deaths doore. *Infelicissimi infortunij genus fuisse felsem.* It is a most mi-

serable infelicitie, to haue bene happie. *Romes faith was fa-* *Boetius in*
mous, not for that she was a teacher of other nations, as some *Consol.*
of the Romanists boast; but for that she had receiued the Gos- *Nos fuimus*
pell her selfe, as *Tollet* better obserueth. Famous for her owne *Troes, fuit*
conuerfion, not so then for others instruction. That *the faith* *illius & in-*
was in Rome, we grant: That it is their now we vtterly deny, our *gens, Gloria*
aduersaries cannot proue, except it be in comers, prisons, or *Tencrorum.*
the Inquisition house. *Miserum est*
fulle.

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uers were first called Christians; at Corinth where Saint *be clodig*
Paul was often, and long together; in all the lesser Asia, in Greece. *Apolog*
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Though it hath bene long, and is yet, in some places euen vnder *Capit*
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let

let them have the day.

5 In the question I have in hand; whether Rome be apostated from their first faith? thus they proceed. Cardinall Bellarmine saith, *In omni insigni mutatione religionis, ista sex demonstrari possunt: Author, Dogma, Tempus, Locus, Oppugnator, Causa exigua unde pritur.* In every notorious change of religion, (if he had said in every sudden change, we would not have stucke with him,) these sixe things may be demonstrated. The Author, the Opinion, the Time, the Place, the Opposite, some small company from whence it ariseth. Costerus that testie Iesuite, hath the same in effect in his Epistle dedicatory to his Apologie, but not with so many circumstances. *Ubi, quando, quomodo, & à quo introducta sit fidei mutande ratio? Where, when, how, and by whom was this change of faith introduced?* Againe, Campian that disloyall and our forlorne and forsaken countriman, exceedingly pleaseth himselfe with this *Delilah* as fit for his mincing dalliance. *Quando igitur hanc fidem tantopere celebratam Roma perdidit? Quando esse desit, quod ante fuit? Quo tempore? Quo Pontifice? Qua via? Qua vi? Quibus incrementis? Urbem & orbem religio peruasit aliena? When did Rome lose this faith so much celebrated? When ceased she to be that which before she was? In what time? Under what Bishop? By what way? By what force? By what increase or augmentation, did this strange religion seize vpon that Citie, and the world? Whosoever was the Grecians, this is the Romans *Helena*, they are all enamoured vpon this minion. Answer this, the most is answered, if not all. *Gregorius de Valentia* hangeth in the same string, or is rather intangled in the same snare, perhaps caught by Campian, for he magnifieth his conceit aboue measure; *Quo tempore, vel à quibus Ecclesiis prius, post Apostolorum tempora, doctrina ea quam nunc Ecclesia Romana tenet, contra doctrinam Apostolicam introducta fuerit, doceri non potest. Neque facere possum, quin hic propter loci opportunitatem, adscribam pulcherrimam ac Spiritu Dei plenam, Campiani nostri non ita pridem fortissimi in Ecclesia Christi Martyris, orationem, qua figmentum sectariorum de corrupta doctrinâ in Ecclesia Romana mirifice redarguit, de illis verbis, quando fidem tantopere celebratam Roma perdidit.* It cannot be taught, in what time,*

Bellarmino.

Epistola ad Apolog.

Iudges 16.4.
Campian Ratio 7.

Doct. Kellison
hath the same
in effect.
Survey 1.2.c.1.
p. 163.

Greg. de Valentia. 6.c.12

time, or in what Churches after the Apostles time, that doctrine now maintained by the Church of Rome, was first brought in against the Apostolicall doctrine. Neither can I choose by reason of the opportunitie of the place, but set downe that oration, both excellent and full of the Spirit of God, of our *Campion*, yerwhiles a victorious Martyr in the Church of Christ, that wonderfully reprooves that figment of the Sectaries concerning corrupted doctrine in the Church of Rome. Of those words, When Rome forsooke that faith so much famous.

6 First I say, that *Bellarmines* position of his fixe circumstances, *Campion* and *Costerus* their questions are all absurd, and vnreasonable to be demanded, especially in euery particular: Secondly, that in most things of greatest moment, we can shew the change in their Synagogue, with all, or the most part, of their owne conditions, to the iustification of our cause, & condemnation of theirs. I could make a short answer which I can well proue. How fell the Romane Church? I will say for certaine (as one of yours faith in another case, but most falsely:) *Hypocrisis, contemptu (Scripturarum,) conuitijs, scilicet nemo repente pessimus euadit, & isti gradibus quibusdam per astutiam ad nequitiam peruenierunt.* By hypocrisie, contempt (of Scriptures) and railing. For no man ascends suddenly to the height of villanie. And these by certaine steps haue proceeded by craft to wickednesse. But to prosecute my proposed method.

7 Is it not absurd and vnreasonable, to appose vs with such questions or demands, that may make as well for the idolatry of the heathen against the Iewes, who certainly had the Law, the Couenant, the Promises giuen and made vnto them, from the onely true God creator of heaven and earth? or for the Iewes against the Christians, who notwithstanding haue the certaine truth? Nay, which would serue the present Turkes and Infidels against the Romanists themselves, for their religion at this day? For what could hinder the Gentiles for making this plea against the Iewes? *Noah* had the faith, he taught it to his sonnes, they replenished the world: When,

When, where, how, did the faith faile in the stocke of *Iaphet*, more then in the linage of *Sem*? Did not the truth faile in *Nabor*, descended from *Sem*, before the Couenant was renewed with *Abraham*? for *Abraham* had the true God, *Nabor* had another; and therefore an Idolater. What monument remaineth in the world hereof, more then is written in the Scriptures of God? *Say not vnto them, why are the former dayes better then these, for thou dost not enquire wisely of this thing.*

8 Or what could hinder the Iewes, to say to our blessed Sauour, who iustly taxed their manifold corruptions in doctrine and life; How, where, and when, &c. fell our Fathers into these defections? We know, and can proue that *Abraham* was our father; that *Moses* receiued the Law from God, and deliuered it to our Ancestors; that the Prophets of our nation in sundry ages taught vs the truth from heauen; that we haue the receiued promises; that the Priests lips should preserue knowledge; that Sion should be Gods resting place for euer, and for the Arke of his strength. That God *Iehouah* would be their God, and that they should be his people. Finally, that they had the preheminence many wayes, as *Saint Paul* confesseth. In what Kings dayes? vnder which high Priest? by what fraud? by what force, left we the truth, which so many ages was continued to our Fathers, and deliuered vnto vs?

9 Grew all the Turkes defection at once? Or can any man tell how the Indians declined from that *Saint Thomas* taught them? or other nations which yet saour of Christian religion, but are farre from that which is contained in the Scriptures? and the farther from them, the more erronious. How came the Grecians so farre to decline in their faith from their first integritie; (who were elder brethren to the Romans) as not onely experience, but the Romanists owne confession, and accusation taxe them withall? *Saint Peter* and *S. Paul*, with other good and painfull ministers of the Gospell, preached in those countries and cities: which though many of them are Christians, yet are not in euery particular of the faith which those Apostles and ministers taught by word, (as without

Genel. 31. 53.

Ecclef. 7. 12.

Math. 5. 23.

Mat. 3. 9.

Ioh. 8. 33. 9. 28

Malach. 2. 7.

Plal. 132.

Iere. 7. 23-31.

Rom. 9. 4.

Moscouits.
Abissens.

out question we may be bold to affirme,) not by extant writing, as we are most certaine and sure. If these questions or expostulations would be derided and reiected as absurd by any religion that is not onely better then other in supposition, but diuers from other in opposition; why may not they be as well cast off by vs, who hold the truth of God, not as by prescription of a few ages, or generations before vs, but as drawne out of the cleare fountaine of liuing waters, the primarie and originall Scriptures of God? If they shall bring vs some stations and times wherein there fell mutations in the temporal state, that is not to be applied to the state of Religion. Gods true worship long declining in many ages, was punished by translation of the State & captiuitie of the people: defection in veritie was the cause of alteration of the ciuill State, not this alteration the cause of defection, as after shall appeare. *Antichristis proceedings* are called a mystery, & a mystery worketh not openly but secretly; not at once, but by little & little, and then getteth greatest aduantage when it is least observed or suspected: therefore *Bellarmino* subtilly inserteth in his proposition, *Insignis, notabile*: as if every great mutation which we presently finde with grieve, and feele with paine of our hearts, were notorious in the first entrance or beginning thereof. That which hath an obscure and an vn-sensible beginning at the first, may worke a sensible and notorious change in the end: and yet the wisest shall not so easily find out the first entrance, as the simplest may apparently see, and palpably feele the grosse & dangerous euents in the end. The banks of rivers are long wearing before a manifest irruption and inundation of flouds. It hath fared with the Court of Rome, as it did formerly with the common-wealth of Rome. *Too late they found that there is not so little a beginning of any thing, but continuance of time may make it strong, when through contempt there is no impediment to hinder the greatnesse*: So grew *Iulius Caesar* by little and little, so the *Romane Pope* and his Court by some and some.

11. The envious man sowed his tares in the night, when Mat. 13. 25.

Ee

men

Plutarch in
vita Caesaris.

men were asleep, they grew vp in time, and became so ranke, that they ouertopt the corne. So while men contented with their owne power and principalities, enioyed all things at their pleasure, and being secure from opposition, they stood still at a gaze, and obserued no likelihood of danger, and therefore made no reckoning of small matters: vnder which carelesse ignorance and idle gouernment, diuerse things were brought into the Church, perhaps by the subtiltie of a few; admitted by the negligence of most and chieft; fostered and maintained by custome; among the greater part grew to take ranke and deepe roote, hardly to be weeded out, and became so familiar, that they crept into Church Canons, and so were confirmed by law, as sound and sincere learning. A matter not vnusuall in any State.

12 Consider with me how absurd it is, that because it is hard to find out the beginning and increment of euery particular heresie in the Romane state and Court, (for I may better call it so then a Church) therefore we must not beleue what we see with our eyes, and what we feele with our hands, in these grosse and superstitious absurdities which are ingrossed and entertained by our aduersaries against Gods truth, and would be obtruded and imposed vpon vs, if we had not prudence and prouidence to foresee them, good meanes and sufficient power, to auoid them.

Lerna malorum.

13 The Romane Synagogue is not onely *Spelunca latronum*, a denne of theenes, but *mare mortuum*, a very sinke of euils and heresies, yea a *mare mortuum*, a dead sea, wherein this spirituall Sodome & Gomorra are not sunke, but swimme, and flourish, and abound with all error and iniquitie. How these fearefull euils were congested from a handfull to a heape; how they increased from an eb to a floud, it is hard to say directly, I confesse, yet not impossible to proue, as will appeare. They were not all throwne in the pit in one day, as the 50 heads of *Egyptus* sonnes, or as the 70 heads of *Ababs* children, that were presented at once to the King at the entrance of the gate. But as *Abolom* who first vnder pretence of neglect of iustice in his Father, promise of more care ther-

1. King. 10. 6.

2. Sam. 15. 1.

of

of in himselfe, stole the peoples hearts; then pretended a sacrifice, then provided Counsellors; then drew the people vnto him; at last made open rebellion, and proclaimed himselfe King. So haue the Popes aduanced their tyrannie.

14 Obserue the alteration in naturall or artificiall bodies, in ciuil and politicke States, whether publicke or domestick; and euery dayes experience will sufficiently instruct common sense, that such dangerous changes in the end haue proceeded out of neglected and contemptible passages at the first, when they might haue bene easily prevented, that now can hardly be reformed with any humane helpe.

15 I knew a child whom I see a man, my selfe a child, now an old man. I know not how he or I came from childhood to manhood, from youth to age; therefore I may obstinately deny him to be a man, or my selfe an old man. I behold a house ruinous, which in my yonger yeares I knew new built; I must not confesse it to be in default, because I know not how it fell into decay. I haue seene a tree greene and flourishing, which is now not onely fruitlesse but starke rotten; I must not beleue it, because I cannot tell when the wind shakt it (when the lightening blasted it, when the frost nippt it,) or when the worrne bit it, as it did *Ionas* his gourd. *Obrepi non intellecta senectus. Iuven.*
Seeing is no loeuing with these men, they will take no witnesse of their owne eyes. I behold the Sunne setting in the West, that in the morning rose in the East. But I may impudently deny it, because I cannot discern how this noble Giant *Plal. 19. 5.* ran his course. As if a man could not erre, that hath bene once in the way.

16 Is not this strange? or is it not enough to a sober man in his right wits, that I can proue him a man that was a child, the house to be ruinous that was once new bullded; the tree to be rotten that once flourished; the Sunne to be in the West, that was in the East; a man to be in a wildernesse, that was once in the way? The charitable Samaritane that found the wounded man in the high way, neuer askt him who wounded him, where, when, why, with what weapons he was hurt, *Luke. 10. 33.*

with what deuise he was entrapped: but fell to his best helps for the present, & provided for after. His wounds called for remedy, his perill admitted no delay. To enquire these circumstances which might argue folly in the Samaritan, grieue to a pained poore man, and danger to his wounds, was not onely needlesse, but perillous. *Serò medicina paratur, Cum mala per longas inualuerit moras.*

17 Me thinkes Saint *Augustine* fits by a like familiar example, a very direct and substantiall answer to these questions. A man falls into a pit, and calls for helpe, he that should lend him his hand for present reliefe, falls to asking him this question, *Quomodo huc cecidisti? Idem disti: how fallst thou in here?* and you wil, when? at which corner? who thrust thee in? &c. would not the distressed man bestrow him in his heart? and answer: *Obsecro cogita quomodo hinc me liberes, non quomodo huc ceciderim quare?* I pray Sir, aduise me how I may come out, neuer aske me the question, how I fell in. *Non quia latet miserie principium, ergo pigrescere debet misericordie officium:* Because we know not the beginning of a mans miserie, shall we therefore deferre or detract an office of mercie?

18 How breed diseases in mans body? what? to the height and extremity at once trow you? Do not ill humours first ingender, then increafe, then inflame, at last breake forth into such dangerous maladies that men see death? Yet by the Romanists learning, neither the Physician that by his skill knowes it, nor the patient that to his great grieue feels it, must beleue that the disease is dangerous, or is at all, because they both are certaine, there was once health, and can giue no reason when the disease began, or by what access and increasings it proceeded to that desperate danger.

Plutarch. in
Publicola.

19 The unholy religion of the Court of Rome, grew as the holy Island in the citie of Rome. Sheaves of wheat, that grew in the field of Mars, were throwne into the tiuer, and not far off stayed, sunke, and soiled. Afterward the water brought downe continually such mudde and grauell, that it cuer

euer increased the heape more and more: in such sort, that
 the force of the streame could not remove it from thence, but
 rather softly pressing and driving it together, did bind it, and
 harden it, and made it grow to a firme land. Thus this heape
 rising in greatnesse and soliditie, by reason that all which
 came downe the riuer stayed there, it grew in the end by
 time so farre, that it is called at this day, the holy Island of
Rome: in which are goodly temples of diuers gods; and it is
 called in Latin, *Inter duos pontes*, betweene two bridges. So
 the wheate of Christs Gospell once grew in *Rome*, but it be-
 ing cast into the riuer of contempt and neglect, sunke and
 setled in the bottome of obliuion, till with the mud and gra-
 uell of traditions and violent interpretations it increased to
 a huge heape, which pressed softly by hypocricie and preten-
 ces of deuotion, made it as crustie as the hardnesse of heart or
 a feared conscience. Thus this vaste and vndigested heape,
 grew so much and so long, till it was called, The holy reli-
 gion of *Rome*; where are built goodly Temples for idolatrous
 worship, and may be iustly said to be *inter duos pontes*, be-
 tween the bridge of ceremonious Iewes and of superstitious
 Gentiles, or their pretended traditions and the Popes tyran-
 nie, which may truly be called the Brigs of dread. The
 change and alteration which *Sylla* brought into the Com-
 monwealch, was thought strange at the first among the peo-
 ple; but afterward men by proesse of time being vsed to it,
 it was thoroughly established, & men misliked it not: so were
 many alterations brought in by Popes, which at first were
 repined at, but after grew into vse, and obserued with con-
 rentment. Because Saint *Paul* and *S. Peter* left *Rome* Church
 like a *Platoes* Commonwealth, therefore the Romanists will
 not beleeue that it is degenerated in the disordered and cor-
 rupt posteritie of *Romulus*; as *Cicero* obserued in *Cato* his o-
 uer seueritie.

20 True it is, that some diseases suddenly follow surfets
 of meate, drink, cold, wounds, poisons, &c. So sometime he-
 resies in particular Churches breake forth on a sudden; and
 the dangers perceiued as soone as they are felt, are the more
 easily

Griuius de
Venenis,
Ambr. Parzus

2. Tim. 2. 17.

Forest. de Ve-
nenis.

1. Tim. 4. 1.

2. Thes. 2. 11.

easily cured before further contagion and accidents indan-
ger the life of faith. The more evidently the cause is percei-
ued, the more easily is the malady recovered. Popery poison-
ed not the Church with a hot venime that speedily killeth,
but like the biting of a mad dog, that is scarce discerned till
it be past cure; as experience proued in *Baldus* the great Ci-
uilian. Lingring diseases, and such vn sensible poisons are
most dangerous. Heresies for the most part begin without
obseruation, creepe on like a *Cancer*, and without contradi-
ction or preuention, consume the truth. Is it now such a won-
der to see an army surpris'd, while the Sentinels haue slept?
I read of a woman that so accustomed her selfe by degrees
to eate poison, that at last she could eate it and digest it
without hurt, like naturall, ordinary and wholesome food.
As it is said of a lyer, he may tell a lye so long, till he be-
leeue it himselfe; and so from telling and ratling, will sweare
it to be true: so it fareth altogether with our Romanists, they
haue so long vsed themselves to the poison of falshood and
heresie, that they digest it as well or better then the Scrip-
tures of God: and haue now lyed so impudently, so long,
and so loud, that they beleue legions of their Legendary
lyes, tales to be truths, and fables to be stories, indeed fitter
to be moralized like *Aesops* Fables, then entertained with
any credit as matter of truth. And this is the lesse strange, be-
cause the Spirit speaketh evidently, &c. that some shall giue heed
to spirits of error and doctrines of diuels: some that wil not obey,
but forsake the truth, shall be led through hypocrisie to belene
lyes.

21 Moreover, we may truly say, and proue if need be,
that the ancient Fathers saw not all dangers that befell the
Church: some wrote not all they saw, or might haue written;
some were so busied in matters of greatest moment, to op-
pose mightie aduersaries, that they neglected smaller mat-
ters, the danger whereof was not so present. But as they that
haue the Lion in pursuite, heed not the whelpes, who not-
withstanding in time may grow as dangerous as their fires:
so those times foresaw not so much the danger of supersti-
tions

tions new growing, as they manfully overcame the most
present and pestiferous hereticks. Besides, some of the Fathers
ancient monuments are lost, some insoisted into their rooms,
some castrated, some bombasted, or some way or other so-
phisticated, as hath bene proued.

Sup. cap. 8.
& 12.

Against some Fathers, though they saw and lamented
many superstitions crept into the Church in their owne
dayes, yet durst make no strong opposition for some causes,
or in respect of some persons either wayward or turbulent:
and this was Saint *Augustines* case, as himselfe confesseth.
And finally, some of an honest simplicitie beleueed tales for
truths, vpon the credit of them that told them, as one of
their owne acknowledgeth. Though there were seuen thou-
sand in *Israel* secret ones, that had not bowed the knee to *Baal*,
not kissed him, yet the Prophet *Hosea* complaineth of *Ephraim*:
Strangers haue denoted his strength, and he knoweth not; yea
gray haire is bene and there vpon him; and yet he knoweth not.
Vpon which Saint *Hierome* saith, *Multo errauit tempore.*

August. ep. 118

Canus.
Aug. & Greg.
out of Lucian.
Vt sup. cap. 4.
B. Rhenan. ep.
ante Euseb.
1. King. 19. 18
Hosea 7. 9.

nihilominus ignorauit senectutem & uetustatem, de qua scriptum
 est, quod ueteratur & senescit, prope exterminium est: Ephraim
 errauit longum tempus, et nescit uetustatem suam, et uetustatem
 suam non cognouit, quia dicitur, Strangers haue denoted his strength,
 and he knoweth not; yea gray haire is bene and there vpon him;
 Et si ad istum virum & Ecclesiasticum dicatur,
 Canis hominis sapientia eius; quare non dicatur ad iniquum & ha-
 reticum, Canis hominis stultitia eius? If we may say vnto a wise and
 Ecclesiasticall man, Wisdom is in gray haire; why may we not say
 to a wicked and hereticall man, (be he a Pope if you will) There is
 folly in gray haire?

Nemo repente fuit turpissimus, accipiente Paulatino:

No man on sudden is made extreme wicked,

His nature & inches is brought to be crooked.

As one of their owne before alledgeth it. Or a better Author *Epiphanius*.
more aptly to our case: *Singula res non ab initio omnia habue-*
 runt, sed progressu temporis, ea quae ad necessarium perfectionem
 requiruntur, parabantur: Every thing hath not it perfection
 from the beginning, but by tract of time, things necessarily
 required to perfection, are provided. Which he exemplifieth

by Moses his beginnings and proceedings.

23 There are diuers customes crept into the Church, whereby the Laity prescribe against the Clergie in payment of tithes; a small rate for a tithes of great value. We know well enough, that tithes in their first institution were payd in kind. Now we find in our experience, & feele to our losse, that this by custome and prescription is quite altered. Let the best Lawyers in Christendome tell me when these customes began, in their severall times and distinct places. Or let them proue the Romanists argument good, *We had it, therefore we haue it*; I would promise them good fees.

24 If they say, some will appeare by writings and compositions; some crept in, we neither know when, by whom, nor how: so in matters of religion, we can sufficiently proue, and therefore may easily grant, that originally all was well at Rome, Saint Pauls pen hath registred it; and when many falshoods and errors inuaded and tooke possession of that Church, (as is said) it is not impossible to discouer; and yet to proue each of these particular circumstances in all and euery singular, goes beyond that themselves can do in any point of our profession and religion, if they were apposed. Yet notwithstanding, we as well discern the Romanists errors to be blasphemous against Gods glory, and scandalous to his Church, as we feele these customes to be preiudiciall to the Clergie and ministry of the Gospell.

De Ro. Pont.
l. 2. cap. 5.

25 Cardinall Bellarmine himselfe can say, when it will serue his turne, that *sepiissime accidit, ut constet de re, & non constet de modo, vel alia circumstantia*: It often falls, that the thing is manifest, though the manner or some other circumstance cannot be proued. The Cardinall will haue Saint Peters being at Rome granted without contradiction, though he can neither proue when he came thither, nor how long he there continued resident, nor who saw him there. Our Sauour Christs death is certaine that it was, but the time when it was, is diuersly taken by many writers, whom the Cardinall nameth. We find and take a theefe in the house, with his sardle trussed vp, and ready to be gone: what mattereth it when he came in, or where?

where? who helpt him? whether he crept in at a window, or brake through a wall, or vntiled the house, or pickt a locke? He is a theefe, he is taken, he may be hanged without all circumstances but one, and that is, that which circumstands his necke. If we apprehend the theefe, and attach the stolen goods, all other matters, if they be found, they serue not so much to the discovery, as to prevent the like villanie, by making all more sure. We apprehended the Romane theeves in the house. We haue found their fardell of truths, which they haue stolne out; their error and heresies they haue brought in; we proue the fact, what neede more circumstances for them, but that one which they well deserue? It was not as now it is: it is not as sometimes it was, this is sufficient.

26 Another friend of Rome, speaking of investitures, *Catholicks* saith, that *Divine cap.* If we seeke the beginnings of investitures, how, and *S. 16.* when, and to whom they were first granted, we shall find the matter very uncertaine, &c. but rather crept in afterward, yea and rather taken, and usurped to themselves, by certaine Princes, by insuasion and intrusion upon the Church, privately first; and then more publickly afterward: & thereupon pretended by their successors, rather then granted by speciall gift, or consent of the Pope at all. Alas, but the words, the case will not alter. This Catholicke Diuine hath answered them all, that euer propose these fancifull and idle questions. Or if you will, aske *Plutarch* when corruption of the people by bribes and banquetting entred into the old Romane common wealth, and he will directly answer, these curious and inquisitiue men. *Plutarch in* This pestilence crept in by *Coriolano.* little and little, and did secretly win ground, still continuing a long time in Rome before it was openly discovered. For no man can tell, who was the first that bought mens voyces with money, nor that corrupted the sentence of the Iudges, but he knoweth that this rooke away all authoritie, and destroyed the common wealth. What shall let but that we may now say the same of the degenerated Romane Church? When it was we know not, but that it is we plainly see. Neither was Rome built in a day, nor Troy destroyed in a night. Antichrist and the diuell do imitate good

Roma vno
non est ædifi-
cata die.

good things in shew, yea and in prooffe too, as Apes do men. When the Temple was built, there was not a toole heard, all in silence, & yet finished. So Antichrist who imitateth God as an Ape doth a man, in erecting his temple, did it in silence, by little and little: but vp it is we see, and downe it shall, for God is true. One state of gouernment hath in time degenerated into another, without sound of trumpet, or clashing of armor. And yet hath bene sensibly felt, and enforced reformation. Rome was once built on seuen hills, their names are knowne; the whole Citie now standeth on the bankes of Tyber, and in *Mars* his field; a great and euident mutation, it cannot be denied. But it would pose, not onely that leash of Iesuites, but three and threescore to tell vs how it remoued, withall their circumstances. There was a time when the Arian heresie was not, yet it crept into many Churches by secret influences, till all the world wondered, and *lamented to see it selfe an Arian*: Though the beginning thereof was knowne to many of the learned, yet the generall was corrupted, no man knew how: for they wondred at themselves. So hath it befallen the Roman Church. But she wondreth not to see her selfe leprous with heresie, and fallen away from the truth by apostasie, and become enemie to the Gospell.

Campian.
Bellarmine.
Costerus.

Hieron. aduer.
Luciferianos.

Isay 1. 21.

Gal. 3. 1.

27 In which case, let me aske in good earnest, can a man be neuer poore that hath bene rich, except all the world be acquainted how, and when, &c. he fell to decay? A bankrupt is perhaps discovered on the sudden, but he declined long vnder a faire shew. Or let me aske more seriously and appontely, with the Prophet: *How is the faithfull Citie become an harlot? It was full of iudgment, and iustice lodged therein, but now there are murderers.* As who should say, though neither you nor I know *how*, yet God knowes *how*. I see it is so, so may you if you be not blind. May not we rather aske our aduersaries this question, vpo the manifest euidence of their present defection and apostasie, as S. Paul asked the Galathians? *O ye foolish Galathians, (or Papists) who hath bewitched you? Is it not a shame to sow in the spirit and reape in the flesh? to begin with the Gospell and fall to the Law?* Were not this a wise answer of the Galathians, to aske

aske another question of the Apostle: *When, where, how, by whō were we bewitched?* So it fareth with the Pontifical Synagogues; they are bewitched, they haue reapt in the flesh, they are fallen from the Gospell.

28 We may say with the Prophet, *Credidi, propterea sanguis sum; I beleued, and therefore I spake.* We see it, which is *Plal. 116. 10.* more, & therefore we may say it, if need be we are ready to sweare it: Rome is deceiued. If they aske when? we will answer, now. If they aske, where? we say, vnder the Popes nose. If they aske how? we tell them, by their Clergies partly negligence, partly ignorance. If by whom? by Antichrist that possesseth the *chaire of scorners*. If by what force? by fire & sword, *Plal. 1. 1.* wherewith they haue consumed the bodies of many a Saint. By what way? by keeping the Scriptures in an vnknown tongue; knowing all mens secrets by auricular confession; by enioyning penance for euery thought conceiued against their proceedings; by dispensation with Princes lusts, to currie their fauours; with many more in this kind which are easie to be discouered, but we need not all this adoe. If we can do this, as hath bene done often, and may be againe, that is, proue their errors present, it is sufficient for vs, to conuince them thereof, though we sought no further.

29 The Parents of him that was borne blind, answered well to this question, *Is this your sonne whom you say was borne blind? How doth he now see? We know that this is our sonne, and that he was borne blind, but by what means he now seeth, we know not, or who hath opened his eyes cannot we tell.* If the like question should be asked concerning the Romane Synagogue now, but by the contrary: *Is this that ancient mother that was borne with cleare sight? How is it now that she is become blind? We know that this was a good woman, and in her birth, and many yeeres after saw very well; but how she became blind, or who put out her eyes we cannot tell.* We see that she is blind, let her tell how her eyes were put out.

30 When went the Spirit of the Lord from me (saith Zedechias the false Prophet, when he smote Michaias on the cheek) to speake vnto thee? Here is the same question, *Quando, When? God*

Iohn 9. 19.

20.

21.

1. King 22. 24.

History of the
Turks.

God knoweth when, might the Prophet well say, but I know *that now thou doest propheticie lies in the name of the Lord.* When decayed the Greeke Empire? We know when the last *Paleologus* with his imperiall Citie was taken, sacked and desolated by the Turke. But this was the death of the Empire, not the disease or decay thereof. This sicknesse was long growing (as was often complained and lamented) partly by the enuie of the Latines, partly by the policie of their opposites, partly by their owne leuitie and pride, partly by ciuill and intestine discord, partly by the most Emperours carelesnesse and negligence, in not conferring helpe, partly by Christian Princes often breach of promise. Neither had the Popes malice and couetousnesse the least interest in this dismall and disastrous Tragedie. It once flourished, it is now faded, it is as certainly fallen, as it is certaine it once stood. Is it not euen so with the Romane Synagogue? We will confesse that it was once as a bright star in the right hand of the Son of God, or a precious pearle in his glorious crowne. Now we see and lament, and are sorie we cannot helpe it: Angels are become diuels: Bethell is turned into Bethauen: The virgine is become an harlot, Ierusalem the *ioy of the whole earth, is become a cage of vnclean birds, and an hissing to all that passe by her. Nunc sages est ubi Troia fuit. Now grasse there growes, where Troy once stood. Babylon, that great Citie is fallen.* This is a wonder to all that see it, incredible to those that see it not, yet certaine in it selfe, as by manifest demonstration hath bene by many, and often proued, and shall be by my selfe, if God vouchsafe me life to finish my meditations.

2. Pet. 3. 9.

31 Behold all the Apostolicall Churches, those in Asia, others in Greece, which began their defections euen in the Apostles times, and declined from naught to worse, till their fatall and finall periods came vpon them. When they had filled full the measure of their sinnes, then God powred on them the full viose of his iudgements. This onely remaineth not executed vpon the Church or Synagogue of Rome: but shall in due time, according to the Prophecies that haue gone before, though hereafter comes not yet. For God will not *fore-*
slacke

slacke his promise, yet a litle while and he shall come, will come, Heb. 10. 37.
and will not tarry.

32 I hope we may say, and I am perswaded they live that
shall see the finall execution of this Prophecie: The dayes of Hose 9. 7.

visitation are come, the dayes of recompence are come, Israel shall
know it. The Prophet is a foole, the spirituall man is dead, for the
multitude of his iniquities. Rome her selfe shall confesse it
that hath long dissembled it, that their great Patriarche hath
bene a foole, and his Clergie mad men, when her friends
and merchants, casting dust on their heads, weeping and wailing
shall cry and say: *Alas, what hath befallen thee, O Jerusalem?* For thou
hast made thy selfe desolate: O beatus virgo of her, and you holy
Apostles and Prophets, for God hath punished her, to be warned on
her, for your sakes: When a mightie Angel shall take that stone like
a milstone, and cast it into the Sea, saying with such violence shall
that great City Babylon be cast, and shall be found damned. Hap-
py were she if in this her day she could see her owne naked-
nesse, but it is hid from her eyes.

33 Iesus came to iudgement into this world, that they which see John 9. 29.
not might see, and such as see might be made blind: And happy
were many if they were indeed blind, for so they should have
no sinne, but seeing say, what they see, like those that be in sinne. Ioh. 1. bid. vi.
maisth. This is great obstinacy and hardnesse of heart, they
say they see, and yet are blind, had they but eyes, saie to
recover their sight but a litle, they would behold with E-
lias from the cloud a farre off, and preuent the coldest that
is like to ouertake them, in the great and finall gedon of
Antichrist and all his power. They may not like Thales be so
rapt with contemplation of the high planets and starres,
that they fall into a pit before they are aware. While they
stodie nothing but pedigree, and so blazon the nobilitie of
their ancestors, they see not the basenesse and sordiditie of
their owne present estate. But howsoever it was in elder
times, high ouer vs, or faire beyonde vs, that will neither as-
sure vs of our present state to be such, nor saue our soules in
the day of Christ. We see, and wish, that they could see, and
had grace to acknowledge, that where we be, there is the
bald.

baldnesse, where was a girdle there is a rent. This as ingenuously confessed, as it hath bene most pregnantly proved, might be the repose of any honest true-hearted Christian man.

Rom. 2. 28.

34 To conclude, many were *Abraham's* children by naturall, lawful, and lineall propagation, according to the flesh; but all these had not *Abraham* to their father by spirituall grace and faith: and when all is said and done, *this is the onely circumcision of the heart, the praise whereof is not of men but of God.*

Mysterium iniquitatis.

35 But let vs suppose this question to be as reasonable, as it is common; and grant that an answer is thereunto as due, as the Romanists deeme it, without exception. We will not refuse our aduersaries herein. That neuer too much commended Noble man, *the Lord de Plessais*, hath preuented me in this labour, by a large and a learned discourse of the progresse and opposition of the *Romane religion*, *ab uno ad malum*, I may English it from the best, to the worst times: wherein this question is most demonstratiuely debated, & his aduersaries directly conuincd. But his volume is not for euery mans hand, nor for euery mans purse. Therefore though I hold it impossible in a short Chapter, or indeed at all, to demonstrate their demands, answered in euery particular, with all their circumstances: (& if I could, perhaps it would be tedious to produce all instances;) yet in some few Articles controuerted betweene the Romanists and vs, and those of greatest moment, I will lay open and shew the beginnings, passages, increments and consummation (I hope I may as well preface their consumption,) of some of their doctrines, that the rest by them, may be discerned *tangquam ex vngue Leo*, as the Lion by his paw; and then let the skill-

Aulus Gellius.

full painter guesse *Hercules* stature by the proportion of his foote.

36 Howbeit let not our Romanists refuse to submit themselves to the same lawes and conditions which they so clamorously lay vpon vs. Can they shew euery of our positions in Religion (which they gainsay) to be of a newer spring or

or growth, then from the Apostles times; when? where? how? by whom? &c. they first began, and so proue them nouelties, as we will proue theirs? If they cannot, they do vs wrong to demand that of vs they cannot do themselves in the like case. If they can, let them descend to particulars, and we will either beleue them, or shew good reason why not. Let them plainly and directly shew when the volume of the Scriptures of the old Testament began to be bound within the Hebrue Canon, as we hold at this day? we can tell when, and by what meanes many Apocryphall writings were added vnto them, Let them tell vs what hereticke or false haerlot preferred the Hebrue and Greeke text of the old and new Testament, with the good Fathers of the primitive Church? We confesse we do it, we can proue the Romanists do not; let them seeke the register of Genealogies, as Ezra did, and see whether hold with the first and best *Antiquitie*.

Let them except against this conclusion of our doctrine, *We hold (or we account) that a man is iustified by faith without the workes of the Law.* This we hold without glosse, without cavillation. Tell vs who contradicted this, first? where or how this was once true, and is now false? Was Romes doctrine, now is not? If they can shew him that first opposed this, they will find an hereticke indeed.

Let them confesse, who put the commandement into the Decalogue, that forbiddeth the worship of Images? What hereticke? what corrupted times? what infamous place? by what cunning? by what force, was this imposed vpon our Church? Not onely the first written Law of God, but also the first religion established in oldest Rome, euen among Infidels, condemned such worshippe of Images as now Rome hath vsurped, doing those things openly which the heathens were ashamed to do in secret; who tooke it for a sacriledge, to present heavenly things by earthly, &c.

37 That Angels should not be worshipped, because they are fellowes with the Apostles and Prophets. That Iesus Christ is the only Mediator, Advocate and Intercessor: who only

Plutarch in
Numa.

Reuel. 12. 9.
John. 1. 1.

fitteth

Coloss. 3. 1.

Heb. 12. 2.

1. Tim. 2. 5.

Ioh. 16.

Esa. 63. 3.

Heb. 9. 12.

sitteth at the right hand of God making intercession for us; who when we sinne is our Advocate with the Father: who as truly as there is but one God, so is there but one Mediator betwixt God and man, the man Iesus Christ: who hath promised, that whatsoever we aske of the Father in his name, shall be given unto us. Who hath trodden the wine-press alone, and of all nations there was not one with him. Who hath entered into the Sanctum sanctorum, the holy of holiest, by the tabernacle of his flesh, and hath purchased eternal redemption for us. Did Martin Luther, Iohn Flasse, or Iohn Wickliffe inioist these sentences into the Bible? or who was the first that by idle distinctions and vaine sophistications, sought to make void the fruite and comfort of these Scriptures?

38 Let them shew when the same new deuice of ministering the Communion in both kinds to the people, now used in our Churches: or the same commending of Scriptures to all nations in their owne languages: or that there are but two wayes for soules after their departure out of this life: or that all sinnes are mortall, and without Gods mercie would condemne vs for ever: or that no pardons should be sold for remission of sinnes, by the Pope: or that it is better to marry then to burne. Whereunto Bellarmine giueth as flat contradiction as the diuell did vnto God, when he told the woman she should not die, though she eat the forbidden fruit. *Utrumque est malum & nubere & vri: imò peius est nubere, quicquid reclament aduersarij.* How soeuer both be naught, yet the worse is to marry, whatsoever our aduersaries talke. Where he maketh Saint Paul his aduersary, or at least woundeth him through our sides, and in both opposeth the Spirit of God. The Romanists would be ashamed to rip vp the beginnings of all these doctrines, they are too old for their learning; we can tell them when these began, and so can they if they list. We can discouer when the contrary to these crept into the Church, some at one time, some at another, by often and frequent accesses growing to a great heape: as if Rome were the chiefe receptacle of all heresies.

Bellar. de Monach. l. 2. c. 30

39 Now we will shew how Rome departed from the faith,

faith, and hath hearkened to the spirit of error, and doctrines I. Tim. 4. 1. of diuels. Wherein we must not expect that a sudden destruction fell vpon them, as the fury of *Pilate* vpon the Galileans, or the tower of *Siloab* that fell on the Iewes in *Ierusalem*; Luk. 13. 1. but one after another, as theeuers creepe in at a window to steale, by diuers means, by diuers men, at sundry times, & after sundry maners; for the most part with deep silence, sometimes with more ado; at all times with sinne against God, and shame to their owne faces.

40 For the first three hundred yeares after Christ, though there were hot contentions about the obseruation of Easter, betweene the Romanes and the Grecians; and *Victor* Bishop of *Rome* tooke more vpon him then he caried away without iust reproofe of his compeeres, who wrote vnto him as to their fellow, not as their Iudge. Yet in all this time, and in all this controuersie, not one word of commanding or controlling supremacie, no not so much as perking primacie, which hitherto was not onely not borne out of a presumptuous pen, but not begotten in an idle braine. All Epistles written from *Saint Cyprian* to *Cornelius* and *Stephanus* Bishops of *Rome*, are full of familiaritie and brotherly kindnesse, without all swelling titles of superioritie or subiection to or from either partie. Primacie. Supremacie.

41 In the fourth age, in the great and first general Councell of *Nice*, order was taken with the Patriarks of *Rome*, *Alexandria* and *Antioch*, that they should be conformed one to another, and enioy their equall rights each in his owne Prouince: so farre was the world then, from so much as a thought of supremacie. About the end of this century, or the beginning of the next, there was some hammering in *Rome* about Primacie, which full faine the Bishops of that sea would haue claimed, and did; and withall a certaine superioritie also in this, that Appeals might be made to the sea of *Rome*. This affaire, *Zozimus*, *Celestine* and *Boniface*, three Bishops of *Rome* in a ranke, canuassed with all their wit and industry: yea and aduenture, perhaps losse of their credits, with all posteritie. They sought the consent of the Councell

of *Carthage*, where were gathered two hundred and seene-
teene Bishops (among whom Saint *Augustine* was one,) for
the approbation of their pretended claime. To induce them
the rather, they alledged and vrged a Canon of the Councell
of *Nice*, wherein this should be ordained: (observe that no
Scripture was yet distorted or abused to this purpose.) The
African Fathers, for time but fourescore yeares after at the
most, for calling Bishops, for learning renowned in their pla-
ces, in number many, in integritie without exception, ma-
king search from all the Easterne Patriarks, for the true and
perfect copies of this pretended and sophisticated Councell,
could find no such at home or abroad, in publicke libraries
or in private studies, but all was meere collusion and impo-
sture. And therefore those Romane Prelates were so farre
from obtaining their purpose, that the learned Bishops in
all probabilitie, of purpose made a Canon, directly to pre-
uent this presumptuous pride, and to smother this perillous
monster in the birth. They made Canons quite opposite to
the Popes request, taking from them not onely the practise
of Appeales, but the very titles of superioritie. No man in *A-*
frica might appeale *ad transmarinas partes*, to the parts beyond
the sea: which was in plaine termes, to *Rome*. No man should
Concil. Afric. be called, *Summus Pontifex, Vniuersalis Episcopus, aut aliquid*
tale, Chiefe Prelate or Pope, or Vniuersal Bishop, no by his leape,
not the Bishop of *Rome*.

42 In this passage, we observe a proud and presumptu-
ous claime, enforced by many insinuations, and some false
suggestions; but resisted, and in a maner slaine, (but that
Popes haue nine lines like a cat, who though they die fast
in their persons, yet they hold fast in their succession.) It lay
in this swoone till the dayes of *Leo* the Great, a Pope of more
then ordinary learning, and great boldnesse of spirit. Vpon
competition which the Patriarke of *Constantinople* pretended
for the honour of new *Rome*, he stickled hard by his letters
and his agents, to procure that which his predecessors had
sought, but could neuer find; and do what he could, the
Councel of *Chalcedon*, the greatest by many, of the foure first,
and

and the last of these best, gave Constantinople, *pari iura, equal* Concil. Chalced.
 right with old Rome: yet the elder to go before, for reverence
 of the Cities antiquitie, not for any words spoken by our
 Saviour to Saint Peter. No otherwise then as the Ephesine
 and Constantinople Councell had concluded before. *Sedi vete-*
ris Romæ Patres merito primatum dederunt, quod illa Civitas a-
lijs imperaret. The Fathers worthily gave the primacie to the
 Chaire of old Rome, because that Citie ruled over others. No rea-
 son from Diuinitie, but from bare, or at most, courteous ciui-
 litie. So that hitherto, though a certaine supremacie was
 aimed at by the Popes, yet could they neuer hit the marke
 of their designe. The rather hindred therein by the riuallitie
 of Constantinople, who wooed the same strumpet, and stayed
 Romes adulterous lust. Somewhat she got, *ratione Imperialis*
Ciuitatis, by reason of the Imperiall Citie, but no more then her
 sister, or brother if you will, the Sea and Patriarke of Constau-
 tinople, who was equalled in all rights with her. With what
 mind Pope Leo wrote that which followeth, was best
 knowne to himselfe: but well I am assured, that in this ge-
 nerall he wrote well: *Superbum nimis est & immoderatum vl-*
tra fines proprios tendere, & Antiquitate calcata, alienum ius vello
præripere, &c. It is an ouer proud and inordinate conceit, to
 breake ouer prescribed bounds, and despising Antiquitie, to
 wrest anothers right. And that one mans dignitie should increase,
 to impugne the primacie of so many Metropolitans: and to wage
 a troublesome warre against peaceable prouinces, and the ancient
 holy Councell of Nice, and to dissolve the decrees of venerable Fa-
 thers, and to bring forth the consent of certaine Bishops, whereunto
 a long succession of time hath denied effect. Apply this to whom
 you will, I am sure it taketh hold of the Bishop of Rome, for
 his ambitious usurpation.

Leo ep. 53. ad
 Pulcheriam
 Augustam de
 ambitu Ana-
 tolij.

43 Some time after succeeded Pelagius and Gregorie the
 Great, in the see of old Rome, when Iohn a proud Prelate and
 a turbulent, sat at Constantinople. This fellow, as it seemeth,
 not contented with an equalitie, set vp his ladders of pride;
 and began to scale the sea of Rome for superioritie. Those Bi-
 shops of Rome, who were not taken with the sweete baite

Ex Registro,
l. 4.
Epist. 30. 32.
38. 39. & alijs.
Epist.

of earthly honour, by all meanes withstood him, not onely in his owne claime, but also in themselves, in their predecessors, and in as much as in them lay, for their successors for euer. Saint Gregorie is full of most vehement inuectiues, to the Emperour *Mauricius*, the Emperesse, to *John* himselfe, to other Bishops, against the very titles of superioritie. For himselfe, *Remouete ab auribus meis*, Remoue from my eares this proud title. While you attribute too much vnto me, you derogate too much from your selues. For his predecessors, *Nemo decessorum meorum*, None of my ancestors haue vsurped such a profane title. For his successors, *Ego fidenter dico, quisquis se vniuersalem Episcopum appellat, vel appellari desiderat, in elatione sua Antichristum praecurrit*: I speake it confidently, who soeuer shall call himselfe, or desire to be called vniuersall Bishop, in his pride he forerunneth Antichrist. Here is no illusion, no tergiversation, no distinction of old stampe, or new straine, that can help in this case. These withstood it in others, renounced in themselves, would not take it when it was offered, would prevent it in their succession. And therefore vntill sixe hundred yeares after Christ, though the leauen was layd, yet was not the batch made; the Church was not yet infected with the poison of supremacie which afterward became the viter bane therof. All this while see, there was hewing and hammering about the title of supremacie and vniuersalitie, but the intended Idoll was never perfected nor placed in open view to be adored, as since it hath bene.

44 Not long after, this mysterie of iniquitie, in the dayes of *Phocas* the Emperour, that had murthered his Maister *Mauricius*, and vsurped his crowne, began to worke more strongly. For, *Bonifacius obtinuit a Phoca, ut R. Ecclesia esset caput omnium Ecclesiarum*: Boniface (Bishop of Rome) obtained of *Phocas*, that the Church of Rome should be the head of all Churches. The seed that was sowne before, and sprouted a little, as it shewed the least life, was euer troden downe, though not thoroughly weeded vp, by the renowned Fathers in their seuerall times. But that wherewith the swelling sea, which long hath fomed out her owne shame, had in her pride conceiued

Ioan. de Paris.
de potest. reg.
& Papal. c. 13.

Iud.

ceiued

ceived in the hearts of some of her Bishops, came now to the
 trauell in the dayes of *Palagus* and *Gregory*, was brought forth
 into light in the dayes of that *Bonsface*, grew vp and gathered
 strength in succeeding ages vnder *Gregory* the second, *Con-*
stantine and *Zachary*, increasing somewhat more and more in
 euery Popes time, till *Syluester* the second gaue full possession,
 by tradition of himselfe body and soule to the diuell; then the
 Pagiant began to be playd openly vpon the stage and Thea-
 ter of the world, by *Gregory* the 7, who set it forth, not one-
 ly as a growne man, but as an ouergrowne monster: and
 strengthened it with cursings, excommunications, interdi-
 ctions, absolution of subiects from dutifull obedience, expo-
 sing the Empire to rapine and desolation. Which times con-
 sidered or obserued not, how the Pope like *Julius Caesar*, en- Plut. in Cæsa-
 terchangeably conquered the Emperours with the Romane re-
 weapons and souldiers, and won the Romans by the gold
 and spoyle of the Empire. Finally, *Innocent* the third furnished
 it, not onely with temporall armies against the Emperour *O-*
tho, but with two Priestly armies of infernall locusts, the Do-
 minicans and Franciscans, who haue euer since supported the
 Church of Lateran, as *Innocentius* dreamed. These being al-
 most rotten, and through their ambitious hypocrisie, neare
 their ruine, the Iesuites with their science *falsely* so called, their
 policies in States, insinuating into Courts, their currying fa-
 uour with Princes (which *Claudius Espencans* misliketh viter- In 2. Tim. 2.
 ly) their lying on all aduantages, their equiuocations and
 mentall reseruations, haue ingrossed the opinion of the blind
 deceiued world, to be as learned as the Scribes; and the Capu-
 chins for seeming holinesse, like Pharises among the Iewes.
 These are Antichrists hands and feet, the breath of his no-
 strils, and the life of his soule. The rooting out of these, will
 be the confusion of their grand Maister the Pope & his king-
 dome for euer. Finally, as the Schoolemen grew, so grew the
 Popes errors: as the Canonists multiplied, so the Popes honour
 and titles increased. He was come from Bishop to Archbishop
 & from Archbishop to Patriarke before: but to be *Papa* alone,
Summus Pontifex, *Pontifex maximus*, *Optimus Maximus*, *San-*
ctissimus,

Theodor. hist.
Ecclesi. l. 5. c.
11.

Elissimus, diuinitus nomen, Dominus Deus noster. Pope alone, high Priest, chiefe Bishop, greatest and best, most holy, our Lord God; these titles came in by the ambition and flatterie of the Popes clawbacks, who depended on him, abhorrent from all *Antiquitie*, which in the first and best ages of the Church neuer knew them. Farther *Antiquitie* perhaps they may find for some of these among the Iewes and Gentiles, but neuer among the Christians. And howsoever, *nomen Deorum*, the name of Gods (in the plurall number) was giuen to Angels and Saints of God; yet the name of God was neuer giuen to man or Angell, but to the blessed Trinitie properly and directly, metaphorically to the diuell, vsurpedly to the Bishop of Rome alone. Herein any indifferent reader may find a beginning, a station, a progresse, and proceeding of this greatest myserie of impietie, with all these Iesuites circumstances, reasonably and sufficiently deciphered and described.

Daniel 3.

45 The next great *Idol of abomination*, bigger then *Nebuchadnezzers* image that was set vp to be worshipped in the valley of Dura; or the great Colossus at the entrance of Rhodes hauen, is *Transsubstantiation*, which was knowne neither by nature nor name in the primitiue times of the Church: no Father teaching it, no Councell confirming it, no History recording it; but certaine emphaticall and patheticall, some metaphoricall and hyperbolicall speeches of the Ancients were first deliuered by them, to moue affection and deuotion in the Communicants: which afterward through ignorance of times, were drawne into a literall and more grosse sence, and in time more gathered then was euer scattered, more supposed then was euer meant. Afterward it grew into question, then into strong opposition, and became a controuersie; which will aske no better confutation, then to find the truth of a miracle; therefore I would craue in this controuersie but one instance or exception in all the Scriptures or any approved author: *What miracle was euer wrought, whereby the senses were not conuincied of the truth thereof? as when water was turned to wine, it distist to be what it was, and appeared in colour, taste, smell, and comfort to be wine, and no water.* So of others, which

which is not in this, nor euer was, nor will be found. *Berengerius* a learned man, and in all likelihood others with him against it: the Schoolemen and Friars disputed for it: the Councell of Lateran concluded it: Pope *Innocent* confirmed it: many a good Christian was burnt for it; and so this mysterie of iniquitie was fulfilled.

46 This bastard as the former, was long begetting in obscuritie; as the night was lengthened when *Iupiter* begat *Ouid. Hercules*; but it lay many yeares suppressed in the wombe before it came to the birth; then kept secret, as *Saturnus* sonnes in the mount *Ida*, till opportunitie came to make it knowne that the Councell receiued it into the Church, that the Pope admitted it, as an article of his doctrine. It was swaddled in the clouts of Schoolemens distinctions and sophistrie, it was clothed in the habite of superstitious deuotion, fed with the braines of idle imagination, protected with the power of Church censures, graced with Papall Decrees and authoritie, set vp in the Temple to be adored for an Idoll, and finally by the instigation of the importunate and potent Clergie, defended by the materiall sword of Imperiall maiestie. These two Idols, the Supremacie and Transsubstantiation, vnder pretence of Ecclesiasticall power, and lowly deuotion, haue exhausted more bloud then all the other articles of the Romane Synagogue, more for qualitie, more for quantitie.

47 For the Supremacie Kings and Emperours haue bene excommunicated and deposed, their armies destroyed their lands exposed to rapine and ruine, their persons murthered, their posteritie rooted out, their very soules (as farre as the Popes *brutum fulmen* could reach) by censures deuoted and accursed as blacke as pitch, to euerlasting damnation. For other men of all ages and sexes, learned and vnlearned, men and boyes, women and girles, Cleargie and Laitie, the superior reuerend Prelates, the inferior painefull Ministers, haue bene consumed with the cruell torment of fire, and bene burnt vnto ashes, their bodies after death digged vp, and their bones burnt in the streets. *Alcides* strength was exercised in raming monsters, these monsters are occupied in murthering men.

Acts and Monuments, all former stories. Cranmer. Ridley. Latimer, &c.

Psal. 137. 9.

men. Blessed shall he be that shall serue this child of *Babylon* also as its Proctors haue serued vs, yea happie shall he be that taketh this bastard brood while it is yong, and dasheth its head against the stones: so shall it not need to be brought into after question.

Col. 2. 18.

De Hæres.

Ad Quodvult
deum, hæres. 39.
Hæres. 38.

Angelists.

48 Do we not know, that Saint *Paul* warned the *Colossians*, *Not to be deceived through humilitie in worshipping of Angels?* This afterward crept into the Church, brake into an open heresie, censured by *Epiphanius* with the place where it began, though he doubt of the Author: Afterward put by Saint *Augustine* into his Catalogue of heresies, and noted for no other error but *Cultus Angelorum*, the worship of Angels. And *Prateolus*, no flatterer of vs, chargeth them with nothing but, *cum adoratione Angelorum, unde Angelici dicti*, the adoration of Angels, whence they were called *Angelists*. These being long buried after Saint *Paul*'s time, by the space of about 200 yeares after our Saviour *Christ*'s incarnation, reuiued vnder *Seuerus* the Emperour and *Victor* then Bishop of Rome; this is now Catholicke Romane doctrine, good and sound, that Angels may be adored and worshipped. It was an heresie in the primitiue Church, it is none now at Rome; how can these new pretended Catholickes make that a verity by their vsage, which old Christianity hath accompted an heresie, with vtmost detestation?

De inuentio-
ne rerum, l. 5.
§ 11.

49 What a little Babe was our Saviours Masse (if he euer had any, as he neuer had) when it was no longer then is set down by the Euangelists and Apostles, with the bare words of institution? how little growne, when Saint *Peter* added but the Lords prayer? Suppose Saint *James* added somewhat, Saint *Basil* a little, *Chrysostome* not nothing, yet these are now confessed counterfeits. But take *Polydore Virgils* collection of all the scraps, and patches of the Masse, and see what a huge Masse, of so little a mite, is made. *Celestine* brought the *Introit*; *Damasius* or *Pontianus*, the Priests confession; *Gregorie* the Antiphona, and the *Kyrie*, with other accidents; *Telesphorus*, *Glory be to God on high*; *Gelasius* the conclusions of the prayers; Saint *Hierome* the *Epistle* and *Gospell*; others other

other peeces and additaments. In proceſſe of time it grew to be a huge monster, ſo degenerating from *Ambroſe*, from *Gregorie*, from all antecedent times & formes, that the Councell of Trent deemed it to be out of all order. *Pius Quintus* turned the inside thereof outward, and pruned and pernd it, waſht it, ſwept it, like the maw of a venomous beaſt, full of all filthy and poiſonous infection. And after all reformation, is left as deformed and vnlike the firſt ſimplicities, as a proud perking and vaine ſtrumpets apparell and geſture is vnlike an ancient matrons modeſt and comely attire.

50 What was the hereſie of the *Collyridiani*? Was it not for adoring the bleſſed mother of God, the virgine *Maria* about a creature? for attributing more vnto her then God, or true religion would allow? And could they giue her more then the Romanists do at this day? They make her Queene of heauen, aſſumed into the nature of the Godhead, as if ſhe had authoritie ouer her Son, & he at her commandement. She is made the mother of mercy, when Chriſt reſerueth only iuſtice for himſelfe; ſhe treadeth vpon the ſerpents head; ſhe giues the booke, Chriſt giues the Lacons which are the beads; as if ſhe taught men, Chriſt but children; ſhe gaue ſtrong meate, Chriſt but milke: as in the fronts of diuerſe bookes is pictured. How ſay you if ſhe be preferred by *Gregorius Valentia* before her Sonne, and placed with two perſons of the Trinitie, as if ſhe were the third, and the holy Ghoſt quite left forth? This is it often, *Laus Deo Patri, nec non beatiffime virgini Mariae, & eius filio Ieſu Chriſto*, Praise to God the Father, and alſo to the moſt bleſſed virgine *Maria*, and to her Sonne *Ieſus Chriſt*. Firſt God the Father, then (ſhall I ſay) God the mother (what intend they elſe?) the bleſſed mother, and laſt her Sonne. The holy Ghoſt either wilfully caſt out, or careleſſly neglected, or ill forgotten, or worſe forſaken, for he forſaketh them that forſake him. I know not how they can excuſe theſe things, they cannot exenuate them, they may not deny them. I can find no oddes betweene the old hereticks & theſe, but that theſe are manifoldly more groſſe and blaſphemous then euer they were.

D. Anton. hiſt.

part. 3. Tit.

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Tho. Aquin.
p. 3. quæst. 25.
art. 2.
Magistralium
Cononicum
Ægidium.
Velloſel. ad-
uert. theo-
log. Schol. in
5. Tom. Hieron.
ad 10. quæst.
Suarez. 3. part
Tho. tom. 1.
diſp. 54. ſect. 4.
& 56. 2.

Autor. com-
ment. in Epist.
ad Rom. no-
mine Ambro.

Pius 2.

Pigghius.

Gloſſ.

51 *Chazinzary*, as in their owne tongue, *Stavelatra* in the Greek, a branch from the ſtemme of the Armenian heretiques, had their name according to their doctrine, for yeelding diuine worship to the Croſſe of Chriſt, were anciently condemned heretickes. Who exhibite this honour more directly, more groſſly, more palpably, more idolatrouſly then the Romanists do at this day? who not onely practise by the ignorant people, but teach and defend in open ſchools, the worship of the Croſſe with that very *latria* or worship which themſelues confeſſe, belongs ſoly to the bleſſed Deitie, and the perſons in Trinitie; & not onely that very Croſſe wheron Chriſt died, but euery Croſſe of whatſo- euer matter, made vnto the ſimilitude thereof. For deny- ing whereof one *Giles a Spaniard* was burnt at *Sinile* by the *Inquiſition*, after he was condemned for an hereticke ſince the Coun- cell of *Trent*, ob *latria cultum Cruci denegatum*: For that he denied diuine Worship to the Croſſe.

52 The firſt forbidding of mariage in holy orders began long after the Apoſtles times, who were married themſelues, for the moſt part. The prohibition entred not in all at once, but the prime motion was, that thoſe which were married, ſhould not be receiued; then, that thoſe which were actually married, ſhould be ſeparated from their wiues. This in the be- ginning touched but Biſhops & Priests, afterward Deacons, then Subdeacons and all. At firſt it was rather perſwaded, as of congruitie, afterward impoſed as of neceſſitie. Some countries were long freed, after others were enthralled; ſome ſtood out, and would not yeeld. Some Popes ſaw reaſon to take wiues from the Priests, others ſaw greater reaſons to reſtore them. It was but late ſince it came to this, that it were better for a Priest to hold many whores, then one lawfull wife: That a man who hath married a widow, or ſucceſſively two wiues, is thereby made irregular, and can not be made Priest without a Papall diſpenſation; and yet if a man after the decaſſe of his lawfull wife, keepe queans, be they fewer or more, he may be made Priest without diſpenſation; whereupon the Gloſſe confeſſeth, that whoredome hath greater

greater privilege, then honest marriage. *Palidore Virgil* out De inventio-
of *Antiquitie* assigneth the times, and the Popes names, when ne rerum,
and by whom this thraldome was brought into the Church;
to whom I referre the reader. There seemeth by *Socrates*, y^e *Socrates*,
a motion was made hereof in the first Councel of Nice, & al-
most accorded against this marriage: but that *Paphnutius* by
alledging Scriptures, brought the Fathers into a right mind.
After this, *Siricius* was the first that imposed single life, and
that was on the brinke of 400 yeares after Christ. Which a
Romane eare should not endure to heare, as Saint *Hierome* Ad Pamma-
speaketh: yet did it remaine indifferent many yeares after chium.
that, vntill after a thousand yeares, *Gregory* the seventh a
most lecherous Pope, if historians giue him his due, partly
by seueritie of Canons, and partly by tyranny in perse-
cutions, enforced it, to the overthrow of chastitie and com-
mon honestie.

53 The second doctrine of diuels, which is abstinence
from meates, which God hath created to be receiued with thankes gi-
uing, was not in the Apostles time, but by Saint Paul prophe-
sied that it should be: *When the bridegroome was taken away*, Mat. 9. 15.
the disciples fasted in those dayes, and out of all doubt the
Saints continued in fasting and prayers day and night,
vsed it as an especiall furtherance of deuotion. Howbeit this
continued long without choise of meates, precise set daies
or times, distinction of flesh or fish, or any apish imitation
of so holy an exercise, by supply of all delicate iunkets, in
stead of more grosse diet. We can tell that *Montanus* was Prateolus ex
the first that prescribed lawes for time and maner of fasting, Euseb. &
and imposed that with command, which before was volun- Niceph.
tary and permitted to publicke or private occasions, as the
Church in generall, or the Saints in their particular were mo-
ued. *Manichæus* followed, and not onely manned out *Mon-*
tanus device, but added of his owne, and attributed vnclean-
nesse to some meates in comparison of other, and their Illu- Aug. ad quod-
minates might eate what their nouices might not, or the vultdeum,
nouices what the Elders might not. That which heretickes
brought in, that superstition apprehended, policie maintai-
ned,

ned, tyranny inforced, and so it standeth at this day. The Romanists themselves know the times, the places, the persons, the opposites, withall other their circumstances in these things, and yet defend the same heresies in their words, and like false tradesmen, offer the same cloth, closer and hotter prest, with a faire glosse, but the same in substance, and impose their obseruations vpon mens consciences on the perill of their soules.

De Sacramē-
tis. l. 2. c. 25.

54 Our Saviour Christ left two Sacraments in his Church to be vsed according to his ordinance vntill he returne vnto iudgement. These we haue held, and reuerently obserue. The Romanists haue found five more, how long did they seeke them? where did they find them? A thousand yeares was this Cockatrice in hatching, came out of hell iust at the loosing of Satan. For *Bellarmino* confesseth that the precise number of seuen Sacraments hath no further *Antiquitie* then 600 yeares. The first finder was *Peter Lombard*, his fellowes the Schoolemen, the foster fathers. This was neuer known to the ancient Fathers, neuer heard of in the primitiue Church, neuer thought of by the Spirit of God in the holy Scriptures. *Bellarmino* loues to be opposite to the Doctors of reformed Churches; they haue confined *Antiquitie* to the first sixe hundred yeares, and *Bellarmino* will proue by the last sixe hundred, which is old enough for his new religion.

Lib. 5. ad frat.
dom.
Aduers. heret.
l. 1. c. 24. lib. 4.

55 Let all our Romanists shew when Images were so much as spoken of before the first Councell of Nice, but in vtter condemnation and detestation of them? So writes *Clement* if he be the man. So *Irenaeus* writing of the *Carpocratians* and *Gnosticks*. So *Origen* against *Celsus*, who objected that the Christians had then neither Images, nor Altars, nor Temples. Which *Origen* is so farre from denying to be true, that he saith plainly, *It cannot be possible, that any man should worship God and an image.* Not long after that Councell of Nice, the *Elbertine* Councell provided precisely by a Canon, *Placuit picturas in Ecclesia esse non debere, ne quod colitur & adoratur in parietibus depingatur*: Our pleasure is, that there be no pictures in the Church, lest that which is worshipped and adored, should be painted.

painted upon walls. It is strange to consider how *Bellarmines* ^{Bellar.} first extenuateth the credit of this authoritie by the paucitie of the Bishops, and the obscurenesse of the place; then would shift off their meaning, as if it were intended onely for pictures painted, and not for images grauen, (where he forgets his ten commandments:) nay, his wit can fetch out an argu- ^{Gods cōman-} ment from thence to proue the antiquitie of Images; for if ^{dement greater} they had not bin before, they had not bin forbidden then. ^{then a Cōcel,} Yea and for the authority of them, for a fault was reformed, ^{forbids grauen} that they should not be so basely painted, but fairely carued. ^{images.} This is the substance of *Bellarmines* dispute, to illude this ancient Councell. Is it not more likely, that the Christians before that time, in the dayes of persecution had no images, because they had no Churches? And that Churches then beginning to be built, some Christians for ornament, others not so well weaned from their heathenish fashions, for imitation, began to adorne them, as they thought, with such deuices, and that therefore the Fathers of the Councell made voide what was either executed or intended, and sought to prevent what might follow thereof. Which is fortified by *Polydore* ^{De inuēione,} *Virgil*, vpon the authoritie of Saint *Ierome*, who saith, that ^{rerū. 1. 6. c. 13.} *Simulacra omnes ferè veteres sancti Patres damnarunt, ob metum idolatrie: Almost all the ancient holy Fathers have condemned images, for feare of idolatrie.* To descend vnto particular testimonies of the Fathers in following ages, were infinite and tedious, and sufficiently delivered by those that write of this common place. We know how vehemently this question was ventilated from East to West, in the more corrupted times of the Church, not onely by scholasticall arguments, but by Imperiall violence, setting vp and plucking downe, maintained and opposed, vntill in that partiall and vnlearned second Councell of *Nice* it was confirmed. Where it was disputed by ridiculous reasons, fearfull abuse of Scriptures, absurd and false forgeries, grosse flatteries of the superstitious Emperesse, fained miracles, and finally by the strong hand of earthly power, against the distinct commandement of Almighty God, the perpetual current of Canonical Scriptures, the

By Carolus
Magnus.

the writings and practise of the ancient Fathers. This Councell was repealed and made void, and pronounced to be no Councell, in another Councell of Frankford. Many good Christians since have spent their blood in opposing this idolatry, and yet the Romanists defend it as a chiefe article of their corrupt faith.

De inuentione
rerum. l. 8. c. 1.

Fisher.

56 Indulgences and pardons, for sinnes past, present, and to come, were not in the primitive Church, the ancient Councels were neuer of counsell with them, the old Fathers neuer fauoured, nor so much as fauoured them. When invaded they the Church? I may say, when the Popes began to be insolently proud, and basely couetous. But a Catholicke Roman would rather heare a Catholicks opinion or two: Polydore Virgil tels you, that *Cæperunt indulgentie postquam ad Purgatorij cruciatus aliquandiu trepidatum est: Indulgences began after the paines of Purgatory were a while trembled at.* But Bishop Fisher the Popes martyr, and therefore true to his triple crowne and dignitie, that should haue bene a Cardinall if his hat had not wanted a head, and therefore well deseruing of his maister, answers the question when Indulgences began, thus: *Ego respondeo, non satis certo constare, à quo primum Indulgentie tradi cæperint. Apud priscos, vel nulla, vel certe rarissima fiebat mentio de Purgatorio. Quandiu nulla esset cura de Purgatorio, nemo quesuit indulgentias, nam ex illo pendet omnis indulgentiarum æstimatio, si tollas Purgatorium, quorsum indulgentiis opus erit?* I answer (saith he) that it is not very certaine from whom pardons tooke their beginning. Among the ancient, there was either none, or verily very little mention of Purgatory. As long as there was no care of Purgatory, no man sought for pardons, for vpon it depends all the estimation of pardons. If you take away Purgatory, what need of indulgences? Here we find a double confession, that both Purgatorie and pardons were of late inuention. Or if they will alledge their Doctors, Plato and Virgil for the antiquitie of the one, or some counterfeit decretall Epistles of Popes for the others authoritie; yet it was long ere either crept into the Church, or were feared or beleued of Christians.

Plato.
Virgil.

57 Communicating vnder one kind, and depriving the people of halfe the Communion, or cosening them with an vnconsecrated cup, to blear their eyes & stop their mouthes, was never dreamed of in the primitive times of the Church.

Stephen Gardiner cannot tell when it began, but he saith, that In his diuels Some thinke it sprang onely from a certaine superstition and simpli-

citie of the people. The Trent traitors confesse it was instituted and practised by our Sauour Christ in both kinds. It continued so in the Primitive Church; Saint Cyprians time allowed the Sacrament according to that first institution. And before him *Infinus Martyr*. All the Fathers with one consent follow in the same mind. No man for a thousand yeeres gainstood or gainsaid it. First, it was neglected by the ignorant people, then filcht away by the Priests, then murmured at againe by those that lost it, then defended it was by those that stole it, and the stronger part bare away the bucklers in these latter base conuenticles, and now it is fenced with fire and sword. In which one case, see the strange out-facing impudencie of a seruant to the man of sinne and father of lyes, he serues two maisters who boldly auoucheth that *Nemo fuit vnquam qui modo vel sacras literas serio legerit, vel antiquitatis Ecclesiastica aliquam notitiam habuerit, vel qui saltem sobrio & quieto animo res sacras tractauerit, qui vtriusque speciei vsum magnopere necessariū esse iudicauit:* There was neuer any that had seriously read the Scriptures, or had any vnderstanding of Ecclesiasticall antiquitie, or euer handled holy things with a sober and quiet mind, which euer iudged the vse of both kinds greatly necessary. An audacious speech, not onely against al antiquitie, but in truth most impudently auouched without authoritie, sap or sense.

58 Auricular confession found some hole to creepe into the Church. It was soone abused, then disclaimed and cried downe, then receiued and admitted againe: but was long practised as voluntary for good counsell, not coactiue to receiue penance. Vsed for comfort to the weake, not to tyrannize ouer mens consciences: for some, whose speciall case may require it, not for all, that need none of it.

Socr. l. 5. c. 19.

Soz. l. 7. c. 16.

Niceph. l. 12.

c. 18.

Chrysost. de

Lazar. hom. 4.

De Pœnitētia,

hom. 5. & alijs

homilijs.

59 What

59 What shall I speake of praying to Saints, not onely as Mediators or intercessors, but as helpers and sauiours: not by their prayers to God, but their owne merits: not as Gods seruants, but his fellowes, nay perhaps his betters? If we consider their might and miracles, their Churches and Chappels, their oratories and offerings, the dayes feasts, and euen fasts dedicated to the Saints, you shall easily find many more then were euer consecrated to God the Father, Sonne and holy Ghost. Insomuch that there is great probabilitie, that if the Church of *Rome* had proceeded without stop, heauen would haue bene turned from the *Monarchicall* gouernment of one onely true God, into an *Aristocraticall* commonwealth of the Angels and great Saints, or into a democraticall confusion of all the Popes canonized creatures, beginning at *Nereus* the father of the gods in the Poets register, and ending at *Nereus* the last I know in the *Romane Kalender*.

60 Pilgrimages to these Saints and their shrines. As if God were not as neare them at home, as in a farre countrey. Or as if a Saint can heare vs better in *Spaine* or *Italy*, then in *Scotland* and *England*. Or as if nothing, but farre fetcht and deare bought, would serue their tooth, that is, of the new cut and last inuention. Let our aduersaries shew their beginning; we can tell when they were not so much as thought of in the Church of God. Will they set vs to seeke their Masses priuate and publicke, high and low, for rich and poore, for sicke and sound, for liuing and dead, for kings and paissants, for reasonable creatures, and for hens, and for swine? Such penies such *Paternosters*, such oblations such priests, such sacrifices such incense, as the diuell said to two yong Friers, when like slouens they mumbled their Mattens in their bed. And yet these be the onely *Antiques of the world*. We need not seeke them, let them find them themselves who would haue them; we know they are not in Gods treasure, where is all good, new and old.

Destructionum
vitionum, cap.
de Acidia.

61 I could instance in many circumstances that concerne these principals, The equalling of the Apocryphals with the Canonically

Canonickall Scriptures. Their denying the vulgar to haue them
 in their owne tongues. Their impudent and sacrilegious de-
 niall of the Scriptures to be sufficient vnto mans saluation.
 Their keeping their prayers darkned like *Ceres* seruice, or *Nu-* Plutarch.
ma his secrets, that the ignorant and vntaught people may not
 vnderstand their religion nor the reason of it. That the host
 must be reserued, caried about, sometimes on foote, some-
 times on horsebacke, vpon a white palfrey, euer with a Cano-
 pie to keepe it from raines wet, or Sunnes burning. That
 it be adored with gaze of the eye, beating the breast, bowing
 the knee, prostrating the body, and all signes of reuerend and
 diuine worship that can be giuen by a mortall man, yea to the
 true and euertliuing God. That there is power in holy water,
 consecrated beades, waxe, candles, medals, *Agnus deis*, amu-
 lets, halowed crosses, palmes, and such like bables and chil-
 drens lacons, like the heathens holies: As *holy walls*, *holy vir-* Plutarch.
gins, *holy bookes*, *holy lampe*, *holy relickes*, *holy band*, *holy dragon*,
holy race, *holy banner*, *holy wars*, *holy dayes*, *holy fire*, *holy moun-*
ments, *holy candle*, *holy ceremonies*, *holy cornell trees*, and other
holy things, *holy games*, *even to the holy geese*, the best keepers of
 their gods. These and more had the heathen, some of these
 and many more haue the Romanists, either from them, or of a
 newer erection: to pardon sinnes, to defend from enemies, to
 saue from shipwracke, to cast out diuels, to do almost any mi-
 racles. That some dayes are better then other, not onely for
 the vse, because they therein serue God, but for the very dedi-
 cation though not instituted by God. That the Church
 should haue her fise commandements, as duly and better ob-
 serued then God his ten. That women may baptize children,
 and Priests bells (a seruice good enough for Baals Priests.)
 That God the Father, and the holy Ghost may be pictured,
 and their pictures worshipped. That subiects might kill kings
 for heresie, if the greatest hereticke in the world, or Anti-
 christ himselfe pronounce him so to be. That the Pope should
 forsake his Christian name, when he is first chosen, as if *ipso*
fatto he renounced his Christianity. Contrary to Saint *Peter*,
 who had a surname giuen him as added to his other, not his
 G g pro-

proper name changed for pride and singularity, rather attributed by his Maister, then vsurped by himselfe. That the Pope hath both swords, and power to depose Princes. That his supremacie admitteth no bounds nor limitation, but passeth from soule to body, from goodnesse to goods, from spirituall to temporall, from excommunications to depositions and exterminations, and reacheth from earth to Purgatory, and from heauen to hell, and there I leaue him.

62 It would be tedious and troublesome to remember all. These are more then a good many. Sufficient to shew mine intention proued, and their request satisfied, that of all things the Romanists hold against that truth which is maintained by the reformed Churches, we can proue these circumstances they required, in each of their particulars, although with reasonable and vnpartial men we might easily take a more expedite course.

Hierome.

Iudg. 16. 12.

63 For why may not all their questions be thus answered? Whatsoever is not contained in the Scriptures, nor was practised in the primitiue Church within 600 yeares, may be suspected, examined, and if cause shall appeare, cast out of the Church. For such things *Eadem facilitate reijciuntur qua admittuntur: Are with as great facility reiected, as admitted.* New cords could not bind Sampson when he vsed his strength, these new deuices cannot bind the conscience of a constant Christian, that knoweth the truth, and is contented to be ruled by it.

Ezra 2. 61.

64 Ezra was a wise Scribe, and experienced in the law of Moses, and endued with the spirit of prophecie. A question grew, whether the sonnes of Barzillai were of the race of the Priests? Did they bid Ezra proue when they came in? or did Ezra bid them proue their lawfull descent, or they should be thrust out, and so were, and forbidden to eate of the most holy things? Our case is the same. The Romanists pretend and avouch all these doctrines to descend from the Apostles and primitiue Fathers. We deny it: who shall proue? Shall we disproue their pedigree? or shall they proue their owne? Because we cannot deduce them from the line of Apostolicall doctrine,

doctrine, therefore we refuse them. Let them not tell vs now of their rotten worm-eaten chaire, or succession of Popes so often interrupted: that is not our question. Let them proue their doctrine primitiue and most ancient, we are willing to embrace it with hand and heart: otherwise we say of as much as wherein they dissent from vs, that we know when none of it was in the Church of God, that all of it began after the writing of the new Testament; that most particulars of it hath both time, place, and persons named, when, where, and by whom, they were brought in. That they came in, not like a true man by the doore, but like a theefe that Iohn 10. creepes in at the window, or breakes through a hole in the wall, to rob and to steale the hearts and consciences of men, not at once, as a tempest, but by little and little, like a soking raine, which wets to the skinn before it beates on the face.

65 Rome hath not bene swallowed vp at once, in a few dayes with water, as the old world was drowned; nor consumed in an houre, as Sodome and Gomorra was with fire and brimstone: but at diuers times, and in sundry places, many crept in, men of corrupt minds, and destitute of truth; which thought that gaine was godlinesse. Who as Iannes and Iambres 1. Tim. 6. 4. withstood Moses, so those also resisted the truth, men of corrupt 2. Tim. 3. 8. 9. minds, reprobate concerning the faith. But such shall preuaile no longer, for their madnesse shall be euident vnto all men, as theirs also was. They soked into the hearts of the simple, and distilled their poyson with sundry deuices, and then deliuered it to kings in the whores golden cup.

66 To conclude, that there is *insignis mutatio* in the Church of Rome, all good Christians may easily see, and lament ouer her as our Sauour did ouer Ierusalem, that would Luke 19. not know the day of her visitation. By what degrees she hath fallen thereinto, it is curiositie to be ouer inquisitiue. It be-houes her selfe to call for helpe in time of God and of good men. We will not cease to pray that she may turne vnto the Lord, and he might heale her. For as yet though we haue cured her, she is not healed.

Bel. Chrono-
log. circa an-
num 1019.

67 Rome was a Church, but she is a Court. She had good Bishops that became martyrs for the testimonie of the Gospel; she hath wicked tyrants that make martyrs, and dispoile the Church of her spirituall Patrimonie. She was a spring of religion and vertues, she is a sinke of superstition and iniquity. She was a worthy mother that nursed children at the teats of the old and new Testament. She is a cruell stepmother that seeketh to poyson and murder the deare children of her pretended husband. Cardinall *Bellarmino* confesseth a time when Popes degenerated from their predecessors integritie and innocencie. *His temporibus, in quibus Romani Pontifices, &c.* In these times wherein the *Romane Bishops* began to degenerate from the pietie of their Ancestors, the Princes of this world flourished in holinesse. So that howsoever or whatsoever they were at first, they may be without absurdity and are without all question most erronious and wicked now. If *Peter* the teacher of the Jewes, and *Paule* the teacher of the Gentiles were their founders; yet their degenerated followers, as *Peters*, denying their Maister, as *Sauls*, persecuting and making hauocke of the Congregation of God, are confounders of all religion and piety. If yet any aske how this might come to passe, let them search the monuments of oldest Rome, and they may behold the perfect picture of her unhappie estate, as in an embleme set out to life.

Plutarch in
Romulo.

68 *Romulus* issued but from a small beginning, yet increased to great power and strength, to the support of his subiects, and the terror of his enemies. How did he rise? By warre and bloodshed: How did he proceed? Aske the storie. His power being growne great, his weak neighbours did submit themselves unto him, being glad to live in peace by him. His stronger neighbours were afraid of him, envied much his greatnesse, and did hold it no policy to suffer him thus to rise in despise of the world, and would faine haue clipt his wings. Howbeit he was not onely flush or flig, but high flowne, before he was so well observed, as that he might be easily prevented or suppressed. But now all the Christian world may see, and haue good cause to mourne, that this brood of *Romulus* the Parricide retaineth

Gen. 11. 4.

Nebem. 13.

Exod. 31. 2.

Mat. 5. 15.

Mark. 4. 21.

Iohn. 3. 19.

for though now and then a little agitated with the tongues and penes of a few confessional men, in being generally yet ymovable in the maine; as supported and sustained by impregnable forts, that connected heaven like the tower of Babel, and could never be demolished but by divine providence from heaven, (for who could withstand Nimrod of Rome that mighty huver?) which the corrupted face of the Church spake all but the language of Rome. as if Israels tongue had bene more then halfe turned into Ashdod, and could not speake Scripture language. Till it pleased God to turne the curse into a blessing, and to discover the hidden and almost outworne Hebrew and Greeke tongues, the originals of the Divine Scriptures, and to open the heart of that Bezalzel or Aboliah that by Gods inspiration devised printing, by which the Gospell was dispersed into diuers nations, in the dayes of reformation, as it was by the Apostles who spake all tongues, at the first teaching and information thereof.

3 In this discourse I must distinguish times; those of former ages from these present dayes. For they had but one shift to tennie; which are now found out and practised. For as in a kingdom of darknesse, there may be many a candle light, and shining, and yet the kingdom remaine dark; save onely neare to that little light; and therefore lesse ado need to be made: to preserve the darknesse. Either putting them out, or covering them under a bushell, or setting them under a bed, would serve the turne. But when the Sun casteth forth the brightnesse of his beams, and that all darknesse beghineth to be dispersed, then the children of darknesse begin to stirre, not onely to preserve the darknesse wherein they were, by opposition to the light, but also turne light itselfe into darknesse, or would if it were possible. The state of the Romane Church had a long night of darknesse, which continued the longer because men loved darknesse more then light. For that their deeds were evil. Now and then, and here and there, there was a Bada, or a Bertram, or a Brunard, or such like Bees that offered honey, and yet did

sing

sing the Romane Church, for their manners, and gaue some light in some particulars with their doctrine. Others more vehement, as *John Wickliffe*, *John Huss*, & *Hierome of Prague*, with many others needfull to be named, a few lights I confesse, in such a kingdome of darknesse, of whom some were kept vnder with little or no preferment, that their light might not shine abroad though it did appeare to some; but others were cleane put out, their bodies alive, or their bones being dead, were burnt to ashes.

4 But the Romanists in our age are like fishes in a pond, from whom the water is drained. As long as they had water at will, though it were neuer so muddy, yet they were pleased well enough with their grosse element: but when the water is drawne from them, and they begin to be skanted, they leape, and they friske, and flippe with their tayles, though they are rather hurt then helped thereby. So they, as long as they liued in possession of their owne broken cisterns, and enjoyed the contentment of their muddy waters, they stirred little. But since by the warmth and Sommer of the Gospel, their filthy ponds are almost drained, and they left to the open light, their Pope, their Cardinals, their Priars, their Iesuits, their agents of all sects and factions, leape, and friske, & rumble head ouer taile, from countrie to Court; from nation to nation: like the vnclesane spirit that was cast forth, and fought seven diuels worse then himselfe, that they may make the end of their Synagogue worse then the beginning. The dayes of *Paulus Quintus*, worse then the times of *Boniface* the third, that first vsurped the title vniuersall; or *Gregorie* the seuenth, that first peremptorily & with effect excommunicated King or Emperor.

5 These latter times would aske large commentaries, to discouer and discourse of the Bishop of Romes profuse riot in this behalfe. I will in this Chapter confine my selfe vnto some few examples, wherein notwithstanding I wil not say much, but that which is necessary to my present purpose. Because this searcheth so neare the quicke, that it will aske a soft hand to touch it easily, or a quicke foot to trip over it lightly.

Plutarch.

Honor. I.

Eugenius. I.

6 First, the Bishop of Rome wanting either wit, wealth, nor friends, allured some distressed to throwd themselves vnder his protection, and therein exercised his wit, just as *Romulus* did: vouchsafed helpe, by rescue of men, munition, and money, to those that shadowed themselves vnder his wings; and therein he shewd his bountie, and found vent for part of his wealth. And he commonly banded his deuices, especially for the time, til he grew a now substantiue to stand by himselfe, with the stronger partie. By the former meanes, and vpon this seruice he spent his friends. So *Boniface* holpe *Phocas* against *Mauricius* with his wit. John the fourth redeemed captiues his countrymen from the Lombards, with his treasure. Others built Churches and Monasteries, translated some Saints, and canonized others, whereby they got both admiration and vaine glory, obtained friends and curried fauour with the Princes of the faith, and were applauded of the people as gracions benefactors.

7 Then they began to grant immunities to the Clergie; then got *Gaules* partly to protect Clerks from the iustice of ciuill power, partly to punish those whom they would call heretickes: to iudge Metropolitans, forreine and farre distant; whereby they were forced either to make shew of loue, or to lay downe their shields, or take a broken pate. Others studied to bring in musicke to the Church, idle ceremonies into the Church seruice and Sacraments. Others gained priuiledges and exemptions for themselves and their friends, separated the Clergie from the people, as the elect from the profanes: but in all things they were then carefull,

Populo ut placerent quas fecissent fabulas.

They indewoured still to make themselves able

To please the vulgar with euery fable.

By these means they held the world like tame fooles, with their hypocrisie; which were contented, because they felt no sensible hurt, like customarie tenants, who carelesly neglect the encroching of their Lord vpon their ancient customes, till they feeble the burthen they can neither beare nor cast off, and endure those losses which they can neither sustaine nor recover.

8 This

18 This continued until Popes grew yet stronger, degenerating from the tolerable simplicitie, competent wealth, and not many obliged friends in these times, unto a craftie and as resolute practise of their greater growne wits, and a fullness of treasure by cheating the superstitious; and finally to a gathering of friends by factions partaking and stickling in temporall affaires. But then they turned all both doctrine and discipline of the Church to their best advantage, feared no expense, their treasures were inexhaustible: they purchased friends with their vnrighteous Mammon, and by these *Luks* meanes bound vp the world in one bundle, and caried them at their pleasure on their owne backs. That part which wold be easily caried, they kept stil to their seruice, and wold giue them dispensations for their faults, or priuiledges for their benefit. That which was weary and wold not be caried, they either exterminated by the furie of excommunication, or vtterly consumed with the fire of persecution. By the former they obtained the friendship of al deboshed varlets, or stopped the mowthes of all hungrie Locusts. By the other they preuented or suppressed the iust executions of laws by Kings and Emperours, or burnt vp the bodies of such as espied and published their errors and heresies, with any the least contradiction or defection. Like *Sylla* and *Lyfander*, they made *Plutarch* in lawes with fire and sword, and forced men to obey them. *Compar. Sylla & Liliandri.*

9 The full execution of these things (though the foundations were layed before) brake not forth into open violence till the days of *Hildebrand* and his followers. For albeit many Popes before him had bene most hereticall in doctrine and deboshed in life, yet it was kept more secret then in latter times, and was hushed in a slumber at home, while the church was lulled asleep abroad. But in his time & after, they made a pert opposition with all violence, of excommunications, treasons, poisonings, murders, secret conspiracies, open rebellings, deposing of Princes, assailing subjects from their oathes of obedience, whereby the greatest Emperours, as *Henric* the fourth and fifth, and *Fredericke* the second, were made to apply to their bent, wait at their gates, to hold their

stirrup, and leade their palfrey, and stoupe to their knee, with diuers others, who lost either their livings or their liues, for gainesaying their vnholinesse pleasures, or gainstanding their wils; and this was a strong bond to tye the world fast to the Popes backe. And although the Nobles and Potentates did groane vnder their burthen, and detested their owne slavery in the seruice of the Italian Priest, and hated him from their hearts, whom they feared in their subiection: yet they were faine either to submit their lips to the slipper, and their necks to the feet of Antichrist, or to flye and shift for their liues.

Quem metu-
unt oderunt.

Ouid. Fast. 3.

*Quando metu rapitur tunica velata recumbit,
Currit ut auditis territa dama lupis.*

I can English it no better then thus, *Hee must needs runne whom the diuell drines.* Our owne Kings of this land, *John*, and *Henrie* the second, the one kissing *Pandulph* the Popes Legats knee, the other going barefoote, and discompled at *Canterburie*: beside *Chilperike* King of *France* quite deposed by *Zacharies* either counsell, or consent, or approbation when it was done, do sufficiently proue that of the same Poet to be true,

*Abstulerat vires corporis ipse timor:
Feare made them smart, feare burst their heart.*

Or of another more properly:

*Latro rogat, res est imperiosa timor:
The Pope doth aske, and feare performs the task.*

10 When the Lions were faine to roare; not for strife but for feare, could all the beasts of the field do anything but tremble with them? When the Captaines and Generals were thus surpris'd, what could the people do? If either Clergie or lay men, through either reuerence or conscience did sticke to their Princes, and ioyned to their partie, as they were bound by faith and true allegiance; first they were assoyled from their oathes, that all false hearts might, if they would, take the aduantage thereof. The rest had their Churches interdicted, their persons excommunicated, their goods exposed to rapine. If any would rebell, they were not onely animad, but aided therein. Bulls to perswade them: Bulls to reward

would them. Cursings vpon their enemies; blessings vpon themselves. Angels commanded to assist them while they liued, to conuey their soules to heauen when they were dead. This proud usurpation kept the world in such awe, and with all so turmoiled the minds of men, and filled their hands with weappns, that there was no thought of bookes. Most men had no leisure to thinke of learning; and those that did, either sung *Placida*, or put vp their pipes, or they bought their libertie of conscience at the deere rate of their blood. *Plutarch*, in *Lysander* spake more wisely then honestly, when he said, *Ubi eius vita, ibi eius liberum est*. As *Antichrist* obliged some vnto him by force, some allured and bewitched others vnder pretence of friendship. The principall meanes whereof, were those more then bonnetfull dispensations in incestuous or adulterous mariages betwene great personages, who were prohibited partly by his owne law, but chiefly by the law of God. By which he brought, not onely Nobles and Kings, but their succession and kingdomes vnder his girdle, either to hold their States from him, or to lose them for vnnaturall and incestuous generation. I will not speake of the dispensations in spirituall kindred (as they call it) which is betwene Gossips that are witnesses at childrens baptisme: this was but a net to catch money, and to drag it vnto the Popes bank. The consequence thereof was not so dangerous to common wealth, as it was prejudiciall to private mens purses; perhaps sometimes a share to their consciences.

Neither will I stand vpon that dispensation of *Martin* the first, which by some Papists testimony of no small note, licensed a brother to hold marriage with his owne sister; as not onely *Angelus de Clavasio*, whom *Greuter* will haue to mistake *Antoninus*; but also *Siluester Priuilegius*, and that with the authoritie of the great *Archdeacon*, a *Goliath* in the Canon law, who saith plainly, *Reperitur Martinus quintus (ve Archidiaconus refert) dispensasse cum eo qui cum sua germana contra. S. l. ueraciter consummauerat: Martin* the first (as the *Archdeacon* reporteth) was found to dispense with one who had contracted.

tracted and consummated marriage with his owne sister. Which seemeth to be likely partly for the authoritie of many, partly for the ease mistaking of son for son, not an insolent solecisme in those dayes among otherwise good Clerkes, as they were then esteemed. But whether he was his sister, or the sister of his quene, the Poppe holding Antonin. ibid. (and not incongruously with the Scriptures) *id est Affinitas contrahitur tam ex fornicatione, quam ex legitimo matrimonio*, in quo casu non potest Papa dispensare: Affinitie is as well contracted by fornication, as by lawfull marriage, in which case the Pope cannot dispense. And therefore the Popes, whether over sight or willfull pleasure, was most wicked, and against his owne limited authoritie, by his owne law. Dicitur will I verge *Innocentius* the third, who dispensed with men to hold their brothers wives; nor of *Alexander* the sixt, who dispensed in the second degree, as *Cicero* reporteth; but you shall heare of greater abominations, both in fact and consequence.

Bellar. de sac.
Matrim. l. i.
c. 18.
Extra. de di.
uortijs. cap.
Deus qui.

13 In some cases our aduersaries will haue all spirituales aboue all temporals, as the soule is more precious then the bodie. And therefore the Pope is aboue the Emperour, and vowes of spirituall mariages aboue promises in ciuill contracts; whence perhaps it is a more prodigious matter to marry a Nunne, then to marry ones sister. Yet *Celestine* the third, to gratifie the King of *Aragon*, was contented to permit him to marry a Nun by dispensation, and in all probability either his neare kinswoman, or heire to a Crown, or else how could it be good to procure peace in their kingdomes?

Math. Paris
out of M. Foxe
his Acts and
Monuments.

De diuorijis &
repudijs. p. 87.

14 Another story there is in *Mathew Paris*, of *Simon Montfort*, Earle of Leicester, who married the Kings sister, that was deuoted with a mantle and ring. And though the Monks murmured at it, for ought I reade, they could not amend it, for the Pope had dispensed with it. *Beza* doth not onely obserue of former times, how by the Popes dispensations *Philp* the second, Duke of Burgundie in our fathers memory, married his owne vncles wife, in affinitie his owne Aunt. How *Ferdinand* King of Naples by the like authority married his Aunt,

in consanguinitie, his fathers sister; how *Immanuel* King of Portugall married by the Popes Bull, two sisters: and Queene Catherine in his memory, was married to two brothers: But of his owne knowledge telleth of certaine Noble men, of whom one by Romane approbation had married two sisters, another the widow of his brother, the third of his Vnkle. And withall storieth that these sought such libertie or rather damnable licence from a Synod in the reformed Churches, and could not obtaine it; but at Rome they were dismissed with lesse money in their purses, no religion in their hearts, with sinne to cleaue by them all the dayes of their liues. In which as they liued, so they were like to die. And who cared for it?

15. Let such dispensations passe currant and without controlment for Kings and great States, that they may make incestuous and adulterous mariages (whereof the pretended Catholicke Church hath not wanted examples) what obligation vnto Antichrist? what a confusion vnto glorious kingdomes and monarchies, might this bring? For it must most necessarily follow, that euery such delinquent must be illaquated in this ineuitable *Dilemma*: The succession must either support the Popes authoritie, or else the kingdomes by Law & Diuinitie are iustly exposed to the lawfull heires. How happie had such kings & nobles bene if God had vouchsafed them the choyce of *Dauids* three plagues; for then they might find one that might leaue them in the hand of God. But alas poore soules, they must either lose earth or heauen, their kingdomes in this world, or the kingdome of life and glory. They shall neuer dare to batake themselves to Christ, for feare of Antichrist the father of their fornications. This hath bene a potent obligation to bind great personages and States, in the dungeon of darkenesse, and hell of Romish superstition, from whence though they would, yet they durst not then, they dare not now extricate themselves.

16. For pernic dispensations, I will not blot my paper with them: Onely to name them, will expose them to sufficient detestation; That boyes may not onely be Pastors and Vicars, but

but Bishops and Archbishops, if need require: but not without a feeling to get money like mountaines, to fill vp their treasure, or powerfull friends to bandie with them, and support their estate. How many homicides and murtherers were smothered by monasteries, and unholy sanctuaries? What protections from the due course of law in punishing offences? What preventions, yea to commit some sinnes at ones pleasure, so he passed not the bounds of his commission? Some had pardons for sinnes to come, and that cost the pardoner his purse, for the fellow that had the pardon robbed the Pardoner, and pleaded his pardon, and saued himselfe harmelesse. I will not speake for killing of men, I haue rather heard of them then seene any dispensations or indulgences to that effect: but for keeping of Concubines more or fewer, dissoluing of bonds, vowes, and oathes, were infinite for number and value, not that they were worth any thing, but because they cost much. These so obliged the common and loose people, who most needed dispensations, that all the wicked and licentious of the world flocked vnto them, and conspired with them, & rested among them as in a denne of theeues.

Jerem. 38. 6.

Supra cap. 11.

Distinct. 63. c.
Tibi Domino
Bartho. Fium.
aurea Ar-
milla, verbo
Papæ. 7.

17 The next obligation wherewith they so long kept the world in the dungeon of *Malchiah*, where was nothing but darknesse and dirt, was the oath enforced on the Bishops to the man of sinne; the Priests to the Bishops: and all to such slavish obedience vnto all the Popes pleasures, as that it was like the sinne of witchcraft and sacrilege, to call any thing into question that he exacted or imposed. The Laitie were rethered with the same rope. They were also sworne as *Otho* the Emperour to *Iohn* the Romane Prelate, from which particular they ground this generall: *Omnia potestas iurat fidelitatem Pope & obedientiam; recognoscens ab eo, omne quod habet.* Every power sweareth faith and obedience to the Pope, acknowledging that he holdeth from him, whatsoever he hath. And therefore when the Emperours give any thing to their Sea, as *Constantine*, it was not a gift, but a restitution. Who durst displease so great a landlord? nay who durst whisper against so dreadful a tyrant?

18 I may adde vnto these the ignorance both of Clergie and Laity, whereof I haue spoken before. Which was first imposed by the Priests themselves, by keeping the Scriptures in an vnknowne tongue, afterward affected by the people, who liued so long in darknesse, that they knew no light: as those that were neuer out of hell, neuer thinke or expect any other heauen. The old world would not enter the Arke with Noah, Gen. 7. 19. nor the wicked Sodomites leaue their Cite with Lot. But as they were bred in ignorance, so were they brought vp in superstition, that they neither knew nor desired any other religion: like the people that dwelt neare the great Cataract or fall of Nile, which so deafed & astonished children as soone as they were borne, that they neuer heard it more, and liued as well pleased with it as with a still aire. They could not beleue that themselves were blind, they misdoubted all others, that they could not see. They trusted their guides, and they had no eyes. They followed as they were led, though to their owne perdition. Some few among the many called, were sometimes chosen: who by a glimmering of the Gospels brightnes, walked in the way of truth, and happily attained the end of their faith, to the saving of their soules. But many perished in the gainfaying of *Corah*, and ioyned themselves to the rebellious generation that prouoked God by their hateful idolatrie e- uery day. How easie is it to delude a child long with pinnes and points, glasses and faire shewes, and not onely entertaine them in their follie, but deceiue them to their hurt? But a man of vnderstanding may not be so easly circumuented. This was a fearefull and dangerous stratagem devised certainly by the Prince of darknesse, who detesteth the light himselfe and in all others.

19 By these meanes the chiefe Maisters insulted over their blindfolded scholars, of whom it may well be said, as Saint Hierome writeth: *Nihil noui afferunt, qui se huiusmodi applaudente sibi perfidia simplices quidem & indoctos decipiunt, sed Ecclesiasticos viros, qui in lege Deo & uoluntate meditantur, decipere non valent.* They speake no new thing, who applauding themselves in their owne perfidiousnesse, deceiue verily the simple

Ad Ctesiph-
tem con-
Pelag. c. 1.

„ simple and vnlearned; but Ecclesiasticall men, (men of vnder-
 „ standing,) who are exercised in the Law of God day and
 „ night, cannot be deceived. Happie were those Kings and No-
 bles, Prelats and Clergie, that could cast off that vneasie yoke
 and heauie burthen, which Antichrist had layd on their necks
 and backs. And happie were those people, that would take the
 word of truth, life and light into their hands, and seeke them-
 selues the certaine way to their Fathers kingdome.

20. Auricular Confession is another Irish wythe, to tie
 vp blind Christians in the bond of iniquitie, and the snares of
 the diuell. For by this the secrets of Princes were knowne,
 and their counsels presented; the peoples sinnes were made
 manifest to them, that prayed not for, but preyed vpon their
 soules. Not onely the workes of their hands, but the thoughts
 of their hearts were reuealed, or suppressed, or punished with
 seuerer penance. By this the Laitie became vassals to the Cler-
 gie: every Priest knew his neighbours, both husbands and
 wiues faults, and learned himselfe the way to sinne. What
 could be more powerfull to keepe the world in awe? and not
 onely to put their heads vnder their fathers girdles, but to
 hold their noses close to the grindlestone, till they turned
 their faces into plaine shooing-hornes. This to a parish Priest
 made his offerings better then his tythes, and his tythes well
 payd for feare of the worst. Yet can they not tell vs, when this
 cosening trick first began. Some will haue it out of Paradise;
 but it neuer was there; some from the time of *Caine*; neither
 cometh it from thence; some vnder the Law in the time of *Mo-
 ses*; some in the new Testament by the authoritie of *Sanctus
 Iames*: but it is best to say, quoth the Glosse, that it came by a
 certaine tradition of the vniuersall Church, rather then out of
 the old or new Testament. The custome whereof is but onely
 among the Latins, but not among the Greeke, who yet haue
 receiued no such tradition. The oldest time that *Socrates*, *So-
 zomen* or *Nicephorus* assigne vnto this priuate confession, was
 the being of the Nouatian heresie, which began not till the
 yeare 255, as *Pratecolus* writeth. It lasted not in the Greeke
 Church two hundred yeares, neither was it then as now it is
 vsed

De poeniten-
 tia, dict. 5. c. in
 poenitentia in
 Gloss.

Lib. 5. c. 19.

Lib. 7. c. 16.

Lib. 11. c. 28.

Lib. 12. c. 9.

Hist. tripart. l.

9. c. 35.

used in the Romane Church.

21 Perhaps, when *Nectarius* did banish it out of Constantinople, for that a Deacon had made it the instrument of his villanie with a noble woman, it fled out of all Greece, and neuer returned thither to this day. It may sceme to haue bene a device drawne from the heathen idolatrous Priests. For when *Lisander* came to consult with the Oracle in Samothrace, the Priest bad him confesse the greatest sinne that euer he did in his life. *Lisander* asked him, whether that counsell or command came from the Gods or from himselfe? When he answered, from the Gods: Then get thee hence, quoth *Lisander*, if the Gods aske me, I will tell them. The Romane Priests are as craftie to demand the discouery of mens sinnes to their aduantage: O that Christians were as wise as *Lisander* to confesse their sinnes to God, out of the Priests hearing. But as the Priests are *Curiosum genus hominum ad cognoscendam vitam alienam, desidiosum ad corrigendam suam*: A curious kind of men to pry into other mens liues, but most slow or lazie in amending their owne; so may we say of the besotted people, they were passing forward in observing their priests counterfeited deuotion, but neuer had the vnderstanding to discern their impudent intrusion. *Diego Chaves*, king *Philip* the second of Spaine his confessor or ghostly Father, vnder this veile sometimes couered, and with this wind sometime blew abroad what he listed to faue the Kings credit, for and against *Perez*, about the murdering of *Escouedo*, *Don John* of Austria his Secretary. Which one example if there were no more, may sufficiently informe Christians to beware of Popish deuices, and especially the trick of *Auricular confession*.

Plutarch. in Laconicis.

August. Confell. l. 10. c. 1.

The generall historie of Spaine. l. 31. pag. 1259.

22 I cannot discourse at large of euery singular device the Romane Synagogue had, to flatter and feare those ignorant times withall; whereby they held the simple in admiration of their Hierarchie, courbed the Nobles with the seuerer execution of their censures, drew on the wicked and couetous by their fees and promises; and deluded and gulled all men, by impostures and fained miracles, by holy pretences

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vnder

vnder hypocriticall dissimulation, walking of spirits, dreams, visions and reuelations, which being swallowed and beleeued, were able to giue a desperate checke, if not a deadly mate, vnto the truth, among those that liued in darknesse and in the shadow of death.

23 The terror of Purgatory fire, with hope to be deliuered therefrom, was a bridle for fooles to hold them in feare, a spur to the wicked, to run on in their madnes, in hope also that by mony or friends, they might be in time deliuered. But among, if not aboue all, their vnholly Inquisitions, with their loathsome and pitilesse imprisonments, secret smotherings, pinings, staruings, publicke shamings vnder colour of penance, cruell and tyrannous tormentings with sword and fire, without all pittie or mercy, without respect of age, sexe or calling, drew many, held more.

24 Finally what the wit of men could inuent, or the diuels in hell could suggest, or both with all their malice and power could execute, that was done to a very haire breadth for the promoting and supporting of Antichrists cause and kingdome. It is hard to say whether the Turkes haue learned of them, or they of the Turkes, to forbid so much as dispute or questioning of their superstition and religion without perill of death.

25 As *Dioclesian* shut vp the schooles of learning against Christians, that by ignorance they might be disenabled to vnderstand and defend the truth: and *Julian* the apostate bereft Christians of their goods and estates, that their pueritie might affoord them no means to countenance the truth; and these were most cruell and persecuting Tyrants: so hath the Bishop of Rome long done, playing both their parts in one person. He kept from the people, yea from most of the Clergie the key of knowledge, which should open the gates to grace and glory: & so scraped vp the wealth of the world, partly to the Romane Court, partly to the Clergies hands; partly to the indowments of Monasteries, partly to the shrines of Saints, and all at Antichrists commandement: that a few favorites excepted, (whose purses or employments for
the

the great Maisters aduantage, preferred them in greatnesse not in grace,) all the people labored vnder extreame pauer- tie, and either begd the Clergies almes, or were their retain- ners, or lived vnder them as their tenants, or were some way at their deuotions, that they could not stirre but with hazard of their estates or restraint of their libertie, or per- haps losse of their liues. Flye they could not, but as the Pro- uerbe is, out of the frying pan into the fire. For most king- domes were couered with one cloud of darknesse, and the Italian Monarch kept watch by night and ward by day, to turne all into Purgatory at the least, if not into hell at the worst. Few went to heauen but in a chariot of fire, or a ri- uer of bloud. They were fellowes either with the three chil- dren in the fornace, or with *Jonas* in the water, or with *Iob* in his pauer- tie, or with *David* in aduersitie, or with the Pro- phets, Apostles and other holy men of God in one affliction and tribulation or another. No maruell then they held so fast and continued so long.

26 These diuellish deuises haue continued the state of the Popedome, and the appertenance thereof; that is, error, superstition, heresie and idolatry so many ages. These are the feet of that chaire of pestilence, which hath so fastened it selfe in the ground of the Church, that it hath posed noble Emperours and Kings to remove it. As the strong Lion which was deliuered from the snare by the nibbling of the weake mouse, could not be tyed vp againe by all the hunters in the field: so the Pope aduanced by little & little, from his meane state, to that height of glory which he hath ouerlong possessed, and that by simple and impotent Emperors, or am- bitious and aspiring Princes, will not now submit his necke to the yoke againe, but tumbleth and snuffeth like *Leuisa- Iob.* than in the sea, or *Behemoth* on the land, he is made without feare euen of God or man. The absent or ignorant haue longer time affoorded by law to make claime to their right, as children and souldiers, then others. Men of yeares, and pre- sent at home, haue their termes bounded with a shorter limi- tation. We may not maruell that the simple deceived people,

Luke.

children in vnderstanding, & men withdrawn by worldly employments from the serious meditation of spirituall and heauenly things, were so long kept from the right of their inheritance, especially in those dayes of darknesse, wherein many (God wots) groaped after the light and could hardly find it, and stroue to enter into the kingdome of heauen, and were not admitted; though some saw light at a little hole, haply sufficient to bring them into a land of comfort and glory.

27 The foure great Monarchies of the world continued their times vntill their periods appointed by him by whom Kings reigne, was come. They were each subdued by other, rather by dint of sword, and conquest of ambitious Kings, then by any wearinesse or desire of change in the people, who were contented to abide the government whereunder sometime they groaned, vntill they were changed from one State to another, rather at the will of the conquerors then their owne desires. So hath it fared with this tyrannicall Monarchy of the Church of Rome, and the silly and simple people that were in elder times subiected thereunto. Who felt not their owne sicknesse, and so sought for no remedie; saw not their owne miserie, and therefore were not solicitous to procure their reliefe: knew nothing but bondage, and therefore indeauored not to redeeme their libertie. In which estate the world hath by so much the longer continued, by how much those later ages added stronger helpe of policie, riches, and crueltie, vnto the malicious pride, or blind superstition of that man of sinne. Which that it stood so long without any strong opposition, by these meanes which are already deliuered, is manifest, not onely by those arguments which haue bene drawne from the condition of those times: but also appeareth plainly by the concourse of people to the Gospell, at the first breaking forth of the light of it.

28 For as in the times of the primitiue Church, at first, there were a few scattered that were caught in Christs holy net, who as they grew in number were persecuted with malice,

lice, vnto the effusion of their blood; and as they that made profession of their faith were pursued to death by Imperiall Edicts and cruell Proconsuls, and yet still *Sanguis Martyrum* Tertul. in A. was *semen Ecclesie*, The blood of the Martyrs was the seed of Pol. the Church: so it befell the times of reformation in the dayes of Antichrist. At the first appearing of light out of darknesse, some startled at it, and wondered, a few dispersed began to embrace and professe it. Present persecution was raised against them; and then *Ligabantur, includebantur, cedebantur, torquebantur, urebantur, & multiplicabantur*; They were shackled, imprisoned, beaten, tormented, burnt, and yet they increased and multiplied. So strong is truth, that at last it preuaileth: the professors whereof may be *murdered, but neuer* Cyp. ep. 3. l. 1. overcome. Their vertues flourished in their very wounds. The Samaritans shewed that there was expectation before they beleueed; the seed was long growing before it was white vnto the haruest, but being ready to the sickle, it easily yeeldeth to the reaper, and with litle ado is gathered. Therefore a few words of the woman made them beleue, brought them forth of their citie, led them to Christ to be more perfectly instructed. So was it in the time of reformation, the people were ripe, &c. This is sufficient to proue, that if the light had sooner appeared, it would haue bene receiued with gladnesse and ioy of heart; and that when it appeared, it was entertained with great comfort and contentment. And certainly nothing stayeth the farther propagation thereof, in the eye of man, but worldly policie and the Inquisitors crueltie; and yet it increaseth daily, and so our hope is, it will do, till our Sauour come in the clouds, and puts an end to all questions, and gathereth his children into his kingdome.

29 There is but one question in this case, which may not vnaptly be asked, and I hold it expedient that it be answered. There were some learned men in the blindest times: and at this day they swarme on the Romane partie, among the Iesuites and other Orders, as all men may see, and must of necessitie confesse. How did those then not see the light? How do these now oppose the truth? I would not be curious to

- enter into the secrets of Gods iudgement, in whose hands are the hearts of Kings, who knoweth and discerneth betweene the vessels of mercie and the vessels of wrath, who taketh compassion on whom he will, and whom he will he hardeneth. Saint Paul obserued the calling of God, that not many wise men after the flesh, not many mightie, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world to confound the mightie things, and vile things of the world and things which are despised, hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glorie in his presence. Why may not this stand for a sufficient answer?
1. Cor. 1. 26. *Flesh and bloud reuealed not that good confession which Saint Peter made; neither standeth it with wit or learning, to comprehend or apprehend the things that are of God. The Samaritans beleueed at the word of a woman, without any miracle; the learned Scribes would haue a signe. Neither after Christs preaching, nor for his disputations, whereby they were so confuted that they durst aske him no more questions; nor for his miracles wrought in his life, nor Gods wonders shewed at his death, nor the souldiers report, that he was raised from the dead, nor their knowledge in the law, nor their skill in the Prophets, could perswade or relaxe the bent of their extreme malice. They would rather giue money to the souldiers to tell a lye, then acknowledge a truth which they could not gainsay. If our Saviour touch the Gergens swine, though he deliuer a man possessed with a legion of diuels, they will desire him to depart out of their coasts: but the Samaritans when they beleueed, desired him to abide with them. Of all this Saint Chrysostome gives a good reason: Nihil enim inuidia & amore deterius, nihil inani gloria*
- Math. 16. 17. *difficilius, quae infinita corrumpere consuevit bona: For nothing is*
1. Cor. 2. 14. *worse then enuie and spite, nothing more difficult then vain-*
- Job. 4. *glorie, which is accustomed to corrupt infinite good things.*
- Math. 16. 1. *30 There was neuer sect (though there were many absurd among the Philosophers) which some or other embraced not: but all condemned the Iewes as the absurdest generation*
- Math. 22. *ration*
- Math. 8. 34
- Chrysost.

ration in the world. And as *Festus* said to *Agrippa*, that the *Acts. 25. 19.* matters for which *Saint Paul* was accused, were questions about their owne superstitions; as if Iewish religion had bin but a meere superstition, as *Plutarch* reporteth that one in *Plutarch.* *Rome* was accused for holding with the superstition of the Iewes. Yet they and they onely were priuiledged many wayes, and had the Law, the Prophets, the Temple, *Rom. 9. 4.* the Sanctuary, seruice, and promises: *Nontaliter fecit omni Plal. 147. 20.* nationi, He dealt not so with any other nation, they had no knowledge of his lawes. Were there not as learned Priests in the dayes of the idolatrous Kings, *Manasses* and others, that opposed the true Prophets of God, *Esay* then, and afterward *Jeremie*, and caused them to be persecuted? Who can deny, but that the Scribes and Pharises, and Priests, were most learned in their times, had the authoritie in their hands, and were most respected and admired amongst the people: yet were they greatest enemies vnto the truth, and in their malice against it, put to death the God of glorie. How did *Galen* that great Physicion, *Plutarch* that great Historian and Philosopher, with their wittiest Poets, condemne Christians, and deride Christianitie, as an idle and vaine thing, start vp in later times, admitted by fooles onely, as the absurdest religion, as the Athenians thought when *Saint Paul* preached Iesus *Acts. 17. 18.* and the resurrection?

31 That which *Saint Paul* foreprophefied of the later times, and which we haue read of former, yet in comparison of later ages, and see with our eyes vnto this day, may glue any reasonable and indifferent man satisfaction in this behalfe. For as Antichrist himselfe should come by the effectuall *2. Thess. 2. 9.* working of Satan, with all power and signes, and lying wonders, and in all deceiueablenesse of vnrightheousnesse among them that perish: So his fellowes, because they receiued not the loue of the truth that they might be saved, therefore God shall send them strong delusions that they should beleene lyes, that all they might be damned which beleene not the truth, but had pleasure in vnrightheousnesse. *Aug. de con-*
Sic omnino errare meruerunt, qui Christum & Apostolos eius, non
in sanctis codicibus, sed in pictis parietibus quaesierunt. Nec mirum
li. c. 10.

si à pingentibus fingentes decepti sunt. So they vtterly deserved to erre, who sought not Christ and his Apostles in holy books, but on painted walls. Neither was it maruell if Painters deceived Poets, and Poets Painters.

32 There neuer lived any since the time of our Saviours appearing in the flesh, to whom this prophesie of the Apostle or sentence of that ancient and learned Father might be better applied then to the apostaticall sea of Rome, which flieth from Scriptures, as the sheepe were scattered when the shepherd was apprehended; as the Apostles fled when Christ was taken: which obscureth the passion of Christ by her owne merits, as the Sunne was eclipsed when Iesus gaue vp the ghost: who hath rent her selfe from the doctrine of the Prophets and Apostles, as the veile rent in sunder when Gods bloud was shed: which had their learning rather painted in brittle glasse windowes, then printed or written in S. Pauls parchments. Let this therefore deterre no honest heart from the truth of the Gospell, as if a multitude could not erre from it long without preiudice thereof; or as if the learned could not be blind in the light of the Gospell, which is often kept hidden from *the wise and men of understanding, and yet opened unto babes. It is so, O Father, because thy pleasure was such.*

33 It is a question of the heathens, why God suffered the world to liue so long in darknesse, as if God had then newly be thought himselfe of sauing them, and had damned all their fathers? A speech better befiting a plaine Atheist, then a professed Christian. Their onely way is, that would be saued, to receiue the vndoubted truth of God reuealed in his word, and not be caried away in a cloud of darknesse with the blaze of the Catholicke Churches name, and an implicite faith, as if they were playing at blind Eddie. And not to thinke of their forefathers errors which are behind them, but *endeavour to looke on that which is before, and follow hard after the marke, for the price of the high calling of God in Christ Iesus. Let as many of vs therefore as be perfect, be thus minded: if any be otherwise minded, God shall reueale euen the same vnto you. So do O Lord for thy mercies sake.*

CHAP. XIX.

If the Catholicke Romane Church were so declined, or rather fallen away, and continued in that defection so long; then what became of our Ancestors, who lived and died in those dayes of darknesse; are they all condemned?



Our fathers honour should be deare vnto vs, for their glorie is our crowne. Such they may be, that it would proue impietie to thinke a misse of them, ingratitude and villanie to speake euill of them. But as we are often taught, not to follow our fathers in that which is naught; so may we not commend, no nor yet so much as defend their errors in doctrine, or faults in cōuersation. For this will be no glory to them, but certaine shame to vs. The way to expresse our duties to our Ancestors, is to silence their vices, as *Shem* and *Japhet* their fathers nakednesse; to imitate their vertues, as *Isaacke* and *Jacob* their fathers faith; to looke that themselues eate not of the sowre grapes, wherewith their fathers teeth were set on edge; nor approue their fathers deeds in murdering the Prophets, by building vp their tombes. For that is to rake out of the graue their fathers infamie, and to publish vnto the world their owne shame, that they were the sonnes of murderers. Our fathers should be vned as the Apostles vsed the Ceremonies, they vouchsafed them an honourable buriall. They let them lie quietly in their sepulcher, and preached the Gospell as Christ had commanded. So may we giue our fathers a reuerend memoriall, and leaue them to the hopefull resurrection. But our selues must looke, that being ioyned together in loue, we grow vp in all things in him that is our head Christ Iesus. That hurteth not them. This profiteth vs. It is without doubt, that good sonnes haue issued from the loynes of wicked parents. What if those died in their sinnes, shall not these incline their hearts to righteousness?

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Pro. 17. 6.

Zach. 1.

Gen. 9. 23.

Iere. 31. 29.

Math. 23. 29.

Aug.

Ephes. 4. 15.

Lycost. ex
Laert. l. 4. c. 7.
Ex Antig. in
Meliss. part. 2.
ser. 79.

nesse? He answered wisely to one that vpbraided his parents ignobility; What if the meanenesse of my parentage be some blemish to me? I am sure thou art an open shame to thine. Many gloried in the ignobility of their parents, or at least would answer truly when they were askt the question of their ancestors, thinking it no shame, but an honour, to haue that glorie in themselves, which others boasted to be in their progenitors; as *Bion* to *Antigonus*, and *Sostratus* to another, *Ob hoc debui magis laudari, & in admiratione esse, quod à me genus initiū caput*: This deserues in me praise and admiration, that the glory of my stocke began in my selfe. The like, but somewhat more bitter, made *Cicero* to *Salust*.

Hieron. ad
Ctesiph. ad-
uers. Pelag. c. 4

Stoicæ, pro
Scoticæ.

2 Wherefore, when we are asked this scandalous question, which the Papists, *Pelagius* and their chamberfellow *Porphyrie* Pagan, asked the ancient Christians, we will answer with Saint *Hierome*. *Quaratione clementis & misericordi Deus, &c.* How did it befall that the gentle and mercifull God, from *Adam* to *Moses*, from *Moses* to *Christ*, suffered all nations to perish in their ignorance of the Law and Commandements? Neither did Brittain swarming with tyrants, nor the Scottish nations, and other barbarous countries, about the Ocean, know *Moses* and the Prophets. What need was it for him to come in this last time, and not before such innumerable multitudes of men had perished? This is the very question, now in hand. How happened it that God should so long suffer our fathers to liue in ignorance and error, and appeare in this reformation at last, when so many thousands haue bene damned? To which question saith Saint *Hierome*, The blessed Apostle writing to the Romans doth most prudently ventilate, but yet confessing his owne ignorance, he leaueth it to Gods knowledge. I pray thee vouchsafe to be ignorant also of that thou askest. *Concedo Deo potentiam sui, nequaquam te indigere defensore*: Yeeld vnto God power of himselfe, he needes not thee to be his proctor.

Aug.

3 Who can answer this question but God, whose iudgements are often secret, but euer iust? As euery seruant to his Maister, so euery man standeth or falleth to his owne Lord. In this

this case we may probably and charitably conceiue, either feare or hope: but by resolute demonstration we can conclude and determine nothing. *He that searcheth into Gods secrets, shall be oppressed with his glorie.* There is no peeping into the Arke 1. Sam. 6. 19. of God without iust punishment. It is well if we can stand in the Courts of the Lords house, we must leaue his *Sanctum sanctorum* to himselfe. The top of the mount may admit a *Moses* or an *Aaron*, or a *Iosuah* not farre off, but let the people be content to stay without the railes. What God reuealeth to *Moses*, that they must do. Euery one hath his fittest taske in his owne station. *Cetera relinquantur Deo:* All other things must be left vnto God: *Who sheweth mercie on whom he will, and whom he will he hardeneth.* Hath not the Potter power over the same clay, to make vessels of honour and dishonour? What if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction? and that he might declare the riches of his glory vpon the vessels of mercie, which he hath prepared to his glorie? As for vs, we haue our cautell not to iudge lest we be iudged, nor condemne lest we be condemned. Rom. 9. 21. 1 Cor. 13. 6. Math. 7. 1.

4 A rash iudge may soone precipitate an vniust sentence, and therefore in this case aboue many, *Procedendum est ad sententiam cum plumbeis pedibus:* We must proceed vnto sentence with leaden feete. For besides that experience teacheth, that many men seeme Saints to vs who in Gods sight are diuels, yea and that the diuell himselfe may be deceiued in this case, who is more acute then man, as he was in *Iob*; we also know God to be a mercifull God, and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinne. And againe, seeing with God there is mercie, and with the Lord there is plenteous redemption, his mercy is ouer all his works, and endureth for ever. We may well be cautelous and propitious in our iudgement vpon men of former times and ages, and leaue them to Gods so louing, so large, so euerlasting mercy. Exod. 34. 6. 7. Psal. 130. 7. 145. 9. 136.

5 Yet as God is not vniust to condemne the righteous with the wicked; so is he not so mercifull, as to saue the ob-
stinate

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Stoica, pro
Scotica.

2 Wherefore, when we are asked this scandalous question, which the Papists, *Pelagius* and their chamberfellow *Porphyrie* Pagan, asked the ancient Christians, we will answer with Saint *Hierome*. *Quaratione clemens & misericors Deus, &c.* How did it befall that the gentle and mercifull God, from *Adam* to *Moses*, from *Moses* to *Christ*, suffered all nations to perish in their ignorance of the Law and Commandements? Neither did Brittain swarming with tyrants, nor the Scottish nations, and other barbarous countries, about the Ocean, know *Moses* and the Prophets. What need was it for him to come in this last time, and not before such innumerable multitudes of men had perished? This is the very question, now in hand. How happened it that God should so long suffer our fathers to liue in ignorance and error, and appeare in this reformation at last, when so many thousands haue bene damned? To which question saith Saint *Hierome*, The blessed Apostle writing to the Romans doth most prudently ventilate, but yet confessing his owne ignorance, he leaueth it to Gods knowledge. I pray thee vouchsafe to be ignorant also of that thou askest. *Concede Deo potentiam sui, nequaquam te indiget defensore*: Yeeld vnto God power of himselfe, he needes not thee to be his proctor.

Aug.

3 Who can answer this question but God, whose iudgements are often secret, but euer iust? As euery seruant to his Maister, so euery man standeth or falleth to his owne Lord. In this

this case we may probably and charitably conceiue, either feare or hope: but by resolute demonstration we can conclude and determine nothing. *He that searcheth into Gods secrets, shall be oppressed with his glorie.* There is no peeping into the Arke 1.Sam.6.19. of God without iust punishment. It is well if we can stand in the Courts of the Lords house, we must leaue his *Sanctum sanctorum* to himselfe. The top of the mount may admit a *Moses* or an *Aaron*, or a *Iosuah* not farre off, but let the people be content to stay without the railes. What God reuealeth to *Moses*, that they must do. Euery one hath his fittest taske in his owne station. *Cetera relinquantur Deo:* All other things must be left vnto God: *Who sheweth mercie on whom he will, and whom he will he hardeneth.* Hath not the Potter power ouer the same clay, to make vessels of honour and dishonour? What if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction? and that he might declare the riches of his glory vpon the vessels of mercie, which he hath prepared to his glorie? As for vs, we haue our cautell not to iudge lest we be iudged, nor condemne lest we be condemned. Rom.9.21. 1cre.18.6. Math.7.1.

4 A rash iudge may soone precipitate an vniust sentence, and therefore in this case aboue many, *Procedendum est ad sententiam cum plumbeis pedibus:* We must proceed vnto sentence with leaden feete. For besides that experience teacheth, that many men seeme Saints to vs who in Gods sight are diuels, yea and that the diuell himselfe may be deceiued in this case, who is more acute then man, as he was in *Iob*; we also know God to be a mercifull God, and gracious, slow to anger, and abundant in goodnesse and truth, reseruing mercie for thousands, forgiving iniquitie, and transgression, and sinne. And againe, seeing with God there is mercie, and with the Lord there is plenteous redemption, his mercy is ouer all his works, and endureth for euer. We may well be cautelous and propitious in our iudgement vpon men of former times and ages, and leaue them to Gods so louing, so large, so euerlasting mercy. Exod.34.6.7. Psal. 130.7. 145. 9. 136.

5 Yet as God is not vniust to condemne the righteous with the wicked; so is he not so mercifull, as to saue the ob-
stinate

Luke 12. 34.

Math. 20. 16.

1. Cor. 1. 26.

Gen. 7. 13.

Gen. 9. 25.

Gen. 19. 26.

Iohn 3. 18.

Lactan. de In-
stitia.

1. Cor. 3. 14.

stinate and irrepentant with the innocent or penitent. Neither may we so iustifie some in our hope of Gods mercy, that we make way vnto all, be they neuer so wicked. And therefore a measure must be kept, & discretion vsed in this behalfe. Who knoweth not that Christs flocke is but a *little flocke for number*, and as base for worldly reputation (*for not many mighty are called*), & though *many are outwardly called*, yet *few are inwardly chosen*? Was Gods mercy preiudiced when the whole world was drowned, and but *eight persons onely* deliuered from the waters; not all of these eight from Gods secret iudgement? What became of *Noahs* kindred? His father liued till within five yeares of the floud; and *Methusela* his grandfather till the same yeare; perhaps his brethren and sisters, or some of them were drowned, if some of them died before. There were but foure deliuered out of those wicked cities, that were consumed with fire and brimstone from heauen, and one of them was turned into a pillar of salt. But three then saued, and from them sprang wicked enemies of the Church of God, the Ammonites & the Moabites. I say but three to many thousands, & eight without doubt to many hundred thousands.

6 If we respect either length of time, or number of people, how long did God suffer the Gentiles to remaine in darknesse, & in the shadow of death? and how many of all nations were without all doubt condemned, because they beleueed not in the name of the onely begotten Sonne of God? *Deorum cultores* (saith *Lactantius*) *libenter errant & stultitia sua fauent, à quibus si rationem requiras persuasionis eius, nullam possunt reddere, sed ad maiorum iudicia confugiunt, quòd illi sapientes fuerint.* The Idolaters erre willingly, and fawne vpon their owne folley, of whom if you aske a reason of their perswasion, they can yeeld none, but flie to the iudgement of their Ancestors, because they were wise men. A wise reason. As if the wisdom of this world might not be foolishnesse with God; or as if their predecessors could not erre, and for this error be condemned of God? Change but a few words as the case requireth, and then consider whether the same imputation of folly may not be applied to him that now asketh this question.

tion. Our fathers, say they, were wise men: what if they were? Saint Paul tels them, that *the wisdom of the world was foolishness with God, and while they thought themselves wise, they became fooles, and all their science was falsely so called.* Surely our fathers were saued, say the ignorant. Are you sure? how do you know it? Our fathers were not damned. Be you sure of that? did you neuer heare what Saint *Augustine* saith? *Mul- Aug. torum corpora veneramur in terris, quorum anima cruciantur in infernis:* We reuerence the bodies of many in earth, whose soules are tormented in hell fire. So may we perhaps thinke in our charitie those to be saued whom God knoweth most certainly to be damned. *Iobs* friends condemned him as a great sinner, because he was so sore punished: but God iustified him against the diuell; and them all, for the most righteous man in the land of *Hur*. So many were persecuted, and burnt in the fury of Antichrist, who were condemned of the ignorant world to be heretickes, and yet serued God from their heart, and were the best Christians.

7 Saint *John* the Baptist preuented this obiection of the Pharises and Sadduces: *Thinke not to say with your selues, we haue Abraham to our father, for I say vnto you, God is able of these stones to raise children vnto Abraham.* There is no boasting of our ancestors if we be euill, neither shall their euill hurt vs if we do well. The fathers may eate lowre grapes, and yet the childrens teeth be neuer set on edge. Sinne lyeth at the dore of him that commits it. It vexeth not the conscience of him that is free and faultlesse from it. How vehemently did the Iewes pleade with our Sauior, that they were *Abrahams seed*? So was *Ismael* the bastard, and *Esaue* the profane. But the Sonne of God answereth, that he that sinneth is the seruant of sinne. He can claime no priuiledge in Abraham that hath not his faith; neither can any man be hurt by his fathers iniquitie, if himselfe be righteous. The soule that sinneth shall dye the death. To enquire of our forefathers either saluation or condemnation, auaieth vs little. God hath done with our fathers, as it hath pleased him, let vs looke to our selues that we may please him. And this certainly is the

Rom. 1. 22.

1. Tim. 6. 29.

Iob.

Mat. 3. 7.

A. 9.

Ezech. 18. 24.

Ierem. 31. 29.

Gen. 4. 7.

Ioh. 8. 33.

the safest way.

8 If you will aske this question, and will accept Saint *Augustines* answer, ye may soone take satisfaction. Our fathers receiued this of their fathers, saith *Cresconius* the hereticke; *sed errantes, ab errantibus*, saith Saint *Augustine*. We receiued this religion from our fathers, say the *Papists*, and our fathers learned it of theirs: but they erring one after another, and so the blind leading the blind, both fell into the ditch, and their paritie of error must needs bring equalitie of punishment. Or if it pleased God then to stay the stroke of condemnation in our forefathers, yet now the axe is layed to the root of the tree, every tree that bringeth not forth good fruit, shall be hewen downe and cast into the fire. It is not vnlikely but that this is one of the hardest cruelties, vpon the Iewes hearts vnto this day, that their fathers were perswaded that the body of Iesus was nor by the power of his Godhead raised from the dead, as Saint *Paul* reasoneth, but that his disciples came and stole him by night while the soldiers were asleep. An impudent and dangerous device in them that broached it, and insensible in it selfe (for they were asleep,) damnable certainly to them that beleueed it. Were not their children happy, if they would confesse their fathers iniquitie, and forsake their error? or were it such a sinne in them now, to condemne their fathers, if not in word for reuerence, yet by hearty conuersion and true repentance, in the sauing of their owne foules?

9 Who with any sap or taste of Christianitie, nay who but a plaine Atheist can but condemne the desperate respect, that *Ratholdus* Duke or King of Thracia had vnto his forefathers? who vpon our question receiuing a plaine answer, renounced his saluation. For being perswaded to become a Christian and to be baptized, ready to receiue that sacrament with solemnitie, as he was entring the water, askt what was become of his ancestors, that were neuer baptized? The Archbishop answered, they were all condemned to hell, that beleueed not. Then saith he, *Ad inferos ire malo cum propius quis & amicis, neque tanti est mihi baptizari, ut ab illis seiungar.*

Sigebert. in
Chron. ad an-
num. 718.
Antimachia-
vellus de Po-
lit. 1.3. Theor.
7.
Legend. au-
rea in vita
Sancti Pela-
giani. Bachor-
tus K. of Frise

I wold rather go to hel with my kinsmen & friends, neither is baptisme of such estimation with me, that I will be parted from them. He would rather renounce Christianitie then not liue in his progenitors infidelitie. He chose rather to be damned with his fathers and friends, then to be saued with the people of God. A story very remarkeable, and of great vse in these dayes, when men are so ryed to their forefathers steps, that they will rather aduenture their soules vpon their ancestors faith, then rest vpon their owne knowledge, for assurance of their saluation. What knoweth any man whether God was displeased with his fathers? *Turne vnto me, saith the Lord of hosts, and I will turne vnto you, saith the Lord of hosts; be not as your fathers to whom the former Prophets haue cried. Your fathers where are they? and do the Prophets liue euer? As if he should say, God knowes where your fathers are, you know not. God is our euerlasting Father, vpon whose word if werely, we cannot erre; vpon whose promises if we depend, we cannot be deceiued.* *Zach. 1. 2. 3.*

10 Suppose the vnbelceuing Iewes had asked our Sauour the same question: If they onely be saued that beleue thy doctrine, then what is become of our fathers? are they all damned? If they be saued in that religion they professed, why not we professing the same with them? Might not our Sauour iustly answer, *Fulfill you also the measure of your fathers?* *Mat. 23. 32.* As some of their fathers might be condemned, and themselves saued; so might their fathers be saued, and yet themselves damned: yea though they did but that, and no more then their fathers did. *If I had not come and spoken vnto them, they had bene without sinne, but now haue they no cloake for their sinne, saith our Sauour.* Their fathers, to whom Christ came not (though he came for them,) because the fulnesse of time was not then come, might and were, by the mercy of God, and their faith in the Messias saued, though their children to whom the light came, because they loued darknesse more then light, might iustly be condemned. For though they saw the light, yet they receiued not that light that enlighteneth every man that hath light in this world: and therefore were

were now without excuse. Many of them haply were as
 Marke 10.47. blind as *Bartimæus*, yet they begged as heartily to haue their
 eyes opened, confessed their blindnesse, and desired to see;
 & this might be imputed vnto them for righteousness. These
 Iohn 9.41. like the Pharisees, say they can see, and yet are certainly starke
 blind, and may perhaps be condemned, because in their pride
 they say they can see. Many *Prophets*, Kings & righteous men,
 Mat. 13.17, Luk. 10.24. desired to see the things which the Jewes saw, and to heare
 the things they heard, and yet neither saw nor heard them,
 but notwithstanding departed the true seruants of God.
 This is the reason that our Saviour saith, that *John* the Bap-
 tist was greater then any of the *Prophets*, and that the least
 in the kingdome of God is greater then *John* Baptist. For
 as greater meanes were by God vouchsafed, so was more
 knowledge by him required. Where the meanes were lesse,
 God required lesse; and where the meanes are more, there
 more is expected, as in the disposing and employments of
 the talents. If our fathers vsed one talent well, they shall
 haue their reward. If we haue five, we must not expect pre-
 ferment if we neglect foure, and make vse but of one. That
 which would serue our fathers turnes, will not serue ours.
 We cannot make the same plea in the day of Christ. As *Tully*
 said to his sonne, he must abound in the precepts and lear-
 ning of Philosophy, because he was taught by a learned Mai-
 ster, and was brought vp in a famous Vniuersitie. So doth
 Christ looke for in these dayes of light, that which he neuer
 expected in the times of darknesse. Their desires might in
 mercy well be accepted. But except we bring more plentifull
 fruit, then they did or could, we may be iustly reiected.

Mat. 25.

Offic. 1.

11 Suppose a father hath two sonnes: he sendeth one
 vpon a iourney in the night, through hills and dales, woods
 and wildernesse, without guide to conduct him, or
 meanes to instruct him, prefixeth him a time to returne, and
 that before day, howsoeuer his businesse doth proceed. If the
 sonne keepe the way as neare as he can, obserue the time by
 his father limited, though his paines seeme fruitlesse, yet his
 father will easily pardon his defect, pitie his paines, and re-
 ward

ward his diligence. The other sonne he sendeth in the open day, giueth him a guide for his direction; but he goeth wilfully out of his way. Corneth his guide, loytereth and gameth, and so returneth with his errand vndone. Shall not the father iustly punish the wicked wilfulnesse of such a leud and carelesse sonne? So verily it fareth with God, in the comparison betweene our ancestors and vs. It pleased God to send them in the night of feare, through the hills of pride in the Romane Church, and the dales of ignorance in the Pope and his Clergie; through the woods of darknesse in the schooles of Diuines, and the wildernesse of errors in the deceived world. There they wandred the time of their pilgrimage, and returned when their father appointed. Why might not he shew mercy vpon their ignorance, who had so many impediments in their trauell? And why might not God reward their diligence, that laboured in loue to do their fathers will, but failed in the meanes of the exact performance thereof? But now our Father hath sent vs in the day light, and for doubt of the least cloud that might overshadow vs. he hath giuen vs his word in all tongues, to be a *lanterne vnto our feete* and a *light vnto our steps*; hath vouchsafed vs guides to direct vs, teachers to instruct vs. If we desperatly refuse the meanes, and follow our owne wilfull conceits, should we not iustly deserue our Fathers displeasure, and without hope of his fauour incur the danger of damnation? By which it is plaine, that two may either omit the same dutie, or do the same fact, and yet both not punished with the same torment. Therefore no pleading our fathers forgiveness, to harden or harden vs in our ignorance or wilfulnesse. God in his mercie may forgiue them, and yet we remaine without excuse.

Plal. 119. 105.

12 Many good men might liue in the corruptest times, whose memory though it be not recorded vpon earth, yet their names may be registred in the booke of life. For the foundation of God is sure, and hath this scale, *The Lord knoweth who are his*; and let every one that calleth on the name of the Lord, depart from iniquitie. Here is Gods scale, which is secret,

2. Tim. 2. 19.

onely knowne to himselfe. Here are many works, which are apparent, and were seene in their times. We must leaue unto God that which is his, and depend on his mercy. Of that which was before vs, let vs that follow iudge charitably, and howsoeuer it hath fared with our forefathers, euer be labouring to do Gods will our selues. Me seemeth Saint *Augustine* giueth great light, if not cleare satisfaction to this question:

August. de pre-
dest. Sanct. c. 9.

Cum nonnulli commemorantur in sanctis Hebraicis libris iam ex tempore Abraham, nec de stirpe carnis eius; nec ex populo Israel, nec aduentitia societate in populo Israel, qui tamen huius sacramenti participes fuerunt, cur non credamus etiam in ceteris hac atque il-

lac Gentibus, &c. When many are mentioned in the holy Hebrew bookes, euen from the time of *Abraham*, neither of the stocke of his flesh, nor of the people of *Israel*, neither by any neare societie with the children of *Israel*, who were partakers of this sacrament: why may we not as well beleue, that here and there among the Gentiles diuers were, albeit we find not that they are remembred in the same authorities?

Ita salus religionis huius per quam solam veram, salus vera, vera ceteris promittitur, nulli unquam defuit qui dignus fuit, & cui defuit dignus non fuit: So the health of this religion, by which truth onely is most truly promised, was neuer wanting to any that was worthy; and to whom it was wanting, he was unworthy. So from *Christ* to *Luther*, and from *Luther* to vs, and still at this day we may say truly, as we haue cause to remember it thankfully; *Nec propheta defuit, nec qui in eum crederent defuerant:* Neither did God cease to teach, neither wanted there such as did learne and beleue. God rose early, and

Jerem. 7. 13.

Esa. 53. 1.

sent his Prophets; some did receiue, some did contemne their report, to weale or wo, to life or death.

Ac. 17. 30.

13 Why should men tender that which God regardeth not? *The time of this ignorance God regarded not*, saith Saint *Paul*: but now he admonisheth all men euery where to repent, because he hath appointed a day, in which he will iudge the world in righteousness. Howsoeuer it pleaseth God to shew his mercy or iustice to elder times, he admonisheth vs now by his certaine word, by his marvellous works, to accept and embrace

the

the truth which now shineth, and to accept it with reuerence, not as the word of men, but as it is indeed the word of God. 1. Thess. 2. 13. Saint Augustine vpon that of Saint Iohn, But now they haue no cloke for their sinne, asketh this question, *Utrum hi qui priusquam Christus veniret in Ecclesiam ad Gentes, & priusquam Euangelium eius audirent, vite huius sine praesenti sunt, seu praesentibus, possint habere hanc excusationem*: Whether those that were or are preuented by death before Christ came in his Church to the Gentiles, or before they heard the Gospell, may haue this excuse, his answer is, *Possunt plane. Sed non ideo possunt effugere damnationem, quicunque enim sine lege peccauerunt, sine lege peribunt*: They may vse the same excuse, yet can they not thereby escape damnation, for they that sinne without Law, shall perish without Law. Make the same your fathers case (which God forbid we should conclude of all) yet are not you now thereby excused. For his word is gone out into all the earth, and his truth vnto the ends of the world. God hath giuen vnto vs his statutes and his lawes; if he hath not dealt so with other nations, or other times, it was his iudgement toward them, we find and confesse his mercy towards vs. Though your fathers tempted God, yet harden not your hearts, but heare his voice this day. For this is the day that the Lord hath made, we haue great cause to reioyce in it. But as for our elders, let vs modestly speake of them, and in our charitie leaue them to the goodnes of God, who is a safe keeper of all that haue put their trust in his mercie.

Moreover we know, and are sufficiently able to proue, that the very Romane religion, was not that before Luther's time, in many points fundamentall, which now it is. For as before is obserued, the Scriptures of God were neuer refused in the triall of truth, vntill Luther had driven the Romanists from any hold by them, and had confuted the most points of Popery by them. But when they saw their errors conuinc'd, they could neither yeeld vnto the Scriptures their deserved reuerence, nor cease to cavill as the Herodians, Scribes, Pharises, and Saduces, when they were conuinc'd;

Math. 4.

ced; nor runne away with the diuell, when they are by Gods word confounded. But the Scriptures, and together with them, all *Antiquitie*, must be not onely set aside, as a thing not necessary, but vtterly contemned and reiected as hurtfull and dangerous. Though the Scriptures in our fathers dayes were kept in silence and secrecie, yet they lost not all their honour, as now they haue in the Romane Church: which hath bene sufficiently proued. Dig downe but this foundation, the strength of all religion faileth. And therefore in this, our modernes seeming Christians, are farre worse then their ancestors. For their fathers were ignorantly blind, they are wilfully mad. The Popes omnipotencie was neuer defended in butchering mens consciences; massacring Christians; and murdering Kings; was not so much as named in former times: but now such things are taught, perswaded and executed, that not onely Christian eares should abhorre it, but we may iustly say with the Apostle in another case, they do such things even in this particular, as are not named among the Gentiles who knew not God. Traditions were neuer before these dayes of sinne compared with, much lesse preferred before the Scriptures.

Cicero.

Equiuocation detested by the heathens; to whom it was odious to say, *Iuravi lingua, mentem iniuratum gero*: I sweare with my tongue, but not with my heart. First, since the time of Christianitie, practised professedly by the Priscillian heretickes, and detested of ancient and true hearted Catholickes, when was it impudently auowed, defended by word, by writing, before these desperate dayes? If weaknesse or ignorance in Frier Francis vsed it to saue a life, as in his Legends, yet he neuer learned the doctrine thereof in any ancient Father, nor the practise from any honest man. For to saue a body perhaps from the iustice of law, he maketh shipwracke of a good conscience, which should neuer do euill that good might come thereof. Not to burthen my paper with ouerlarge discourse of this damnable doctrine, I will but deliuer what I haue out of one Romanist; which is certainly the common opinion of them all; and leave it

it not to be farther discuffed, but to be vtterly detested and
 abhorred of all Christians. *Quotiescumq; aliquis iure potest, vel* Hen. Henriq.
debet occultare aliquam veritatem, &c. As often as any man q. 62. art. 2.
 can, or should keepe secret any verity, by the same right it cont. 15. pag.
 is lawfull for him to vse ambiguous and doubtfull words; 206. 1.
 which when they are deliuered by reason of their diuerse sen-
 ces, the truth may be couered without a lye. It might be
 couered verily by the hearers taking of the words otherwise,
 or in other sence then they are deliuered by the speaker. But
 without a lye: because that sence which is deliuered by the
 speaker is also true, whereas the words are ambiguous and
 haue diuers sences, and all true. Neither is this kind of deceit
 to be reputed a fault, or to be blamed: because he that spea-
 keth the words is not bound to open the truth vnto his hea-
 rers, but rather to hide it. Neither is he bound to speake in the
 sence wherein the words are commonly taken, or may be ta-
 ken of the hearers. But it is sufficient that the sence in which
 the speaker deliuereth them be true, though it be diuers from
 the common, and frō that in which they are taken of the hea-
 rers; let him looke to this lest he lye. He doth illustrate this
 by examples as damnable as his doctrine. *Testis qui contra or-*
dinem iuris, &c. A witnesse who against the order of the Law
 is compelled to giue his testimonie in the true offence of his
 brother, he may vse doubtfull words, by which he may reserue
 to himselfe one sence, but in deliuey deceiue the Iudge, ta-
 king them in another sence. Also a guilty person without or-
 der of law being asked, may do the like. And so may a Con-
 fessor, who by a tyrant may be commanded to reueale a con-
 fession, or a Clerke who should be cōpelled by a Iudge to giue
 testimony in cause of bloud. For in these kinds of deceits he
 lyeth not, whereas his words are in some sence true; neither
 doth he deceiue his hearer, when he is not bound to open vn-
 to him the truth, but rather to hide it. But he that heares de-
 ceives himselfe taking them in another sence, to whom the
 speaker is not bound to conforme himselfe. Thus far Hen-
 riques. Shew me such a dispute before the light of the Gos-
 pell so bleared the eyes of the more then purblind Romanists,
 that

Plutarch in
Solon.

that they could endure no truth, no honestie, no sincerity. Our forefathers were neuer acquainted with such villanies; there were the no Iesuits in the world. If *Solon* an heathen reprov'd *Thespis* sharply for lying on a stage, though it were but in sport, would he not knocke his staffe on the ground, nay about their eares now, and tell these Iesuites, that lying in sport would bring it in earnest into all trafficke and commerce? Much more would he condemne such religious lying, that is drawne into practise in matters of highest nature.

Ordo Bapti-
zandi, cum
modo visitan-
di, impref. ve-
net. 1575.

16 In elder dayes it was no scandalous question, to aske a sicke man: *Credis, non proprijs meritis, sed passionis Domini nostri Iesu Christi virtute & merito ad gloriam peruenire?* Dost thou belecue, not by thine owne merits, but by the merits and vertue of the passion of our Lord Iesus Christ, to attaine vnto glorie? And againe, *Credis quod Dominus noster Iesus Christus, pro nostra salute mortuus sit? & quod ex proprijs meritis, vel alia*

Rom. 10 9.

modo, nullus possit saluari nisi in merito passionis ipsius? Dost thou belecue that our Lord Iesus Christ died for our finnes, and that by his owne merits or any other meanes, no man shall be saued, but in the merit of his passion? or finally was this conclusion denied? *Non erit desperandum nec dubitandum de salute illius, qui supra positas petitiones corde crediderit, & ore confessus fuerit:* We may not despaire nor doubt of his saluation, who

Index expurg.
Hispan.

beleueueth in his heart; and confesseth with his mouth, the foresaid propositions. This was Catholicke doctrine, and is taken out of the Scriptures; was taught by the Clergie, was beleueed by the people, and is the very groundworke and foundation of our saluation in Christ. But this is not onely accursed in the Councell of Trent, but also purged out of the booke, by *Quiroga*, and the Spanish Inquisition, as hereticall and vnworthy to sound in the eare of a Romane Catholicke on his death-bed; belike for feare he should not attend the maister of error and blasphemie vnto the kingdome of darknesse provided for the diuell and his angels. I for my part make no doubt, but honest and deuout men, though in some points caried away with the sway of time, so questioned,

truly

truly answering, faithfully beleeuing, and so dying, might be saued, and so without doubt in the most ignorant ages many were.

17 In the same manner they haue dealt with many sentences of the Fathers, vnder the colour of their Indices or tables; when indeed they censure the very words of the text, and passages in *Ferus*, and other of their owne writers, which in truth are the gracious words of ancient Orthodoxe authors, whom they most desperately wound through the sides of their owne fellowes and friends. Their sophisticating of Fathers in their new approued prints, their blotting out, and putting in, and corrupting of all reuerend *Antiquitie*, was not thought vpon in those dayes. Therefore the Fathers being more innocent in many things then their sonnes, may haue obtained the mercie of God, which may iustly be denied to those who willingly withhold the truth of God in vnrighteousnesse, vpon whom the wrath of God shall be reuealed from heaven. So that we may conclude with good reason, many of our Ancestors who liued in the dayes of Romane darknesse, might be receiued to mercy, and be saued in that visible Church, holding those former positions and conclusions, and so dying. Whereas now in the same Church, few or none can be saued, who destroy these foundations, & build vnto themselves a Babylonian tower, of all pride and presumption, heresie, villanie, and impietie.

In eodem Indice script.

Rom. 1.18.

18 We farther know, that there are twelue houres in the day of a mans life, wherein some are called at the first, some at the third, some at the sixt or ninth, some at the eleuenth houre; and yet by the mercie and bountie of that great householder, euery one may receiue his penny. Though late repentance be seldome true, yet true repentance is neuer too late. That of Saint *Augustine* is common in euery mans mouth: *Inter pontem & fontem inuenitur gratia*: Betweene the bridge and the water grace is found. Yet he is a foole that aduentures his soule vpon so narrow a scantling. There is but one example in Scriptures of this late repentance, which is the theefe on the crosse. One indeed left a true penitent

Math. 20.2.3.

Aug.

Psal. 19. 12.

Dan. 1. 15.

might despaire; yet but one, lest a wicked sinner might presume. But in case of error, out of all doubt, many a devout Christian living in the former dayes of darknesse, hungering and thirsting after righteousness, holding the former foundations, and heartily begging pardon for his secret faults, (secret to himselfe, and therefore the more pardonable, but knowne to God, from whose eyes nothing is hid) may well rest vnder our hope of his saluation. For necessary ignorance may moue much compassion, when voluntary ignorance is an aggrauation of the fault. *Daniel* and the three children were as chearefull and well liking when they were brought before the King, though they fed on pulse and dranke water, as they that fared deliciously with the Kings diet, yea and better too. So haply many of our forefathers, that fared hard with such food as they had, might be presented vnto God with more acceptation then they that fared better and proued worse.

19 Christians must liue by lawes, and not by examples. A King vpon circumstances of the fact, in discretion, or by his royall power, in his fauour may pardon some malefactors in cases for which many are worthily executed. Gods wisdom is not lesse, nor his power weaker, nor his fauour slower to repentant sinners. He may shew mercy or execute iudgement, what is this to vs? we must be cautelous not to iustifie where God condemnes: *Caines* sonne had sinned if he had iustified his father. We may not condemne where God doth iustifie; as *Dauid* and *Paule*, whom God in mercy pardoned.

20 Wherefore let Christians, who haue a better triall of their faith, and a more sure foundation of their hope, neuer depend vpon so weake and idle a plea, as hath bene or may be, and in truth is, insisted vpon, by the Iewes, Turkes, Indians, Calecutians, and Infidels of all sorts, euen to this day. Some depend on the Law, and refuse the Gospel as the Iewes. Some worship God, and not Iesus Christ whom he hath sent, as Turkes. Some worship diuels, and are vterly without God in this world, as many sorts of Infidels. We know

know this by the light of truth, and we seeke their conuer-
sion, or we should with our vttermost trauels. May they not
all stop our mouthes with the same pitifull question of their
fathers damnation? and so persist in their fathers errors, and
abide the same doome? They are obliged in nature as farre
as we, therefore their pitie may extend in this behalfe as farre
as ours.

- 21 Howbeit our answer of our fathers may be with great
hope, yea some assurance, as hath bene proued. If they yeeld,
their very conuerfion pronounceth sentence against their fa-
thers, that they were condemned. And therefore if this may
stand for a reasonable question, I cannot see how euen there
should be hope to conuert Iewes, Turkes, or other infidels;
lest their fact should condemne their fathers. But o fooles &
slow of heart, that beleeue not the Scriptures, and the power Luke 24.25.
of God. Therefore do you erre because you know them not, Mat. 22.29.
neither haue tasted the sweetnesse of Gods promises, or the
bitternesse of his curses. You know not the day of your vi- Luke 19.42.
sitation, nor what belongeth vnto your peace: you wilfully
abandon the preaching which ingendreth faith, and receiue
not that word which is able to saue your soules. Wherein
if you were instructed, you would learne with Saint Aug. if his.
gustine, that starres haue fallen from heauen, and stones and
rubbish, dust and ashes hath bene advanced to glory. The
very Angels that sinned were not spared; who pitieth their
damnation being iust, and they remaining the enemies of
God? Neither shall the saued fathers pitie their condemned
children, nor the saued children their condemned fathers,
in the day of Christ, when loue shall be most inflamed in the
hearts of the faithfull. We may foolishly pretend more che-
ritie, but we come farre short of that we shall then haue.
Then shall all teares be wiped from our eyes, & all sorrowes Reuel
remoued from our hearts; our ioy shall be full, without a-
batement; constant, without alteration; strong, without
shaking; true, without faining; when we shall be like the Mat. 22.
Angels in heauen. This should and must content vs, that
God hath concluded all vnder sinne, that he may shew mer- Rom. 3.
cy

Aas. 13.

ey on all that appertaine vnto the election of grace, and shall be faued.

2. King. 22.

22 When *Abraham* was called out of the idolatrous house of his fathers, was he sollicitous to aske what became of his fathers, before he yeelded his obedience vnto God? I traw not. What if they perished in their vnbeleefe? What if the time of their ignorance were not regarded? What if by the infinite mercy of God some of them were pardoned? What if a few were conuerted? The best conclusion can be made, is, It was happy for *Abraham* that he by faith was faued. There were some very good Kings, that had as very wicked parents. Should the sonnes be so propitious to their fathers, as to damne themselves? So might *Iosiah* neuer haue rent his clothes, bene sorrowfull for the transgression of the Law, nor reformed the Church of God: for some of his progenitors were most wicked idolaters. The same might be the defence of any malefactor's sonne. His father was a theefe, an adulterer, a traytor, an idolater; yet some such haue bene faued: therefore he will walke in his fathers steps, lest he might seeme to condemne him. Might he not say with our Ignorants, shall I condemne my father? if he were faued, why not I? This is foolish pitie, and worse presumption.

Rom. 5. 20.

6. 1.

Ezech. 18.

What if Gods grace superabounded where mens sinnes abounded, shall we sinne that grace may abound? God forbid. The question is asoyled by God himselfe. *The soule that sinneth shall dye the death. The sinner that repenteth him of his sinne shall liue.* When these were, or where these are, or who these be, or how the number of either shall be made vp, that God knoweth, it is not for vs to enquire. Euery one shall beare his owne burthen; and herein haue we great cause to glorifie God.

23 Wherefore, although we haue many causes to hope of Gods mercy toward our fathers, who might in their simplicitie hold sure the foundation, yet erre in the building; who would haue done better if there had bene tendered better meanes in their times, and perhaps loued that which they knew not, hauing an eye on Gods promises, & expectation

tion

tion of the resurrections: yet there is no cause to afford the same hope to their children, that haue forsaken the foundation, as before is proued; and build vpon the sand of mens Traditions and inuentions; which can neuer stand out against the tempest of Gods wrath, nor couer in the day of vengeance.

24. But whatsoever our aduersaries make their profelites beleue of vs, that we reuile & damne all our fathers (which is an impudent vnttruth, and may stand but for a railing word against their conscience) yet it may, and doth most evidently appeare, that by their owne positions they are more cruel to their ancestors, then we are seuer; we more charitable, then they coniuent. For they hold most peremptorily, that he that erreth in any one point of their religion, which they presume to call Catholique, (but without cause) shall be damned. Whereby they conclude, that no Father of the ancient Church, nor the former Schoolemen of their owne, nor themselves who haue written in our time, (who all or the most part in such things erre each from other, and so from the Church of Rome,) yea some since the Councell of Trent, shall neuer be saued. Nay, I dare boldly say, and can most evidently proue, that there was neuer Patriarke, Prophet, Euangelist, Apostle, or Martyr, saued, if Doctor Kellisons position be true. His words are: *That whosoener doth not hold all and euery point of the Catholicke faith entirely, shall perish eternally.* Which is very true as *Athanasius* deliuereth it, but most damnably false as the Doctor abuseth it. For neuer any before Poperie beleeued all their religion.

25. That which the Father hath applied vnto the faith deliuered in that Creed, (which indeed is all Catholique and orthodoxall, but is not all the Catholique and orthodoxall faith,) that the Doctor applies not onely vnto the whole Catholique faith, wherof many particulars are not expressed in that Creed, but vnto the Catholique Romane faith now held, as at his discourse pretendeth. And so what is indefinitely spoken, or rather with restraint, and may admit qualification, is generally and absolutely taken, without all exception.

Where-

Schoppius de
Indulgentijs.
cap. 48.

James.

Vincentius.
Lyrinens.

Wherefore take it in *Athanasius* words; it is an holy speech, and a charitable: take it with the Doctors meaning, it is most vngodly and mischievous. For certainly there was neuer any order of Gods Saints expressed in the Scriptures, that ever held that monstrous religion that Rome now holdeth. Neither haue there bene any since that time, whose writings, in more or lesse, haue not manifestly deflected from the Roman Church. How inhumane then is this Doctor; and with him all of his opinion, that hold they are all damned eternally, and therefore not to Purgatorie, where is hope of release, or where is their *Beatitudo inchoata*, that is, where their happiness or blessednesse is begun: but to hel, where is no redemption, which are not in euery point of their Catholique faith, which is the Romane heresie?

26 We are not so peremptorie, so rigorous, so comfortlesse, so mercilesse. For although he that violateth one of Gods commandements is guiltie of all; and he that erreth in one material point, may be iustly condemned by the God of truth, as if he had erred in all; yet I hope they will not say, that all finnes shall be alike damnable, and all errors alike vnpardonable. They will not compare a question about Purgatorie, which is a part of their Catholique religion, with an error about the Trinitie, which who holdeth may indeed be damned. This is too Stoicall, too austere.

27 How will such Romanists take the censure of *Vincentius Lyrinensis* in this case? He can be content in reverence & charitie to an ancient Father and a Martyr, to hope or rather assure the mercy of God vnto him. Who knoweth not, but that Saint *Cyprian* erred in a grosse absurditie against the Scriptures of God, in the matter of rebaptization? Yet he is acquitted by him, and he yeelds him a great part of Gods mercy. He seemeth to say more: That a maister teaching error may be saued, and the disciple learning the same may be damned; whereby he warbleth the same string that resolueth our question, and thereof yeeldeth this reason. Because one may teach error in his simplicitie and ignorance, and so be

be pardoned: learners may erre of wilfulnesse and obstinacy,
and die in their sinnes.

28 In which case Saint Cyprian himselfe may well, and
doth sweetly sing the song of *Dido: Non ignara mali miseris
succurrere disco: The sense of mine owne sinnes, breeds pite in my
heart.* He hath a long discourse to *Innuentio* of this very matter. *Cypr. ad lu-*
ter, and giveth a very good resolution and determination herein.
therein: *Frustra quidem qui ratione vincuntur consuetudine non
bis opponunt, &c.* They verily deale but vainly, that when they
are overcome with reason, pretend custome, as if custome
were greater then truth: or as if that in spirituall things,
were not to be followed, which by the holy Ghost is better
revealed. Of which he yeeldeth this reason: *Ignosce enim potius
simpliciter erranti, sicut de seipso dicit Apostolus Paulus, &c.* For
pardon may be granted to one that erreth of simplicitie, as
the Apostle *Paul* speaketh of himselfe: *I who so first was a
blasphemer and a persecutor, and invidious, have now ob-
tained mercy, because I did it ignorantly. But after inspira-
tion and revelation made, he that wittingly and willingly
persevereth in that wherein he erreth, sinneth without pardon
of his ignorance. For he leaveth upon presumption and ob-
stinacie, when he is overcome with reason. Yet he proceedeth
further, and maketh this objection: *Sed dicit aliquis, quid
ergo fiet de hijs, qui in preteritum de heresi ad Ecclesiam venientes,
sine baptismo admissi sunt?* Some man will say, What then shall
become of those who in times past returned from heresy to
the Church, and were admitted without baptism? Though
this be not our adversaries objection in so many words, yet
the answer satisfieth the question in substance for all. *Potens
est Deus, misericordia sua indulgentiam dare, &c.* Our Lord is
powerfull in his mercy to give pardon, and not to separate
them from the benefits of his Church, who simply were ad-
mitted into the Church, and died therein: yet notwithstanding
ding a man must not alwayes erre, because he hath once er-
red. Whereas it better becometh wise men, and such as feare
God, to obey the truth willingly, when it is once revealed
and perceived, and that without delay, rather then obstinately
and*

and peruersly to strive for hereticks against our brethren and fellow Priests.

Rom. 9. 21.

Luk. 17. 34.

Luk. 12. 53.

Seneca.
Genet.

29. The Church may be likened to a house, wherein are vessels of honour and vessels of dishonour; and wherein two may be in one bed, the one taken, the other forsaken; yea in one wombe, as in the wombe of *Rebecca*. And Christ our Saviour foretold, that the time should come, that father should be against sonne, and sonne against father; mother against daughter, and daughter against mother; the mother in law against the daughter in law, and the daughter in law against the mother in law. In this house there is a husband, the great householder, a wife, as in times past *Israel* and his chiefe guides: so now, or rather before *Luthers* time, there was a visible Hierarchie in these West parts of the world. The children are all the particulars in this household. The husband he keepes constant in his loue, till his wife playeth the harlot; he vrgeth repentance, and deferreth the diuorce; he departeth into another country to receiue a kingdome, taketh order for the gouernment of his wife and family vntill his returne. She continueth to play the harlot till her children espie it. They are ialous of their fathers honour, and humbly intreate reformation; as *Luther* did of *Pope Leo*, and a Councell to whom he appealed. She yet continueth in her spirituall fornications; and the more she is intreated, the more she is inflamed with inordinate lust, as *Phedra* in the Tragedy, or *Iosephs* mistress in the Scripture, and increaseth in her abominations. In this case what shall the children do? Shall they become the mothers bawds? Shall they see her sinne, and say nothing? Shall they perceiue their fathers glory stained daily, and suffer it? This were to bring their mothers finnes vpon their owne heads, and haue her bloud required at their hands. Her husband would be reconciled, if she would amend; her children would returne as chickens vnder her wings, if she would be reformed. This she will not do. Therefore her husband writeth her a bill of diuorce, and her children worthily forsake her. They haue cause to complaine, and not she.

30. Examine this, and apply it to Christ the Spouse of the
ancient

ancient Romane Church, and the head and members of her present Ecclesiasticall Hierarchie, and many of the both Clergie and people that saw and long with griefe endured their leud mothers fornications and idolatries. And it may easily appeare, that many of the children that grieved at her in their hearts, and mourned ouer her whoredomes in zeale of their Fathers glory, and were so weake they could not, or so fearfull they durst not either depart or venture their liues to their mothers tyrannie, might right well be saued, as no partakers of the grosseitie of their mothers sinnes, when their mother might be damned with all her louers & bawds, without pitie or mercy. In which case, neither doth Gods promise faile vnto his beloued Spouse that neuer played the harlot, which is called the household of faith, and children of obedience, which was dispersed ouer the face of the earth: and was neuer but by vaine presumption confined vnto the Citie of Rome, more then to any other Church where the truth of Christs Gospel was preached and professed. There were vndoubtedly many children in house with that vngracious mother, which might be mercifully saued: and there might be, and certainly were many iustly condemned, & that without all preiudice vnto their posteritie. How doth one Schoppius chop Logicke in this case, with an outcry against all of our Religion, as if we held there were no Church for many hundred yeares, and that therefore none could be saued in all that time? *Ita mihi miseri & infelices Lutherani, & magistri vestri tam absurda precipientibus auscultate: Go to now you miserable and vnhappie Lutherans, and hearken to your masters, who teach you such absurdities. If there were neuer any Church, (what a strange and monstrous supposition is this, by vs vitterly denied and condemned) then no man could be saued these five hundred yeares: then all Martyrs and Bishops of the Church were damned; then all Augustines and Hieromes perished; and it was false which Christ promised, that he would build his Church vpon a rocke that could not be shaken. This he. Admit his supposition, which he can neuer challenge from vs, and all this will follow, No Church, no saluation: no Church, no father*

Thesens.
Phadra.&
Hippolytus.

of

of the Church. But we say, there was a Church, knowne onely to God; there was a Church conspicuous vnto the world. Though this Church were corrupt in many things, yet not in all, and to many in it God might and did shew mercy, as hath bene said.

31 In censuring our ancestors, we must vse truth, charitie and wisdom; which well obserued, we shall hardly iudge amisse. Truth, which will lay no more to their charge then we know them to be guiltie of, nor to aggrauate and make things worse then indeed they were. Charitie to interpret all to the best, that may admit an indifferent censure, or rather then faile, to hide some blemishes thereby, which is able to couer a multitude of finnes. And wisdom, to discern and distinguish times, persons, places and meanes, that we neither suffer the ballance of iustice to be ouerswayed with partialitie, nor ouerweeningly defend what is blameworthy, nor censoriously condemne what may either by discretion be tollerated, or with meeknesse mollified, and by Gods mercy pardoned. There was a great and contagious plague in the Church of Rome, yet some by Gods providence were not infected; some that did partake the sicknesse, yet by Gods mercy escaped. *Lazarus* went to heauen though full of sores. And many with one eye, or one foote, might see and walke the way to heauen, better then thousands that thought themselues furnished with more then *Argus* eyes, and more feete to runne then a *Dromedarie*, or a *Roe-bucke*.

Luk. 16.
Matth.

32 What need be said more in this question? We are propitious and charitable vnto our forefathers: the Romanists are barbarous and cruell to them they would seeme most to affect. We leaue them vnder hope; they leaue them nothing but despaire. We defend their cause against a wicked and peruerse generation: they wound them with by-blowes, while they seeme to be their friends. We desire to couer many faults vnder the wings of Gods mercy; they damne them for one fault to eternall condemnation. We
Christ. l. 1. c. 36 will easily grant with Saint *Augustine*, that *Multi errore viam*
deservunt,

deserunt, & tamen per agrum eo pergunt quò via ducit. But one
 step out of the Romane high way is holden to leade no whi-
 ther but to hell; and yet Saint *Augustine* saith, Many come to
 the end whither the way leadeth, though they sometimes find
 not the directest path that leadeth thereunto. But O Lord
 thou knowest who are thine from euermlasting. Thy loue to
 our predecessors couered a multitude of sinnes. Thy patience
 and long suffering of vs, induceth vs to repentance. As in the
 dayes of *Helias* leuen thousand were refused that neuer bo- *1. Kings.*
 wed the knee to *Baal*; as after crucifying the Lord of life, a *Rom. 11. 5.*
 remnant was reserved; according to the election of grace; so
 full God can shew *hauisfulnesse and seruicie* to the vessels of
 mercy and wrath. It is not in the centure of men; it resteth in
 the meere mercy of God. In this let all men be silent, and God
 onely speake, who onely knoweth who belong vnto him.
 And when all is said and done, we can reach no further then
 the Apostle *S. Paule*, who when he had dived into this depth
 to the very bottome, and had soared into this mysterie aboue
 the highest mountaine, yet found a depth whereinto he could
 not search, and an height whereto he could not reach. And
 therefore creeperth with humilitie vnder Gods protection,
 and in stead of a conclusion breaketh out into admiration, and
 this patheticall exclamation: *O the deepnesse of the riches,* *Rom. 11. 33.*
bath of the wisdom and knowledge of God! How unsearchable
are his iudgements, and his wayes past finding out? For who hath
known the mind of the Lord? Or who hath bene his Counsellor?
Or who hath giuen vnto him first, and he shall be recompenced? For
of him, and through him, and for him are all things: to him be gla-
rie for ever, Amen: and so I conclude this matter.

CHAP. XX.

How may an vnlearned true hearted Christian Catholicke, in this present Romane defection from the true Church and faith, and in so great variety of opinions as are now ventilated in the Christian world, secure himselfe and haue his conscience satisfied with comfort, that he is a member of the true, holy, and ancient, Catholicke and Apostolicke Church.



He loue of God herein appeareth, that he would haue all men to be saued, & come vnto the knowledge of the truth: wherein is deliuered, who of men, and by what meanes they shall be saued. Not all, without exception of any man, but of all men some, without exception of any kind of men. Which respecteth not onely nations, as Iewes and Gentiles, but also ages, sexes, and conditions of men, old, yong, male, female, bond and free. The meanes of saluation is by the knowledge of the truth. For this is eternall life, to know God, and whom he hath sent Iesus Christ. In the want of which knowledge no Christian man can stand excused before God. For either he hath the meanes offered to his person, or the sound of the Gospell is gone out into all lands: Enough to leaue the ignorant without excuse: Enough to giue knowledge of saluation to them that sit in darkenesse and in the shadow of death, and to guide their feete into the way of peace.

2 Whereof our dayes may speake, if euer any, that The grace of God, which bringeth saluation vnto all men, hath appeared, and teacheth vs to denie vngodlinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world, &c. Here is likewise, all men, be they rich, be they poore, be they wise, be they simple, be they learned or be they vlettered, maisters or seruants. The grace of God hath neuer appeared vnto them, if they haue not learned as they haue bene taught, to forsake vngodlinesse, which is superstition, idolatrie, and

1. Tim. 2.4.

Iohn 17.3.

Luke 1.79.

Tit. 2.11.

and error in religion. And *worldly lusts*; that is, all prophane-
 nesse, licentiousnesse and wickednesse in conuersation. The
 fault is not in God, who hath manured his vineyard, but in *Elay 5.4.*
 themselves, who haue refused or neglected so great saluation
 offered. For the Lord hath not onely taught them to eschue
 euill, but to do good. And to make them compleate Christi-
 ans, he instructeth them to liue *saberly*, in their priuate selfe
 cariage; *righteously*, with all men, with whom they conuerse;
 and *godly* toward their Maker, Redeemer and Sanctifier,
 whose religion they must hold in truth, professe without dissi-
 mulation, and continue in it vnto the end without tergier-
 sation, that they may be saued. *2. Cor. 13. 8.*
 This blessed saluation most men wish in their good
 moodes; some men seeke in their better meditations; but few
 men follow hard at the marke for the price of the high cal- *Philp. 3. 14.*
 ling, and will labour and trauell with patience in the race set *Heb. 12. 1.*
 before them; in the way of life, that leadeth thereunto. Some
 neuer so much as desire to learne; some are euer learning, and *1. Tim. 2. 7.*
 yet neuer come to the knowledge of the truth; some attaine
 vnto some measure of knowledge, but either mixe it with i-
 rre superstition; or else scandalize it with vngracious conuer-
 sation. But those are worst, who *cum in mala scientes ruunt*,
 when they run to their damnation wilfully and with open
 eyes, yet they conceite that they husband excellently for them-
 selues; and therefore say and doubt not: *Mibi sic vsus est, tibi ut o-*
pius est facto, fac. This is my fashion or custome, if thou canst
 do better for thy selfe, do it. Which is not onely appliable to
 the learnedder sort, that will not confesse they see, when they
 do perceiue: but to such also of the common throng, who are
 in the middest of light, and may see it, but will not; are where
 they may heare the truth, and yet refuse it, and flie from
 it, and sticke not to say without doubting, This I haue bene
 vsed to do, I will do no otherwise; if you haue any better way,
 walke in it.

Such would be taught a better lesson, if they had grace
 to learne it; which they may do from a heathen, if they will
 be led but onely by the very light of nature. For euen it (saith

Cicero de fi-
 nibus, lib. 5.

Idem de fin.
lib. 2.

Coloſ. 3. 1.

Muri Ciuit.
fund. 11.

Aug. de vit.
credend.
Luke 24. 32.

Math. 16. 26.

Cicero) hath ingendred in every man a desire to find out the truth. And therefore falshood may be called a very contradiction to nature it ſelfe in its corruption, and an oppoſition to reaſon not accompanied with religion. How much more ſhould re-
 ſtified nature, reformed by regeneration, and led into a more
 high contemplation and admiration of heavenly objects a-
 boue, where Chriſt ſitteth at the right hand of God his Fa-
 ther, ſearch and labour without ceaſing to be informed in the
 truths of Chriſtian religion, and therein neither ſpare trauell
 nor coſt, vntill vpon knowledge, and the conuincement of
 vnderſtanding, it may reſt and reſolue vpon certaine truth? In
 which caſe the counſell of an aduerſarie is not ill: *Animus ut
 de religionum probabilitate iudicet, &c.* A mind (or a man) that
 will iudge of the probabilitie of religions, *it is neceſſarie that
 he weigh the reaſons and drifts of every one, as if he were of none,
 that he may wiſely enertaine truth, in an incorrupt mind.*

5 This can we neuer do, except with the Academicks we
 haue ſome doubts ariſe in our hearts, as Saint *Auguſtine* con-
 feſſeth of himſelfe: as the Apoſtles had, when their hearts
 burnt within them. Whereby we may be moued either to
 make farther ſearch by reading our ſelues, (if we be able) or
 by asking queſtions of thoſe that are more learned: but ne-
 uer to receiue ſatiſfaction vpon bare words, or credit without
 demonſtration; neither to be ſo wedded to our owne wilfull
 and vngrounded opinions, but that when our conſciences are
 conuinced, without further prejudice we yeeld vnto the truth.
 When we ſee light, to delight in it; when we find the way, to
 walke in it; and hold it no ſhame to returne from error to
 truth, without all reſpect of faction or affection, rather ſee-
 king to ſaue our ſoules, then to gaine the whole world.

6 Who were more enamoured vpon their owne opinions,
 then the old Greeke Philoſophers? famous for their learning,
 followed by their ſchollers, applauded of the States wherein
 they liued. Yet ſome trauelled to Egypt, and others to Iewrie,
 Perſia, Chaldaea, to obſerue the ſecrets of Philoſophie, and ei-
 ther to confirme the truth of their conceiued opinions, or to
 learne a further truth, then by their owne wits, and in their
 owne

owne countries they could attaine. Wherein they shewed no leuitie but great wisdom & constancie, in the diligent search of that, which by the light of nature seemed to them most precious; and so also did *Lycurgus* search for lawes.

Plutarch.

7 And what a grace of God had it bene in them, and what a benefite vnto posteritie, if all the fathers had either preuented or followed Saint *Augustine* in their times, who reuoked that in his age, which he wrote not soundly in his youth? that when he was a Bishop, which he wrote when he was but a Presbyter? whose *Retractions*, and *Confessions* may well be esteemed the best bookes that euer he wrote.

Aug. Retract.
Confessions.

Eneas Syluius, though with a worse mind, disclaimed many things when he was *Pius secundus*, Bishop of Rome: and practised cleane contrarie to his former positions. And after he had long run with the Hare, yet at last held so with the hound, that he bit as sore as his forerunners, and for his advantage held it no disparagement to alter his mind. Our present and pregnant Cardinall *Bellarmino*, hath played Saint *Augustines* ape in this kind, though to litle purpose, and with lesse integrity, rather to counterfeit a part, then to act a reall benefit for Gods Church.

Bell. Retract.

8 Which makes me not a little wonder at the ignorant folly and obstinate madnesse of many in this age, who are so peremptorie in their vngrounded resolutions, or rather willfull obdurations, that they refuse to heare or reade any thing that crosseth their preiudicate conceipts, or would blesse them in the way of truth. They are of a religion which they call Catholique, but they neither know what religion or Catholique is or meaneth. They pretend conscience, but without all science, and continue *per aentia*, as one alluded to the Priests of his time, meer blocks & idols, that can neither see with their own eyes, nor wil heare with their own eares, nor may walke with their owne feet. But the best they haue, is but a blind superstitious zeale, and the most they haue, is but an obstinate will to do that wherein they are settled. Like Iron once fastened in a post till it be rustie, will neuer be drawne forth, but with cleauing the wood or breaking the

Psal. 115.

pin. So those who haue bene long nouſled in the ſuperſtitious blockiſhneſſe of the Roman Church, can neuer be ſeuered therefrom but with rending that Church, or burſting the heart of ſuch refractaries with the hammer of Gods potent word; and they were happy if that would do it which it might do, if they would heare it. But they haue fed ſo long of poiſon, that it is become their beſt food; neither will they acknowledge blindneſſe in themſelues, but impute the darkneſſe to the houſe, yea rather then faile, to the very aire and the bright Sunne. And ſo ſpeake euill of that they know not, and corrupt themſelues like beaſts in that they know.

Forreſt, de uen-

Iude verſ. 10.

Pſal. 45. 10.

Luke 24.

Heb. 11. 25.

Doway in
Pſal. 44.

9 Theſe can neuer be taught a better leſſon but by Pythagoras method. Firſt they muſt learne to forget that which they had receiued, & then haply they may admit that which might informe them better. Howbeit God hath giuen the ſame leſſon, & that in more excellēt maner. *Hearken O daughter, and conſider, and incline thine eare, forget alſo thine owne people and thy fathers houſe.* If the daughter would heare her heauenly Father, and conſider her owne weakneſſe, ſhe would ſoone forget the idolatrous houſe of her earthly father in Egypt, and take pleaſure in Salomons both pallace, and temple, though in a ſtrange land: and would with Moſes reſuſe to be called the ſonne of Pharaohs daughter, and chuſe rather to ſuffer affliction with the people of God, or at leaſt would incline her eare with all obedience and readineſſe, and not returne to her Maſters infidelitie, nor to corruption of life.

10 But if I ſpeake of the vnlearned ſort of men or women in this land, the labour of forgetting is eaſily ſaued. For as a man cannot loſe that he neuer had, ſo cannot a man forget that which he neuer learned: which is the common caſe of the vulgar ſort. They neuer attained vnto knowledge in any religion; not in ours, and therfore they are ſo eaſily drawn away. Not in the Romane religion, wherein they are kept more ignorant, but are made withall more obſtinate. For as knowledge hath no greater enemies then the ignorant, ſo

false

falsere religion hath no more zealous patrons, then the wilful, who know least, and therefore make most desperate adventures. A generous horse will not be spurred to a dangerous downfall which he seeth; he will start backe, and shew his dislike, and as the Prouerbe is, he will looke ere he leape; but a dull blinde iade may be led to his breakneck with ease, and will iob on without feare, as another Prouerbe saith, None so bold as blind Bayard. This maketh many liue, and to be contented to dye, in a perswasion whereof they haue no ground: a religion which they hang onely on the fleec of him that teacheth it, or vpon such generalities wherewith the wisest may be deceiued; or by such vnganted and begged principles, that their maisters can neuer euince by any demonstration, no nor so much as perswade with any probable reason, but that they haue gotten credulous disciples to whom *ipse dixit*; their bare word, must be their best warrant.

¶ If any conscionable Romane Catholique, who hath a zeale to God, though not according to knowledge, (which I cannot but confesse of many, and would be willing to witness it with some,) should vpon such reasonable motives as are premised, aske how he might resolve to his best satisfaction, whether our Christian, or their Romane Catholique Church haue the certaine veritie? and how he may know it, that he might liue and dye in it? or to vse Saint *Augustines* words in this matter: *Primum querere cuius religioni amicus nostras purgandas instaurandasque tradamus*: As if we would now first seeke to what religion we would commit our soules to be cleansed and rectified, I would not bind him to *Aristotles* exigent: *Oportet discipulum credere*: The disciple must beleue his Maister, as the Papists do: for that standeth indifferent on both hands. One Maister teacheth him one thing, another teacheth perhaps quite contrary. And so it standeth with him whether to beleue: rather according to his affection to the person, then the euidence of the truth. When we are asked what we beleue, we must answer, *The Scriptures*, and nothing beside them. But who shall

Rom. 10. 2.

De uilitate
credendi. c. 7.Muri ciuit.
sancti fund. 12.

interpret them? No better interpreter then the Scriptures themselves. If we be further asked, what account we make of our teachers; we answer, According to their learning and credit in the Gospell, and as they teach out of the Scriptures. This a Iesuit derideth in all. Aske a priest the same questions: he careth for no Scriptures as is premised, but from Schoolmen to Fathers, or Traditions, or finally to the Pope, who may be as ignorant as the veriest sot in the world. If our answers be ill, theirs are twentie times worse. In which case what is to be done? how may an honest man repose himselfe with contentment in his life, and comfort in his death, that he may be saued? Halt betweene both he may not, he must resolue of one, and but of one; for there is but one faith, as there is but one Lord the object of that faith.

Ephes. 4.5.

12 To give satisfaction in this scruple, it will aske an humble and discreet teacher, a deuout and sober scholler. No quarrels must be pickt; no knots fought in rushes; neither false accusations imposed vpon the one side; no vaine suspicion or idle imagination, nor preiudicate opinion on the other side. But on both parties a reuerend feare of Gods Maiestie, a desire of the truth, hunger and thirst after righteousness, and a preferring of Gods glorie before any thing in this world, euen with *Moses* and *Saint Paul*, before their own saluation. For which cause the Apostle requireth among other graces in a Minister, that he be apt to teach; as well without doubt in private conference, admonition, instruction, as with euidence of the Spirit in publike preaching of the Gospell. The hearer must haue either, as the better translations haue, *cor. intelligens*, an vnderstanding heart, or as the old vulgar hath, at least *Cor. docile*, a docible or tractable heart. For then they shall be taught of God. All which the Apostle compriseth in one period: *The seruant of the Lord must not strue: but be gentle toward all men, apt to teach, suffering the euill. Instructing them with meeknesse that are contrarie minded, prouing if God at any time wil giue them repentance, that they may acknowledge the truth, and come to amendment, out of that snare of the*

Exod. 32.32.

Rom. 9.3.

1. Tim. 3.2.

1. King. 3.9.

Iohn 6.45.

2. Tim. 2.24.

Dinell,

David, of whom they are taken prisoners and killed. The age he thus doing his dutie, and the patient his, it reflecteth that the teacher should be instant, in season and out of season, and neuer be weery of well doing, that the hearer keepe that he leauech, as a treasure, nor let it be dried up at the mornings dew. Or as *Tiberius Cesar*, who saw light in the night suddenly as soone as he awaked, as in the day, but by little and little darknesse grew vpon him, and saw no more then when he was asleepe.

Plin. nat. hist.
lib. 11. c. 37.

In which conference, poore soules must not be terrified with demerition, as children with beggars. For this is like a robber by the high way, that asketh money with a drawne sword, the point at the heart. Though he meane not to murder, yet a poore traoueller will yeeld his purse, rather then venture his life. Neither must they be offended with an outward shew and ostentation of the Church, and pictures of their succession in glory, nor new beginnings in infancy, or our sufferings of martyrdoms for conscience of the truth, their treasons and conspiracies, and due executions of lawes vpon them according to their deserts, with inducements of like qualitie, which are but plumes, and therefore do fallere; as trappings and toppings set out a iade to sale, that is not worth his furniture. Neither with intricate and schoole distinctions, which the capacite of the vnlearned can neuer vnderstand nor conceiue, more then that is read in an vnknown tongue, as hath bene observed by *Cardinall Bellarmine* confession, such as themselves do not vnderstand. Which may dangerously perplexe, but neuer giue due satisfaction to a conscience that heartily seeks information. Neither with generalities, which commonly implicate many defaults, and distill prejudice into the ignorant, against all particulars that may be most pregnantly proued, and wherein heresie and error standeth, and so must be perswaded or confuted.

Speculum pro
Christianis
seductis.

Bellar.

14 All the heresies of *Simon Magus*, *Cerinthus*, *Ebion*, *Marcion*, *Arrian*, and others, were once new; yet they grew with the beginnings of the Gospell, and haue their equall

et. 4. gbul
257

An-

Assign'd with the prime of the Church. These, as they had their singular heresies, so have they bene particularly confuted by diuine authorities: some of them immediately from the Apostles mouthes while they lived; others, by their writings when they were dead. In those times there was no such superlatiue and extravagant power of the Bishops of Rome, who as they lived vnder tyrannicall persecution, so were they not respected but as other Pastors. When peace by the mercy of God was granted to the Church, then Councels were called against emergent heresies: which were neuer reiected vnder presence of the Churches authoritie, but by the power of diuine Scriptures, as they were taken and interpreted by the most learned Fathers. That which is now most predominant, was not then once named for repose of conscience. For the Fathers wrote, and the Councels concluded against all hereticks and their heresies, onely by the Scriptures; as the sole meanes left by diuine providence, and receiued by all that defended the truth. And when all is said and done, we shall find it our best repose at this day.

These impediments and rubbidge remoued, I would gladly lay my foundation vpon certaine and vnderstandable Aphorismes, or Axiomes, or Theoremes, or rules, or grounds, or what you will call them: such, as I verily belecue, no man professing Christian Religion, will deny, or can overthrow. Of which, the first toucheth nearest the glory of God, and the smiling of man. The second in contrary respect, the honor and state of the pretended Hierarchy of the Romane Church, or rather Court, with the profit and pleasure that accrue thvnto the ministers and officers thereof. The third, that tyrannie and policie, which hath and is yet vsed in that Synagogue to the highest extent. Lastly, the outward senses and the affections, which are not to be pleased or tickled with delight and admiration. Which is indeed nothing else but a pin or snail of salt content, brought with butter in a lordly dish. In which several, each hath her particular branches, which will fall into examination by a Christian conscience.

16 To begin with the first, I say, that *The Religion which* attributeth in all the passages thereof most glorie to God, least unto man, that certainly must be the true Religion. This doth our Religion, not the Romanists: therefore ours is the truest Religion, not theirs. If any man shall except against the first proposition, he wanteth either wit or grace to conceive or entertaine what belongeth to Gods glory. For we question not how far men may seeke Gods glory by one meanes, and some by another, as *Jobs* friends against him, and he against them: they seeking Gods glory out of *Jobs* condemnation; *Job* by justifying himselfe against them, not against God. But we intend to speake of the bene and scope of Religion, which smeth only at Gods glory in all things, or detracteth therefrom. That advanceth man in his nature, in his will, in his integritie, in his merit, more then he deserves, should desire, or desireth and casts downe his will and will, and whatsoever proceedeth from them vnder the power and wisdom, and providence, and disposition of God, to approve or disprove what pleaseth or disliketh him. And this is the very source and fountaine of all the mercies of God descibed unto man by *Iesus Christ*.

The Romanists
clane contrary.

Job.

Job.

Job.

Job.

17 For as the beginnings of all rivers and fountains are from the sea; so of all vertue, knowledge, and what goodnes soever, is from the Lord. And as all rivers returne to the sea, from whence they came; so must all thanks and glory be returned to God for all the good things he bestoweth upon vs. Thus therefore we must ioyne *Saint Paul* with *Saint Iames*. Every good giving, and every perfect gift is from above, and cometh downe from the Father of light: therefore unto him that is able to do exceeding abundantly above all that we can aske or thinke, according to the power that worketh in vs, be praise in the Church by *Christ Iesus* throughout all generations for ever, Amen. *I* *Iehouah*, saith the Lord, this is my name, and my glorie will I not give to another, no not to any other, except his Sonne, who is the brightnesse of his Fathers glorie, and the inglorious forme of his person; and therefore was bold to aske, Father glorify thy Sonne, that thy Sonne may also glorify thee: and was worthy to receive this

Bernard in
Cant. ser. 13.

Eccle. 1. 7.
Eccle. 40. 11.

Iam. 1. 17.
Ephes. 3. 20.

Isai. 42. 8.

Hieron. ib.
Heb. 1. 2.
Job. 17. 11.

- Ioh. 12. 26. this answer from Heauen when he prayed, *Father glorifie thy Name: I haue glorified it, and will glorifie it againe.* And these were the onely ends of Christs coming, and suffering in the flesh, to glorifie God, and saue sinners. Therefore he protested that he came not to seeke his owne glorie, but the glorie of him that sent him.
- Ioh. 8. 50. 7. 18. When one called our Saviour Christ, *Good master:* he answered, *There is none good but one, that is, God. Why callest thou me good?* Intimating thereby two things: the one, that himselfe was God: the other, that if he had not bene God, that title of honour had not belonged, and therefore should not be attributed vnto him. *Rolle me appellabis bonum, si non es Deus. Nam cum me nihil aliud quam hominem putas, quid me dicis bonum?* Thou shalt call me good, by good righte
- Matth. 19. 16. (saith Saint Augustine) if thou know me to be God: but if thou takest me onely for a man, why callest thou me good?
- August. cont. Max. Arian. 1. 3. c. 23. And Chrysostome: *Hac ratione tandem sibi oblatam ab eo repulit, quia non quasi Deum bonum, sed quasi hominem bonum cum dicebat:* For this cause Christ refused this honour that was offered, because he called him not a good God, but a good man. And Saint Ambrose continueth Christs speech thus
- In opere im- perf. hom. 33. *Quid me dicis bonum, quem negas Deum? quid bonum dicis, cum bonus nemo nisi vnus Deus? non ergo bonum negat, sed Deum signat.* Why callest thou me good, and deniest me to be God? why sayest thou good, when there is none good but God? therefore he denieth not himselfe to be good, but affirmeth himselfe to be God. Wherefore as God is onely, truly, and indeed goodnesse, the roote and fountaine of all good; so to him onely is to be referred all glorie, as the sea and receipt thereof: which who so vsurpeth to himselfe, he doth therein imitate Lucifer, that not contented with his owne estate wherein he was created, but affected the throne of God, puffed vp in his pride, he ascended an Angell, and came downe a diuell. Which made all the religion of the Gentiles not onely vaine, but odious in the sight of God: who though they knew God, yet they glorified him not as God, neither were thankfull, but became vaine in their imaginations, hauing their foolish hearts full of
- In Luc. cap. 18 lib. 8. c. 74. Chrysost. in Mat. hom. 64. Aeg. Rom. 1. 21.

of darknesse: and so gaue the glory of the Creator to a creature. Rom. 1. 21.
 store, and therein alone measure dishonoured God.

19 He that came from *Babylon*, with his garments all red, and *Esa. 63. 3.*
 had troden the winepresse alone, and of all nations of the earth there
 was none with him, in the dayes of his flesh professed, that his
 glorie was nothing, as he was inferiour to his Father. And there-
 fore not onely his words bent all to glorifie God, but his *Iohn 8. 54.*

works also: as of *Lazarus*, *This sicknesse is not unto death, but*
for the glory of God, that the Sonne of God might be glorified there-
by. How significantly our Lord *Jesus* speaketh, when he at-
 tributeth all glorie to God; he saith not that the Sonne of man, but *Iohn 11. 4.*
 that the Sonne of God might be glorified. For though the same
 person was the Sonne of man that was the Sonne of God, yet
 glorie belonged vnto him, not as he was the Sonne of man,

but as he was the Sonne of God. Therefore the Pharises
 counsell to him that was borne blind, and was recovered by
 our Sauour, was true, and good: *Give glory vnto God; though* *Iohn 9. 24.*

their motiue and reason were wicked and malicious, *We know*
that this man is a sinner. For if *Christ* had bene a sinner (as all
 men are, excepting him, that was in all things tempted like vs, *Heb. 4. 15.*
 yet without sinne) they had not erred. As in that, who can for-
 give sinnes but God onely? Certainly the answer must be,

that none can; but that Sonne of man that was the Sonne of
 God. And therefore our Sauour denieth not the proposition,
 but excepteth against it in their application to him, which had
 a double nature in one person, that they knew not. And when
 he taught that most excellent prayer, he beginneth it with
Our Father; & concludeth it, For thine is the kingdom, the power *Math. 6. 13.*
and the glory for ever. And so bath the religious and deuout

wisdome of the Church militant ordered, that all glorie shall
 be ascribed vnto the holy, blessed & glorious *Trinitie.* *Glorie be*
to the Father, and to the Sonne, and to the holy Ghost. Vnto the
 imitation of the Church triumphant, and those foure and

twenty Elders, *Who cast their crownes at his feete that sitteth vpon* *Reuel. 4. 10, 11*
the throne, and before the Lambe, saying, Thou art worthy
O Lord to receiue honour, and glory, and power: and they giue
 this reason, *For thou hast created all things, and for thy will sake,*
 they

they are, and haue bene created. It was the song of the Angell, & host from heauen: *Glorie be to God on high.* And it was the dittie of many Angels in heauen, that were round about the throne and about the beasts, and the Elders, and there were thousand thousands saying with a loud voyce: *Worthy is the Lambe that was killed, to receiue power, and riches, and wisdom, and strength, and honour, and glory, and praise.* And together with them all the creatures which are in heauen, and on the earth, and under the earth, and in the sea, and all that are in them, he heard saying, *Praise, and honour, and glory, and power vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.* *Pacem meam do vobis, non gloriam meam do vobis:* Christ said to his Apostles, *My peace I giue vnto you, but neuer to any, I giue you my glorie.*

Super Cantic.
ser. 13.

20 Which Saint Bernard obserueth elegantly vpon that of the Angels, *Glorie be to God on high, and in earth peace:* the Angels distinguish, what God reserueth to himselfe, and what he vouchsafeth to impart vnto men. He reserueth glorie for himselfe, he giueth peace to men; take thankfully what he giueth, and leaue to him what he reserueth. *Abiuro gloriam prorsus ne forte si usurpauero non concessum, prodam merito et oblatum:* I utterly abiure all glorie, lest while I vsurpe that thou hast not vouchsafed, I lose that which thou hast offered. This may be truly assigned the cause, why God hath bene pleased to produce all his wondrous workes by small, and in the sight of man, base meanes, and weakest instruments. *That no flesh might glorie in his presence, but that he that will glorie might glorie in the Lord.*

Bern. in sermon.
Epistola
123.

For *Solus gloriam meretur qui facit mirabilia solus,* He onely should haue the glorie, who onely doth great wonders, which might be exemplified by many particulars, as in *Moses*, in *Iesuah*, in *Sangar*, in *Gedeon*, in *Iephta*, in *Sampson*, and *Dauid*, and aboute all, which one hath made the greatest miracle, euen aboue the resurrection of Christ, that so few, so meane, so vnlearned poore fisher-men, and others of as low estates or meaner vocations, could perswade the resurrection of the dead vnto so many, whose farthest capacity before was but onely nature and reason, from which nothing is more abhorrent.

De mirabili-
bus.

rent. These were instruments of wonders, but God hath the glorie.

21 Seeing therefore that praise, and glorie, and giuing of thanks, are alwayes to be offered up for all things vnto God in Ephes. 5. 10. the name of our Lord Iesus Christ: seeing God himselfe requirereth it, and his glorious Sonne both taught it, and practized it; seeing it is the voyce of Saints and Angels in heauen; both of the regenerate, and very naturall men in earth; seeing it hath the consent of all creatures, the beasts of the field, the birds of Psal. 8. the aire, the fishes of the sea, which in their kind bow their knees, Psal. 148. and glorifie God their Creator, as a dutie and seruice belon- Phil. 2. 10. ging onely vnto him: it must necessarily follow, that whoso- euer, and whatsoeuer religion detracteth glorie from God, and attributes it to any the works of Gods hands, much more to the works of mens hands, that man is a lyer, and slayeth his owne soule; that religion is false, and hatefull vnto God, both to be abandoned of all that feare God, and loue his Gospell, which is the power of God to saluation to all that belecue. Rom. 1. 16. For God himselfe hath said, *I will giue my glorie to none other.* He is proud, saith Saint Bernard, that saith, *Though thou giue it* In natali Do- not, yet will I vsurpe it. It is the ouerthrow of all, when mortall mini, serm. 4. men are not pleased with the Angelicall diuision: Glory be to God, peace to men; while they vsurpe glorie, they disturbe peace. Wherefore let all the world acknowledge in their hearts, and confesse with their tongues without cauill, distinction, or tergiversation, as he that was admitted into the se- crets of heauen: *To him now that is of power to establishe you accor-* Rom. 16. 26. *ding to my Gospell, and preaching of Iesus Christ, &c. euen to him that is able to keepe vs that we fall not, and to present vs faultlesse before the presence of his glorie with ioy; to God onely wise, our Saviour, be glorie and maiestie, and dominion, and power, both now and for euor, Amen.*

22 If this be the infallible truth of God, with the vniuer- fall consent of all his creatures, as without all doubt it is; then though an Apostle, or an Angell from heauen shall preach any o- Gal. 1. 8. ther doctrine, let him be accursed. Accursed the bringer, and ac- cursed the receiuer. For where there is like Priest like people in

Luke 2. 14.
Reuel. 5. 11.

they are, and haue bene created. It was the song of the Angell, & host from heauen: *Glorie be to God on high.* And it was the dittie of many Angels in heauen, that were round about the throne and about the beasts, and the Elders, and there were thousand thousands saying with a loud voyce: *Worthy is the Lambe that was killed, to receiue power, and riches, and wisdom, and strength, and honour, and glory, and praise.* And together with them all the creatures which are in heauen, and on the earth, and under the earth, and in the sea, and all that are in them, he heard saying, *Praise, and honour, and glory, and power vnto him that sitteth vpon the throne, and vnto the Lambe for euermore. Pacem meam do vobis, non gloriam meam do vobis:* Christ said to his Apostles, *My peace I giue vnto you, but neuer to any, I giue you my glorie.*

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123.

De mirabilibus.

For *Solus gloriam meretur qui facit mirabilia solus,* He onely should haue the glorie, who onely doth great wonders, which might be exemplified by many particulars, as in *Moses*, in *Ishuah*, in *Sangar*, in *Gedeon*, in *Iephthah*, in *Sampson*, and *Dauid*, and aboue all, which one hath made the greatest miracle, euen aboue the resurrection of Christ, that so few, so meane, so vnlearned poore fisher-men, and others of as low estates or meaner vocations, could perswade the resurrection of the dead vnto so many, whose farthest capacity before was but onely nature and reason, from which nothing is more abhorrent.

rent. These were instruments of wonders, but God hath the glorie.

21 Seeing therefore that praise, and glorie, and giuing of thanks, are alwayes to be offered up for all things vnto God in Ephes. 5. 20. the name of our Lord Iesus Christ: seeing God himselfe requir-eth it, and his glorious Sonne both taught it, and practized it; seeing it is the voyce of Saints and Angels in heauen; both of the regenerate, and very naturall men in earth; seeing it hath the consent of all creatures, the beasts of the field, the birds of Psal. 8. the aire, the fishes of the sea, which in their kind bow their knees, Psal. 148. and glorifie God their Creator, as a dutie and seruice belon- Phil. 2. 10. ging onely vnto him: it must necessarily follow, that whoso-uer, and whatsoeuer religion detracteth glorie from God, and attributes it to any the works of Gods hands, much more to the works of mens hands, that man is a lyer, and slayeth his owne soule; that religion is false, and hatefull vnto God, both to be abandoned of all that feare God, and loue his Gospell, which is the power of God to saluation to all that belecue. Rom. 1. 16. For God himselfe hath said, *I will giue my glorie to none other.* He is proud, saith Saint Bernard, that saith, *Though thou giue it In natali Do- not, yet will I vsurpe it.* It is the ouerthrow of all, when mortall mini, serm. 4. men are not pleased with the Angelicall diuision: Glory be to God, peace to men; while they vsurpe glorie, they disturbe peace. Wherefore let all the world acknowledge in their hearts, and confesse with their tongues without cauill, distinction, or tergiversation, as he that was admitted into the se-crets of heauen: *To him now that is of power to establishe you accor- Rom. 16. 26. ding to my Gospell, and preaching of Iesus Christ, &c. euen to him that is able to keepe vs that we fall not, and to present vs faultlesse before the presence of his glorie with ioy; to God onely wise, our Saviour, be glorie and maiestie, and dominion, and power, both now and for euer, Amen.*

22 If this be the infallible truth of God, with the vniuer- fall consent of all his creatures, as without all doubt it is; then though an Apostle, or an Angell from heauen shall preach any o- Gal. 1. 8. ther doctrine, let him be accursed. Accursed the bringer, and ac- cursed the receiuer. For where there is like Priest like people in

Supra cap. 2. in their error or sinne, there shall be the like judgement in their condemnation and torment. For which cause euery one is bound to looke to one, for euery ones bloud shall be vpon his owne head. This is the very case betweene the reformed Churches and the Court of Rome. We in all our doctrines giue God the glorie; they in most of their positions detract from Gods glorie. We debase and vilifie all things in our selues; they arrogate and assume that which is none of theirs, and rob God of his glorie. But wo worth such blind leaders of the blind, who are poore and yet proud, naked and not ashamed, who feele not that the further they are from the fire, the colder they waxe; who perceiue not that the more remote they are from the light, the blinder they are; who consider not that the more they detract from the glorie of God, the more ignominious and inglorious they are, and do nothing else but sowe out their owne shame. Yet the fire remaineth hot, the light cleare, and God euer glorified, in and by his Saints.

Iud. verse 13. 23 He that toucheth the least sparke of Gods glorie, toucheth the apple of Gods eye, and therefore Saint Bernard calles it Christs *Noli me tangere*: Touch me not. He that fetcheth the least bit of this sacrifice from Gods altar, though he be *Iouis alor*, the Eagle her selfe, will set her nest on fire. Now the question is whether partie is guiltie of this sacriledge, and high treason against God, which cannot be discerned but by particulars. For in the generall we agree, that all glorie belongeth to God, to vs nothing but shame and confusion of our faces, and therefore we both claime this position as proper to our selues, each denieth it vnto other. Wherefore we will instance in a few particulars. Let the iudicious Reader censure.

Daniel 9. 7. 24 I will begin with the scepter of Gods kingdome, which is a right scepter: euen the Scriptures, which are the written word of God. Our Church attributeth vnto them all sufficiency for Christian instruction, both for faith & manners. They hold them imperfect, insufficient; a great indignitie to the glorie of God, his lawes, his last will and testament, suggested by the holy Ghost, penned by the Prophets and Apo-
files,

Psal. 45. 6.

Supra cap. 6.

fles, sealed with the blood of so many Martyrs, whereby all
 the heresies of the Primitive Church, and many succeeding a-
 ges, and all hereticks were confuted, all errors from age to
 age, from generation to generation, were suppressed, without
 any appeal to other Tradition, to Church or Pope, vntill
 these later ill dayes, when the Romanists not onely see, but
 feel their case by the Scriptures desperate. And therefore
 they hold it as a note intollerable, neither to the purpose nor
 truly set in the margin of *Iustine Martyr*, by *Langius*, *Quod in*
Scripturam sacram omnia sint referenda in disputationibus Ecclesi-
asticis. That in Theologicall disputations all things are to be
 referred to the holy Scripture. This is purged as an error, but
 with a worse derogation to the word of light and life. But of
 this odious and hateful passage, there hath bene enough spo-
 ken before, in the Chapters of Scriptures and Traditions: *Supra, cap. 6.*
 where is also at large remembred, that they not onely tax *cap. 10.*
 them with insufficiency, but in such contemptible and base
 termes, that a modest man would not so vilifie *Tullies* offices,
 or *Aristotles* Ethickes, that onely intreat of good manners
 and ciuill honestie, no nor *Aesops* Fables, and their Mo-
 salities. We also offer these holy Scriptures in those native
 tongues wherein they were penned and deliuered to the
 Church. They will haue a doubtfull, vncertaine, and in com-
 parison a barbarous translation, pretended indeed to be the
 old or Italian translation, corrected by *Saint Hierome*, con-
 ferred with the allegations of the Fathers dispersed in their
 works. Whereas it is vncertaine whether the old Italian
 of which *Saint Augustine* speaks, was all one; I am sure *Saint*
Augustine in his works followeth it not in many places that
 I haue of purpose obserued, wherein is found such varietie
 betwene the *Louian* translation, *Sic* the fift and *Clement*
 the eight, by *Maister Iamer* now worthily Doctor in Diuini-
 tie, a diligent searcher, and carefull obseruer of true *Antiqui-*
tie, as that they not onely differ from many other, but are at
 irreconcilable warre among themselves, to their viter shame
ad perpetuam rei memoriam.

*Bellum Pa-
pale.*

26 And whatsoever pretence is made, that there was no small paines taken in conference with the Hebrue & Greeke fountaines and the Fathers commentaries: yet how little is performed any skilfull Linguist wil easily discern; and how both *Paguiner*, *Arias Montanus* paines, and *Possennus* desires haue bene accepted and satisfied, appeareth partly in that nothing is done therein ynto this day, and partly in that there is little likelihood euer any good will be done hereafter. Especially whereas *Gregorius de Valentia* hath bene so bold as to prestolate and foreprise any such motion. *Pere ex dictis intelligitur, &c.* Moreover by that which hath bene said, it is to be understood, that those authors are not by any means to be heard, who yet after the Councell of Trent do contend that the vulgar Edition may be amended by the Hebrue and Greeke books, as by the fountaines (as they say) in some places. As concerning the very sence or sentence. *Non licet hoc facere, quin potius Graeci & Hebraici Codices sicuti à nostra editione diffideant, per vestram corrigendi & emendandi sunt &c.* This may not be. But rather the Greeke and Hebrue books, if they be any where differing from our Edition, should be corrected and amended by it. For this the Church by a peculiar decision hath approued in all things, and not them, though it hath not rectified them, but where perhaps they crasse this our edition. Is not this a faire peece of worke? as if they would turne the world upside downe, and put the steeple into the Bell, and the Bell into the clapper, beggars an horsebacke, and Lordinge lackey: for what is this else, when they preferre the river before the spring, the worke before the rule; the translation before the original? Which hath scarce bene heard of among profane authors, much lesse shold it be thought vpon in the diuine Scriptures.

27 Let any intelligent Christian consider in this case, whether we are rather to trust that euident which is brought out of strangers and enemies hands, and extorted from them by due right and title, in despite of them, who for ought we know, agree with neither of vs: or that which our aduersaries offer vs of their owne translation and edition, out of their one cells or Vatican library, corrected

rected or rather corrupted with their owne hands, printed by their sworne seruants, disuulged by their owne authoritie, imposed by their predominant tyrannie. In this certainly God is exceedingly dishonored, and mens wits and authoritie ouerprized and aduanced.

28. The secreting and hiding of this word of Scripture vnder the veile, or rather the crust of an vknowne tongue, is also a great hinderance to Gods glorie. For our Saviour commanded, that *What I tell in the darknesse, that speake ye in the light, and that you heare in the eare, that preach ye on the banes.* For there is nothing hid that shall not be opened: neither is there a secreet, but that it shall come to light. This is the will and commandement of the blessed Sonne of God. How then is God dishonored in keeping that secreet which he would haue open to appropriate that so private, which God wold haue to the common vse of his whole Church? where Saint Paul would rather himselfe speake *six words with his understanding, that he might instruct others, then ten thousand in an vknowne tongue.* A great disproportion, six to ten thousand. Yet these men that pretend the instruction of others, would rather haue ten hundred thousand in an vknowne tongue, then one in a knowne; lest the people should see how God is dishonored, and be ialous of his glory.

29. When *M. L. Drusus* purposed to build an house, *Velleius Paterculus* and his workmen promised to build it so that it should stand remote from all sight, free from arbiters, and that no man should so much as looke into it: Nay, saith *Drusus*, if you haue any skill, build my house so, that whatsoeuer I do, all men may see it. Howsoeuer the world would account *Drusus* wise or foolish, there is no man but would thinke him honest and iust, that doth expose his private conuersation to all mens view. Faithfull *Abraham* looked for a citie, whose builder and maker is God. He prouided himselfe of workmen, not like false Apostles, who were *operarij subdoli*, craftie workmen, much lesse *operarij iniquitatis*, workers of iniquitie, nor *malis operarij*, euil workers, but such workmen that need not to be ashamed. There is nothing said or done in this citie or house, where

Math. 10. 27.

Mark. 4. 22.

1. Cor. 14. 19.

Paterculus.

Heb. 11. 10.

2. Cor. 11. 13.

Phil. 3. 2.

Luke 13. 27.

2. Tim. 2. 15.

whereof the Maister or workmen need to be ashamed. There was in the Law a secret or holy place, whither no man might enter but the Priest onely: there is no such reservation in the Gospell; from the least to the greatest, they should know the Lord.

30 The first glorious reuelation of the Sonne of God was vnto poore shepheards. The Gentiles made fire and water common. This is the fire of Gods altar, the water of life; shall the children of God be debarred of it, without the dishonor of their Father, who maketh them large allowance, but that the niggardise and miserable wretchednesse of the stewards will not afford it? It may seeme a very stratageme of the diuel, which he euer hath opposed vnto the wisdom of God. For it hath pleased God to write his word in tables, and to cause it to be written in bookes, to be read openly to the people: wherein he hath reuealed his whole will. But the diuell hath his secret ceremonies, and darke seruices of *Vesta*, of *Venus*, of *Bacchus*, which may not be knowne to the world. So *Pythagoras*, *Numa*, *Lycurgus*, the fathers of superstition. What was the reason of both? In Gods booke all things were true, holy, pure, righteous, it could abide and endure the light: but their seruices and writings, were obscure, false, vaine, ridiculous, if men had seene them they would haue abhorred them. This is the ods of Gods Scriptures and our Seruice in a knowne tongue, the diuels sects and their Masses in an yknowne tongue. Lasciuious Poets and phantasticall fictions of braine-sicke fellowes, would be kept from the people, which rather breed corruption of manners then edification in truth; for euil words corrupt good manners: but to keepe the light from the children of light, must needs be a great dishonor vnto the Lord of light. Oppose not voluntarily and wilfully a cloud of darknesse vnto the brightnesse of the Sunne: seeing God hath afforded it, let it shine in perfect beaurie. For this is glorious to God, and comfortable to all men. Those who are contrarie minded God will iudge.

1. Cor. 15. 33.

31 Therefore we complaine, that the prayers of the Church

Church, which should be publicke, are also made private by their covering of them under the same bushell. The Masse; and all their Service is vicerly darkened from the peoples vnderstanding, who returne from the Church as Lydgers or Plutarch, citizens from their dinner; they might not utter one word they heard there, no more could the people bring one word from the Popish Service. If the Priests had bene as ill fed as the people was ill taught, their bellies would haue bene as little, as the peoples ignorance was great.

32 Their additions of humane and vncertaine writings, & equalling of them to the word of God that hath bene euery vndoubted, is also a great blasphemy to Gods glory. As if Gods defects must be supplied by mans abundance: and as if the fountaine of all wisdom had bene exhausted, and must be filled againe with gutters, or broken cisternes of mens wits and writings. Perhaps, may be of doubt, in this case our aduersaries will object vnto vs, that we dishonour God rather in detracting of those Apocryphals, then they in adding them, or rather continuing them in the Canon, which we reject. Let this deceiue no man. All the old Church, in all their Catalogues of the old Testament, admit no more then we do for Canonickall Scriptures. The others are ascribed, and inferiorly annexed, yet inserted into the Canon of the authentickall Scriptures, for aduantage, against all ancient authoritie. Which *Iacobus Gretzer*, the most virulent writer that euer set pen to paper, exouseth in the Fathers, rather then denieth it of them, it is so euident. They refuse them, he confesseth, as well as we. But forsooth, they do it not, *contumacia* & *peruicacia* aduersus *Conciliorum generalium sanctiones*, with contumacie and pertinacie against the Decrees of generall Councils. They be honest men and good Fathers for leading; but by the Romanists learning, we are hereticks for following. they good Catholicks forsaking them; but we scarce Christians for the sake.

33 If *unanimis consensus Patrum*, the vni forme consent of Fathers be in any thing controuerted betweene the Romanists and vs, it is in this; and therefore *Gretzer*s distinctions

Defens. Bellari
cap. 10. lib. 1.

of Helium, and Church Censures, of doubted and undoubted, is doubtful and idle, forged of late to excuse a fault, never before found. For all the most ancient Fathers are for vs. Neither were these ever canonized or canonized by any ancient and approved Councell, as before is observed, vntill that conuenticle of Trent (which is a very tadded or muckheape of all the grossest errors and heresies of the Romane Church) did determine it. I might iustly take them with the Decrees of Gratian, the Decretals of Popes, the traditions of the Church, which are all equalled, against pietie and conscience, with the Scriptures, in all which they wilfully derogate from the glorie of God; but thereof sufficient hath bene said before.

34. I might easily illustrate and enlarge my selfe in the same kind, by sundry particulars beside; which if I should amplify but a litle, they would surcharge this Chapter with ouerlongness. I will onely oppose a few things, and that shortly, that any conscience rendering Gods glorie, shall easily yeeld, that we stand on the firmer ground, and are built vpon a surer foundation, which is principally to be considered for the safetie of the building. Our deliuered in the Scriptures, without all glossing, theirs encreased in their Schooles, with intricate distinctions, such as the people can neuer comprehend.

Rom. 3. 28.

Heb. 12. 14.

Philip. 3. 9.

35. We hold this conclusion, *A man is iustified by faith without the works of the Law.* This, with all the ancientst Fathers, we take to be faith, not alone or solitary, without benefite, without which no man shall see God but onely without any merit or desert of ours. And so be found in him, not having our own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which cometh of Gods through faith. These words are direct, they containe in this point the faith of the old Romans, which Saint Paul rebukes them, and rested vpon himselfe. Here needs no gloss, no ornament, congrui or condigni, neither congruitiue nor condignitie, nor opera antecedentia or subsequencia, going before or following after iustification; no first and second iustice. God hath the glorie, man

man hath this shame.

36 Bellarmine confesseth it the safest way. No learned Papist (as I am perswaded) dare make any other plea before God on his death bed, when he is to stand as he falleth, either to the Lord by faith in his mercie; or from the Lord with confidence in his owne merits. This is heresie as Rome; they haue merits of works, and opere mercedis, merits of works, and works do merit. Though Christ bids vs say, *What we haue done all we can*, yet we are unprofitable seruants; yet they will haue God vniust, if he give no satisfaction for our works, which he ought to render as duty, as helpe for our ill works; yea, which is more, they can do works of supererogation, and make vp a treasure of one mans works for another, when a man hath deserved more then will serue his owne turne; which that no man may or should p̄sume, Bellarmine proueth by an in-
enitabile Dilemma: Vel habet bonum vniuersi diuina, vel non habet. Bellar. de In-
si non habet, periculosum fallitur. sique ipse seducit, dum in falsis me-
ritis confidit. Iste enim sunt fallaces diuinae apud S. Bernardum,
que veras impediunt. Si verò habet, nihil perdit ex eo quod ipse ea
non intuetur. Et in solo Deo confidit. Either a man hath true me-
 rits, or he hath not; if he haue not, he is dangerously decei-
 ued, and seduceth himselfe, while he trusteth in false merits.
 For these are but deceitfull riches with Saint Bernard, which
 hinder true (riches.) If he haue, he loseth nothing by this,
 that he respecteth not them, but trusteth onely in God.

37 How dishonorable is it to God, to haue a base wret-
 ched sinfull creature, verier dust and ashes then Abraham,
 vilder worne then David, a more wretched man then Saint
 Paul, who confessed himselfe of all sinners the chiefe, stand
 out in the face of his omnipotent Creator, and presuming to
 approach vnto his chaire of iustice, and pleade his owne right-
 teousnesse, his owne merits, his owne deservings for himselfe
 and others? How glorious will it be to God, for the oldest
 Patriarchs, the diuine Prophets, the sincerest righteous men,
 the most blessed Apostles, Euangelists, Martyrs, to stand at
 the footstool of his Maiesties mercies seate, acknowledging
 their sinnes, begging of pardon, crying for helpe, renouncing
 them.

Bellar. de In-
 stig. l. 5. c. 7. su-
 cissimum.

Luk. 17. 10.

Rhemists.

Bellar. de In-
 stig. l. 5. c. 7.

Gen. 18. 27.
 Psal. 22. 6.
 Rom. 7. 24.
 1. Tim. 1. 15.

themselves, appealing to his promises, embracing his mercies, bewailing their unworthinesse, proclaiming his goodness, and by faith laying hold on their blessed Saviour for the forgiveness of their sinnes, and saving of their soules? Let these Pharises approach as neere vnto the throne of Gods justice as they dare, with presumption of their works; I will stand as far off, and knocke my breast with the Publican, and say, *Lord be mercifull to me a sinner.*

Luk. 18. 13.

Lord be mercifull to me a sinner.

38 How glorious is it to God, that his word be like himselfe, absolute, and without imperfection? that his commandments should haue that height, that depth, that length, that breadth, which might become such a pure and powerfull maiestie to giue; so compleate and iust, as might fit to excellente a creature who answered the image of God; to receiue? Such commandments did our glorious God deliuer, as wherein shined the glory of his iustice, not of his mercie: manifesting what man was bound vnto, and what he might haue easily fulfilled if he had remained in his integritie; and thereby concluding all mankind after *Adams* fall vnder sin, both *Iewes* and *Gentiles*, as the Apostle *Saint Paul* proueth to the old *Romanes*. And not onely these ten Commandments of Gods morall law, but the whole Scripture hath concluded all vnder sin, that the promise of faith by *Iesus Christ*; should be giuen to them that beleue.

Rom. 3. 9.

Gal. 3. 22.

Rom. 6. 23.

39 This is not a passage like an interdictory sentence, but it is a conclusion, *sanctus et iudicatus*, a iudgement passed, that expecteth nothing but execution; a definitiue sentence, not in any small trifle, but for *sinne*, the reward whereof is death, not on some, but on all that are concluded vnder sin, without exception. To this end, without all doubt, that the glorie of Gods mercie might appeare by faith in *Iesus Christ*, which is not sold and bought, no nor yet deserved, but giuen; and what is freer then gift; and that not vnto all that are concluded vnder sinne by the Law, but to them that beleue. Yet our aduersaries make this Law of God easie to be fulfilled, euen in the state of corruption; wherein all *Adams* children are inuolued, excepting *Iesus Christ* that knew no sinne. Pre-
tending

tending that because our Saviour hath said, *That his yoke is easie, and his burthen is light*; and for that Saint Iohn saith, *His Commandments are not heauie*, therefore all the commandments of God are easie and light, and portable enough. Not understanding that this is not meant as the commandments are in themselves, or as the performance is exacted by God in the severity and rigor of his iustice which must be satisfied, but as they are made vnto vs, that are in Christ Iesus, and as God conformeth our hearts to the willing obedience vnto his Law. Which though as it proceedeth from vs, be full of imperfection, yet by the supply of Christs obedience, who hath layd his shoulder to our burthen, it is accepted as most perfect obedience without spot or wrinkle. If this will not be accepted as a sufficient answer out of my pen, let Saint Hierome speake it, or rather Saint Paul in him. *Possibilia (inquit Pelagius Papista) mandata dedit Deus. Ecquis hoc negat? Sed quomodo haec intelligenda sit sententia, vas electionis apertissime docet: ait enim, Quod erat impossibile legi, in quo infirmabatur per carnem: Deus Filium suum miseris, in similitudine carnis peccati, de peccato, condemnauit peccatum, in carne.* A Papistlicall Pelagian will say, that God hath giuen possible Commandments. And who denies it? but how this is to be vnderstood, that vessell of election sheweth plainly. For he saith, That which was impossible to the Law, in that it was weake according to the flesh, God sending his Sonne in the similitude of sinfull flesh, condemned sinne in the flesh. This is neither Pelagianisme nor Papistrie.

I will in this case but deliuer a presumptuous assertion of a Papist, and confute it by an vnderstandable experience of an ancient Father, which I thinke will giue satisfaction to an honest heart. No doubt his fellow Iesuities, who haue sued to haue him Sainted, haue no lesse estimation of their brother *Cardinall Bel. Gonzaga* then he had of his owne integritie. *Ceparius* before a publicke Notary affirmed, that he verily thought him to be without mortall sinne in all his life, but was sure from seven yeares. He could find no veniall sinne in himselfe: this seemed to grieue him that he could not find it.

Patius arund-
la in verb. cir-
cumstantia,
nu. 2.

Tho. Aquin. 2
2. q. 14. art. 2.
Lombard. l. 2.
dist. 43. c. For-
tasse.

Hieron. ad
Ctesiphon.

Idem in dia-
log. aduers.
Pelag. l. 1. c. 2.

it. He neuer then needed to go to confession; for he needed not to confesse veniall finnes, he could not confesse mortall. Which whether it were more pride in him to be so perswaded, or perversenesse, so to murmure against that, which (if it had bene true) was so good for him, such a mercy from God, let his compeers iudge; whatsoever they thinke, I will neuer defend it nor beleue it. If *invidiosa fratris gratia*, be by the schoolemen made a sinne against the holy Ghost, why not this, *invidiosa proprie gratie*, against himselfe? as it is counted a more haynous sinne to kill a mans selfe, then to slay another.

41 Saint Hierome makes this a plaine Pelagian heresie, and confutes it with many arguments. Among other passages to this purpose he saith: When the Pelagians had foolishly answered, seeking with a new tricke to illude the truth, that for sooth they meant not that any present, or past could fulfill the Law, but yet there might be such: *Egregij Doctores dicunt esse posse, quod nunquam fuisse demonstrant*. Trim Doctors, that say a thing may be, which themselves demonstrate neuer was. Againe, *Facilia dicis Dei esse mandata, & tamen nullum proferre potes, qui uniuersa complerit*: Thou sayest the commandments of God are easie, and yet thou canst produce no man that euer fulfilled them all. He proceedeth with his ineuitable dilemma by way of question: Are they easie or hard? if easie, bring me the man that hath fulfilled them. Perhaps Bellarmine will find Gonzaga a Iesuite: but neither Peter, nor Paul, Iohn, nor Iohn, Prophet, nor Apostle. But if they be difficult, with what face canst thou say they are easie, when no man euer fulfilled them? And therefore yet saith in the following dialogues against the same heretickes, *Nolo ponere in cunctis os tuum, ut per esse, & esse posse, stultorum illudus auribus; quis enim tibi concedet, posse hominem facere, quod nullus unquam hominum potuerit*: Gonzaga, set not thy mouth against heaven, with thy, it is, or it may be, to deceiue the eares of fooles, for who will grant, that a man can do that which neuer man could; and thou Gonzaga canst neuer be perfect, *nisi imperfectum te esse noveris*, except thou know thy selfe to be imperfect. But if the Romanists will

not

not be taught by the evident Scriptures, and the consent
of the most of the Fathers: as the fluggard is sent to the Ana
or Pismire, to learne providence, so will I send him to a bee-
then, or rather Saint Hierome himselfe doth it, even to Horace
a Poet: *Alam viri ymme sine nascitur, optimus ille, qui minimis Iunen.*
urgetur,

No man without fault was ever borne or bred,

It is best, so fewest that can be mis-led.

42 With this speech I had thought to have ended this
passage, but that Saint Augustine offereth this sentence, as a
sword to cut the throte of this presumption: *Nullusquisque* August. de ci-
(quamvis laudabiliter vivens) cadit in quibusdam carnali concu- nitate Deil. 19
piscencia, & si non ad facinororum immunitatem, & gurgitem flagi- c. 9.
tiorum, atque impietatis abominationem, ad aliqua tamen peccata Reade his
vel raris, vel tanto crebriora, quantum minor; whole booke
Every man de perfectio-
(though he live laudably) yeelds in some things to carnall
concupiscence, and if not unto the height of villanie, and
the gulfe of wickednesse, and the abomination of impietie,
yet unto some finnes though seldome, yet by so much the of-
fener, by how much the lesser. And so may a ship be as well,
sunk in the sand, as splintered at a rocke, if God enter into
judgement with him: in whose sight no man living can be ju-
stified. Psal. 143. 3.

43 Who can more derogate from Gods glorie then he
that attributeth unto man the freedome of his will, euen in
the state of nature? God by his Spirit doth plainly tell us, *that*
we cannot so much as thinke a good thought, as of our selves, but 2. Cor. 3. 5.
all our sufficiency is of God. For it is Gods that giueth us the will Philip. 2. 13.
and he doth, not of ours, but of his good pleasure. Were it not a
great credit for the Maister of a ship, if every mariner should
take vpon him to steer the helme and guide the ship as well
as he? Certainly, it is about measure dishonourable unto
God to take that power into our owne libertie, from him,
that hath all resting in his owne hands. The hearts of Kings Pro. 21. 2.
are in the hands of God, much more of all the inferiour sort.
And what haue we that we haue not receiued? If we haue receiued, 1. Cor. 4. 7.
why do we boast, as if we had not receiued? Saint Paule himselfe
could

Rom. 7.24.

could find no man, no nor thing, *but could deliver him from the body of death, but onely the grace of God in Christ Iesus our Lord.* They arrogate therefore exceedingly vnto themselves, and derogate from the strength of God, who attribute that vnto the weaknesse of man, which belongeth onely to the will and direction of almighty God that is aboue nature.

Psal. 50.15.

44 We haue the expresse charge of our glorious Creator, *To call vpon him in the day of trouble and he will heare vs, that we might glorifie him: And Thou shalt worship the Lord thy God, and him onely shalt thou serue.* We haue the call of the Sonne of

Math. 11.28.

Rom. 10.14.

God, Come vnto me all ye that labour and are heauie laden, and I will refresh you. How shall we call on him in whom we do not beleeue? But we beleeue in none but in the blessed Trinitie.

1. John 2.1.

Rom. 8.

Therefore we are to call vpon none other. We haue but one God, and one mediator betwene God and man, the man Iesus Christ. As but one God, so but one mediator. *If we sinne, we haue an Advocate with the Father, even Christ the righteous, who is the propitiation for our sinnes. Who sitteth at the right hand of God, and maketh continuall intercession for vs, and the holy Ghost intreateth for vs.* God challengeth all this to himselfe, and to his blessed Sonne, with our Sanctifier which is the holy Ghost. What euasion is left that modesty and an honest heart can pretend? For her is *inuocation, adoration, seruice, mediation, aduocation, intercession, and all for God.* No Angels either required any of these, or accepted them when they were offered. No Patriarke, Prophet, no righteous man, no Apostle, or holy Martyr euer practised otherwise in this case, but as we teach and desire to performe. Our aduersaries disclaime Scriptures in this behalfe. The people are neuer able to vnderstand their nice distinctions, and euasions of *latria, dulia, and hyperdulia, of mediator of redemption, and intercession.* We see what is forbidden, we find what is commanded. God knoweth what is best for vs, most glorious to him; wherein we ought to rest.

45

It is but idle to tell vs, that the glorie which they giue vnto Gods Saints, he taketh and accepteth as done vnto himselfe. These are the parts of Gods worship, which he hath

appro-

appropriated to his diuine nature: he will impart it to none other: neither may we pretend the prayers of the living Saints one for another, seeing the question is of Saints departed this life. We make holy vse of that which God commandeth or permittech; we detest that which God refuseth and reiecteth. He that prayeth vnto God, by Iesus Christ, through the sanctifying of the holy Ghost, is sure that he prayeth not amisse. All other adorations, prayers, supplication, &c. tendered to the Saints or any creature, cannot be denied to be doubtfull, if not damnable. Therefore it is most comfortable to many most glorious to God, that we call vpon him, who ought to be feared, and glorified for euermore.

46 Can any man be so simple in knowledge, or hardened in impudency, as to deny that all the Scriptures of God, with that distinct and distinct commandment against Images, stand for vs against our aduersaries? To omit other texts of Scriptures, together with the consent of all the truest and first Antiquities of the primitive Church: the very words of the text, without all glosse, are so plaine, written in so great characters, that he that runnes may read them. *Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heauen above, or in the earth beneath; thou shalt not bow downe to them, nor worship them.* Making to any religious vse, to our selues, without Gods commandment, as in the Cherubins of things in heauen above, neither of God himselfe, or Angels, nor yet the fowles in the aire, nor in the earth or vnder it, beasts, fishes, or creeping things, neither bow downe vnto them, wherein all outward reuerence is forbidden: nor worship them, wherein all inward deuotion is denied vnto them.

47 All which notwithstanding, the Popish Church makes them to religious vses. They make them by their own authoritie, without all allowance of God. They make Images of God the Father, like an old man; of God the Sonne, in sundry shapes, old and yong; like a graue man preaching, or a little child playing in his Mothers lap. It may be to the imitation

Plutarch in
Theol.

Basil. epist. 70.

In the common
Legend, and in
many pictures.

Supra cap. 17.

Tho. Aquinas
part. 3. art. 4.
quest. 25.

ration of the *Athenians*, who had a little God, called *Celestus*. Or rather renewing the remembrance of that wicked time, & those blasphemous heresies which Saint *Basil* complaineth of and lamenteth: *Magnus apud illos Deus est & parvus*: They haue a great God and a little, and living in the cradle, and dying on the Crosse. The holy Ghost like a Dove, the blessed Trinitie like *Gerion* with three faces to one body, as he had three bodies to one face. Angels like men with wings. Saint *John* with an Eagle, and Saint *Hugh* with a Goose, or a Swan at most. Saint *Micron* with a Lion, and Saint *Anton* with a pigge; and perhaps these birds and beasts were worshipped as well as their Maisters that stood by them: By this deuice of painting, picturing and imagerie, they could giue the blessed Virgine prerogative to be conceived without sinne, by her fathers and mothers kissing obely; as if she had not bene begotten according to the common order of nature. A greater miracle to be so begotten then to be borne of a virgine. She commonly pictured with a triple crowne, when the Trinitie is bare headed; and she sometime a faire Imperiall crowne, and her Sonne with none; she giuing books, her Son but beads; she treading on the serpents head, he playing in his mothers lap; she as vertue in the middest and most excellent, sitting between God the Father and her Sonne, the holy Ghost like a bird, fluttering ouer her head. With infinite more such blasphemous conceits, whereby a most vile contempt is ingendred of the glorious Deitie; in the heads and hearts of silly people, when they behold it dejected to so base a comprehension, the creature worshipped with or aboue the Creator, who is onely blessed for euer.

48 Moreover, the wooden Crosse of Christ is taught to be worshipped with diuine worship, onely proper to God by their owne learning. And that because it either touched the body, or was sprinkled with the bloud of Christ; or for the similitude of his expansion. And yet they teach that neither the body of Christ separated from the diuinitie, nor the bloud separated from the body, is to be adored with that worship

worship which they allow vnto the Crosse. If any Romane Catholique will vouchsafe to reade this passage, I dare speake to his owne conscience, yea to one of a thousand, yea ten thousand, yea millions of thousands, whether he vnderstand the distinctions of *Typus & prototypus*, of *latris*, *dulia*, and *hyperdulia*; and I wot not what the like, wherewith they astonish poore Christians, and with men of vnderstanding shame themselves. The worst in all this case that they can obiekt vnto vs, is but that wherewith the Poet derided Gods people for lacke of Images:

Iuuenal.

Et per ardua, & caeli nomen adorant;

On clouds they onely call,

And heauenly God withall.

49 In this vaine, superstitious, and idolatrous worship, they dishonor God, who is not to be worshipped, but in spirit and truth, which our Church doth both teach and practise, and therefore giueth glorie to God in all these premises. The Romanists disgrorifie God in all these particulars, and thereby scandalize the Christian Religion both with Iewes and Turkes, beside other infidels who are fostered in the same idolatrie by so wicked an example. Not one of these points, but in the letter our aduersaries hold, and that I know, deny not but that all theirs may hold them safely. All this notwithstanding is questionable, doubtful; and may be, for anything a simple Christian can vnderstand, dangerous and pernicious. Therefore to an vlearned Christian ours is the best and safest. I will conclude this with a passage of one of their owne friends, whose true confession may stand against our aduersaries for a certaine euiction of their grosse, dangerous, and intollerable Idolatrie.

Iohn 4.

Multi Christiani in re bonae plerumque errant, quod dicitur, diuisque non aliter venerantur quam Deus: Nec video in multis, quid sit discriminis inter eorum opinionem de Sanctis, quam id quod Gentiles putabant de Dijs suis. Many Christians offend for the most part in a good case, who worship their be Saints and the Saints no otherwise then they worship God himselfe; neither do I see in many things what difference there is between their opinion of the Saints,

Lodovic. Vi-
ues in Aug. de
ciuitate Dei
l. 8. c. vi.

” Saints, and that which the Gentiles thought of their Gods. Neither are these words purged by the Romane Censures.

50 My second consideration, is honor, profit or pleasure, vnto the chiefe leaders and guides; as Priests and Church officers, which I would frame thus. *That religion which bringeth and continueth most honour, and pleasure to the Clergie; that is most suspicious vnto the Laitie; and so contrary: that is their religion, not ours.* Therefore their religion is suspicious, and not ours. Although somewhat hath bene said of the first proposition in the fourth Chapter among Cardinall Bellarmines notes of his Church; where it is proved that prosperity is not so much as a probable marke thereof; yet a word or two as the case requireth. In consideration wherof, if we shall turne backe to the obseruations of former times, we shall find that though the Patriarks were eminent in their generations, yet nothing in comparifon of the nations round about them. They liued in diuers feares, in famines, and perils, in exile, and bondage, and grieuous oppressions, that any man may evidently behold rather extraordinary diuine prouidence in their protection, then any statly being to procure countenance in the world.

51 Vnder the Law, the Priests & Levites were wel provided for to liue among their brethren, but no supereminency in any thing but the immediate seruire of God, which was not lawfull for any other Tribe to execute. The high Priest himselfe was subiect to the ciuill Magistrate, was by him ordered, and might vpon due desert be deposed, as Abiathar was. They did slay the sacrifices, preserved the fires, cleansed the Tabernacle, and layd it vpon their shoulders when it removed. They did neuer overtop the Nobles, but held themselves to Gods seruice, with all humilitie. The Levites were scattered among the tribes for the peoples good, not their own benefite. They are coupled with the poore & the stranger, that shall be partakers and be fed with the first fruits of the peoples increase. Their respect was giuen vnto them rather for their goodnesse then their greatnesse. They neuer assumed any title which God gaue them not; they neuer encroched

encroched authoritie which God allowed them not, nor vsurped any thing but what Gods Law afforded them.

52 In the new Testament our Sauour tasted nothing but dishonour, want, and griefe; he promised no better to his Apostles; they enioyed no other while they liued; they left no order after them to aduance the Preachers of the Gospell vnto high estates. It was long in the Primitiue Church before the thought of Ambition came into the Bishops of *Romes* hearts. They were vnder the rod of Gods correction, vnder the hands of wicked tyrants that did shed their bloud without pitie or mercie. Then there was no talking of Pope aboue Emperour, nor Cardinals compared, if not preferred before Kings; with the residue of the Ecclesiasticall Hierarchie, which our blessed Sauour neuer taught, when by word he forbad them to be as Princes; nor yet by *Mat. 20. 26.* example, when he washed his Apostles feete; and was followed by the poore people, when the great ones despised him. *Ioh. 13. 4.* *Mat. 11. 5.*

53 Their treasures in the primitiue times were vertues, learning, and deuotion; their pleasures were paines, in preaching of the word, in labouring night and day, in patient suffering of many persecutions; yea in dying for the name of the Lord Iesus. In this Saint Paul gloried, when he said, *Gal. 6. 14.* *forbid that I should reioyce in any thing but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.* And herein the Apostles reioyced, that they were thought worthy to suffer persecution for the name of *Act. 5. 41.* *Christ.* There was no glorying in triple Crownes, in Cardinals hats, in Archbishops Palles, in Bishops Miters, in Crosses or Crofiers, no talke of *Peters* keyes or *Pauls* sword. But *Siluer and gold haue I none,* was Saint *Peters* word. *Act. 3. 6.* Shew me a Pope these thousand yeares that could say so, and speake truly; or need say so, except he was driuen to necessitie by his owne wilfulnesse, and the faction of his Cardinals, as *Boniface* the eight, though he called himselfe *Mundi Dominum,* Lord of the world, that would change Gods blessing and his, for meate and drinke, as *Esaie* sold his birthright for a messe of

pottage : yet this was not for pouertie, but vpon straight siege ; for, as the storie saith, there was more treasure found in his Pallace, and his three Cardinals, and the Marquis, then all the Kings of the world were able to make for one yeare.

Bale.

Can. 14.

Can. 15.

Distinct 41. E-
pisc.

Dux Nuren-
burg.

54 If this be the state of the Romane Church, as well or rather as ill in her head as members, it is no maruell if the belly haue no cares, and that they cannot hearken to the *Fable of the Gospell*, as Pope Leo the tenth called it, with so great losse. But if they were kept at the pittance which the fourth Councell of *Carthage* allowed them, perhaps they would be the more easily intreated. There were then no Bishops Palaces, but *Hospitiolum non longè ab Ecclesia*, a litle hostill or a lodging neare the Church: and *Vt Episcopus vilem suppellectilem, & mensam, & victum pauperem habeat, & dignitatis suae auctoritatem, fide & vite meritis querat*: That a Bishop should haue but meane household stuffe, a poore table and diet, and should seeke the reputation of his worth by the desert of his faith and life. And this is inserted in their Decrees. If experience teach vs, that a Prince will betake himselfe to Antichrist for a Dukedome, or a King for the accessse of a kingdom, we may not wonder that some Popes haue bequeathed themselves to the diuell, as *Siluester* the second, for a Popedome; and that *Paulus quintus* will beare him company rather then lose his triple Crowne; and the Captaine will want no followers, in so glorious, so pleasurable, and so profitable an expedition.

55 When *Peter* warmed his hands he denied his Maister. A warme kitchen is a great preseruatiue of the Romane Clergie. *Probus* the Emperour was slaine by his souldiers, because when he had brought the world to peace, he said, *Brevi futurum, ut legionibus atque presidys nihil esset opus*: He hoped that shortly he should need no more souldiers. I beleene, if the Pope should but say so of his Monks and Friers, the Iesuities would take it as ill as they did the absolution of the French King at the hands of *Sixtus quintus*, who liued not long after, & for that cause, as the Secular Priests report. It is

not

not the precious stones of *Aarons* garments, nor of the celestiall *Hierusalem*, as is pretended, but of *Paris* and *Galilee*, with their appertenances, that make Nobles sudden Protestants and Apostataes, who were otherwise taught before, all the dayes of their liues.

56 No more is it the old Testament or the new, that the Romane Clergie respect, but their owne emoluments and profits. Perhaps they may helpe the crie, with the rude multitude, *Great is Diana of the Ephesians*, and so pretend a religion, though it be idolatrous; but the matter that moues them to stand out, rather *pro facie* then *pro aris*, rather for their chimneys then their Churches, is the reason of *Demetrius* to the Craftsmen, *Sirs, you know that by this craft we haue our goods*. And it would be long ere we should find one among their Priests that would forsake all to follow Christ, or sell all to buy that precious pearle that our Sauour speaketh of. This would be *durus sermo*, a hard saying, for they haue great riches. I would take him for a true conuert, that would so conuert as Christ teacheth. *Demas* would find more companions then Saint *Matthew* or *Zacharias*: and the Pope would haue more Chaplains then our Sauour Christ disciples. It is no wonder to see men loue rather the praise of men then the praise of God, and to be honoured in this world, howsoeuer they shift for heauen. *Pride, fulnesse of bread, and idlenesse*, were three of the foure sinnes that reigned in *Sodom* till it was destroyed. *Voluptuousnesse, vainglory and couetousnesse*, were the three temptations wherewith the diuell assayed our Sauour himselfe. These sinnes as they may be paralleled in themselues, so certainly they are vnder other termes, the very same that vnto this day predominate in the Church of *Rome*, *Honour, profit, pleasure*. From whence (as out of the Trojan horse) issue infinite armies and swarmes of the Romane Clergie, that care not whom they ruine and ransacke, in reuenge of their faire *Helen* the whore of *Babylon*, who causeth the very Kings of the earth to fall downe and worship her for these precious stones, more deare vnto them then the beautifull walls of the celestiall *Ierusalem*.

Iacob. Reihin. muri ciuit. sancte.

Act. 19. 25.

Ioh. 6. 60.

Mat. 19. 22.

Mat. 9. 9.

Luk. 19. 6.

Ezech. 16. 49.

Mat. 4.

57 To apply this generall in each particular vnto the
 Romane Courtly Church, though it were easie because it is
 plaine, yet would it be troublesome, they are so many. A few
 for illustration may serue, by which the rest may be scanted;
 for example, their honour in their ingrossed titles, in their in-
 croched preference, in their supereminent authoritie, vnli-
 mited iurisdiction, and vnbounded soueraignie appeareth,
 not onely as by a cloud of witnesses, but as a sea of Iurers,
 that will depose and giue verdict against them before that
 iust Iudge of quicke and dead. The great Maister, who hath
 bene contented with the name of *Presbyter*, as *Irenaeus* called
Victor, *Anicetus*, *Pius*, *Telesphorus*, and *Xistus*, as Cardinall
Bellarmino confesseth, disdaineth the title of Archbishop or
 Patriarch, which were his first names. The very name of *Papa*,
 which in the originall signifieth a father, or as it may be ta-
 ken, and is by some, *Pater patrum*, Father of fathers; or rather
 now *Papé*, an Interiection of wonder, since he is become
Stupor mundi, the dread monster of the world; or perhaps
Popa, (and so *Pope* from him that cut the throate of the sacri-
 fice, as he doth of good Christians that professe the truth a-
 gainst his idolatry:) is scorned as nothing, except *Santissimus*
 be put vnto it. Which hath bene as due to many of them, as
 vnto their father paramount the diuell himselfe. Or which
 better agreeth with him, as he hath embraced all things into
 his owne reach, *Oecumenicus*, vniuersall, or *Optimus maximus*,
 which is yet more, or *Diuinum numen*, a diuine Godhead; or
 in plaine termes, *Dominus Deus noster Papa*, Our Lord God
 the Pope: which is taken for a title so due, that a Pope is not
 ashamed to pleade it against an Emperour: that he may not
 be iudged by humane iudgement, because forsooth it is eui-
 dent he hath by an Emperour bene called a God. Which
 titles if they were offered vnto him by a few flatterers
 and Poets, it might be taken rather as a iest, or at most a fa-
 shion, or a fault in them, without iust imputation of pride in
 him, though it be much to suffer it. But their sagest Cano-
 nists, their greatest Diuines, giue these titles in their Prefaces
 in their bookes, he refuseth them not, and they haue bene
 ordinarily

De notis Ec-
 clef. l. 4. c. 8.

Aul. Persius
 Sat. 6.

Extrana. Ioan.
 22. de verb.
 signif. cap. 4.
 Glossa in fine.

ordinarily set in the Canon lawes. Himselfe accepteth them
assumeth them, challengeth them as due and appropriate vnto
himselfe.

58 One Crosse of wood which our Sauour caried on his
backe, was sufficient to beare his title ouer his head, *Iesus of Mat. 27. 37.*
Nazareth King of the Iewes. But if it should be written be
hind, and before, from top to bottome, in the least character,
it could not containe the Popes titles. And therefore belike
it is that he hath a triple Crosse of gold caried before him
vpon another mans shoulder, as well to signifie the multitude
of his titles, as to certifie the world, that he beareth not one
Crosse himselfe, but layeth vpon other mens backes, a
triple Crosse of most couetous and insatiable exactions, most
thundering and fearefull excommunications, most dreadfull
and damnable murtherings of peoples by vniust warres, of
Princes, by most secret and wicked stratagemes, conspiracies
and treasons, and saith in his heart,

Flectere si nequeam superos, Acheronta mouebo.

If Gods will not be mou'd to my desire,

Ile fetch the Diuels out of hell fire.

59 To descend by all their degrees in their Ecclesiasticall
Hierarchie were superfluous, they haue bene published by o-
thers, and are now notorious vnto the world. *Billye Watson*
the tumbling Priest, who fetcht a friske that broke his necke,
thought it much scorne that an Esquire should take place of
him or of his fellowes; nay euery Priest was as good as any
Knight. According to which foundation if we should ascend
vnto the Popes throne, we should find no place in earth, but
must be enforced to seate him with the Prince and powers
that rule in the aire. But this is nothing if we consider the
height of their titles indeed.

60 For though Cardinall *Bellarmino* will proue that the *Bellar. de*
Pope cannot be Antichrist, because he is called the Vicar of Rom. Pont.
Christ, who is God to be blessed for euer; for that Antichrist *L3. cap. 14.*
must exalt himselfe aboue all that is called God: yet by this,
if there were no other argument, it is most apparent that he
doth not seate himselfe vnder Christ as his Vicar, but challen-

Act. 24. 27.

Sacrar. cerem
l. 1. cap. 2.Bozius de tē-
porali Ecclef.
Monarchia.
l. 1. c. 7.

Mat. 28. 20.

geth the same Consistorie, and claimes succession not onely from *Peter* as from Christs Vicar, but as from Christs owne successor: who is *eiusdem loci, dignitatis, & authoritatis*, with his predecessor, as *Festus* was, who succeeded *Felix*, not as his substitute, but as his equall, and then in place his better. So is Saint *Peter* called. *Ipsē Christus primum denominatione successorē instituit*. First Christ himselfe by name appointed his successor, saying to Saint *Peter*, *Feed my sheepe*. *Instituit*, he did institute or appoint. He did not substitute or subordinate, *successorem, a successor, not a Vicar, or Vicegerent*, which afterward in the same Chapter he calleth him, yet not a *Vicar of Christ*, but *Vicegerens Dei, Vicar of God*.

61 In which case though some be cautelous to vse this title of successor, either not at all, or very sparefully, yet there is that dares enforce it most desperately euen to this day. *Qui succedit loco Christi, supremum caput in tota Ecclesia, illi debita est suprema regni & Sacerdotij Monarchia. Sed talis est Petri successor: therefore the seauent reason which it selfe proueth singularly an absolute Monarchie*, which is this: He that succeedeth in the place of Christ, the chiefe head of the whole Church, to him pertaineth the supream monarchy both of kingdome and priesthood: But such a one is the successor of *Peter*. What monstrous dishonor is this vnto God, that a sinfull seruant, and a vile varlet, shall be made successor, and so equall with his blessed Sonne the Lord Iesus? The sonne in minoritie differeth not from a seruant, but is vnder tutors and gouernors. But now our Sauour hath taken his power into his owne hands, he is by this time of full age to manage his owne affaires with the scepter of his owne word, and by the direction of his owne Spirit. He hath no tutor nor gouernor, though they yet paint him like a child. Neither hath any man an heire in the same inheritance, nor a successor in the same iurisdiction while he liueth to enioy, resideth to gouerne in his owne person. Therefore howsoeuer the Pope may be successor to *Peter* who is deceased, yet can he not be heire or successor to our Sauour Christ, who liueth and reigneth for euer, and is with his Church to the end of the world.

62 But

62 But behold and observe, *Aliud ex alio malum*, One monster begetting another. If we should make an Arithmetical or Geometrical proportion, & calculate it as their glossed doth between the Pope and an the Emperour, which is found to be an excessive number, & an unmeasurable distance; a man would thinke that the Pope might well be as much lesse then Christ as the Emperour is beneath the Pope. But if we gather a conclusion out of the Romane premises, we shall find Christ as farre below the Pope, as the deepest center of the earth is from the highest top of the most glorious heavens. Such is the greatest creature in comparison of the Creator, yea *all nations* Esay 40.15. *as the drop of a bucket, or the dust of a ballance.* But such is the vnlearnedest, the drunkenest, the basest Priest of the Romane Church, who is ordinarily stiled *Creator Creatoris*: The Serm. discipuli. Serm. 111 creator of his creator. If the Priest create Christ, then is he more excellent, and glorious then Christ, in as much as he that buildeth the house, is more excellent and glorious then the house. As if it were nothing (as in the alledged sermon) Heb 3.3. to preferre euery bald and pild Priest *before Kings and Princes*, equalling them with Angels, and with the virgine *Maria*, but making them creators of their creator, a most monstrous blasphemie, which is not onely auouched by that rude Master, but *consecrare corpus Domini*, to make the body of the Lord is an vsuall phrase in the Romane language. In which case it may be a question, whether the lay man be not better then the Priest, who hath power to eate that which the Priest doth make. But herein standeth the priuiledge of the Priest aboue him. The Priest can make his god, and eate him, and licke his owne fingers like no ill Cooke: the lay man can but eate him, when the Priest hath made him into paste. I must confesse these are dreadfull inferences, but yet such as necessarily follow vpon their absurd premises, according to the old saying, *Uno absurdo dato, mille sequuntur*, a man may build a thousand absurdities vpon one. And this may suffice for their honors, whether of titles or rather prerogatiues, which they challenge in their malignant Church, so blasphemous against God, so proud in themselves, so iniurious vnto others, as cannot be

Muri. ciuit.
sanct. fund. 12

Io. Ferus Do-
minica 15.
post Trinit.

Act. 1. 26.
Act. 6. 2.
Act. 15. 41.

Act. 14. 21. 27
Act. 16. 5.

1. Tim. 3. 15.
Tit. 1. 5.

1. Tim. 5. 22.
1. Tim. 4. 14.

spoken without iust indignation. From whence we may gather, that all heresies haue sprong out of this source or fountaine in the opinion of a Father Iesuite. *Pride is the mother, and pride hath begotten all heresies.* Therefore the proud Pope as the father, his proud Cleargie as the mother, haue begotten and brought, and nourished and fostered, all heresies. *This pride God hath punished in heauen, hath punished in Paradise, will punish in the earth, and what else shall burne in hell then pride, and selfe-will, which submitteth not, nor resigneth her selfe to God.*

63 If they shall obiect, that we reserue honorable titles and ample authoritie, &c. in our Church, we deny not, but that we haue some names, either expressed in the Scriptures, as Bishops, Doctors, Presbyters, Pastors, and Deacons; or not abhorrent from the Scriptures, as Archbishops, Deanes, and Archdeacons, yet neither are these adorned with Crosses, Crosiers, Palles, and Miters, for pompous shew: neither is their authoritie and iurisdiction other then the word of God will allow. That there were subordinate degrees in the Apostles times, and in the primitive Church, it is to me out of question. For that the Disciples were lesse then the Apostles, and the Apostles did that out of their power which none other did vndertake to do but themselues, or by their authoritie, as appeareth by the choice of *Matthias*: calling the multitude about the choice of the seuen Deacons, and assembling that Councell the first and best that euer was, as it is cleare by these particulars; Saint *Paul* visiting the new conuerted Churches, ordaining of Elders, taking order for gouernment, determining exurgent controuersies in a Synod, his giuing power to *Timothy* and *Titus* to gouerne the Church in their owne persons, and to appoint others in places defectiue. Their laying on of hands sometime by themselues, as the Apostle saith, *By laying on of my hands; and lay thy hands on no man suddenly; & sometime with other, as laying on of hands of the company of the Eldership.* This subordination we haue and hold vnder some other names. But concerning doctrine and authoritie, it is in effect all one. Some callings ceased, some

continued, according to Gods ordinance, and the Churches need.

64 Their honors and estates they acknowledge to have proceeded from the bounty and deuotion of noble and religious Kings, to whose successors they stand obliged, and will rest thankfull vnto this day. And their ciuill authoritie in correction of faults is likewise from kingly commissiō. We haue had Archbishops, and Bishops, who haue renounced their honour, and layed downe their liues for the testimony of Gods truth. Not to defend their liberties, which bred licentiousnesse in the inferiour Clergie; nor to protect malefactors from the ciuill power, as *Anselme* and *Thomas Becket* did. Ours preach, teach, do the works of Euangelists, and deserue their titles by their diligent preaching and vertuous deserts; are for the most part men of maturest iudgement, and fittest for gouernment. How far your titulat Cardinals, and Bishop, and Priests, & Pope himselfe come short of this, many of your own faction haue complained, perished soules haue felt, and all the world points at as at the shame and vtmost infamy of your religion. Which you may see in *speculo* in a golden glasse, when bawds and Cooks, and boyes were made Priests for mony.

Iuel.
Aureum Speculum in Antologia.

65 For their wealth and riches, it is beyond all measure or meane. *Cresus* and *Crassus* were but beggers in comparison of some Cardinals; nor *Salomon* in all his royaltie and riches to the moderne Popes. Except perhaps they be as *Adrian* the fourth, an English man, who complained, *Inclue* & *malleo dilat auit me Deus*: As if God had clouen him with a beetle or maule, and wedges, and so protested: *Sit ditissimus qui electus est, sequenti die pauper erit & infinitis creditoribus tenetur obligatus*. Let the Pope be neuer so rich when he is chosen, the next day he shall be poore, and stand bound to infinite creditors. A rich Cardinall, and a poore Pope; and here was no simony. And yet he seemeth to comfort himselfe in this, that he came not to his throne as some did whom he toucheth in a mysterie. *Ambire ad summum Pontificem, & non sine fraterno sanguine ad illud etiam ascendere, & Romulo succedere*

Anton. part. 3.
Tit. 22. c. 8.

Vincent. in
speculo Historiali. l. 27.

Bale, ex alijs
hitt.

Prateolus in
catal.

Ibid.

Plutarch.

re in parricidijs, non Petro in ouibus pascendis. To aspire vnto
the Popedome, and ascend not without the effusion of ones
brothers blood, is to succeed *Romulus* in his parricide, not
Peter in feeding the sheepe. His solace seemes to be, that
though he vsed ill meanes, yet others vsed worse. He by si-
mony, they by murther. And perhaps he had reference to the
time of *Gregorie* the seuenth, who is shrewdly tainted by sto-
ries for Italian tricks, in sending his predecessors by that
flood of blood. For he reigned within 80 yeares after him, and
might liue neare or in his time. To this compassing of the
Popedome, he alludeth betweene *sede* and *cade*. As if they
succeeded not *Peter* in *sede*, but *Romulus* in *cade*. Which thogh
in pronounciation they are all one, in deed they differ as much
as seate, and slaughter, and concludes with an allusion vnto
a peece of his title, and thereby taxeth the Romanes coue-
tousnesse. *Bene ergo dicitur, non tam nuncupatio, quam etiam
substantiue, summus Pontifex, seruus seruorum. seruus enim ser-
uis auaritia, i. Romanis, necesse est ut nisi seruerit fiat aut ex-Pont.
aut ex-Romanus.* It is well therefore said, not onely by way of
nuncupatio, but in very substance, that the Pope is the seruant
of seruants. For he must either serue the slaves of Couetous-
nesse, that is, the Romanes; or if he serue them not, he shall
be no Pope, or no Romane. Belike he paid very deare that so
complaineth of his bargaine. But a little time would serue
to gather vp his crumbs in that profitable seate, where they
soone proue stall-fed, as *Cesar* that was in debt, and went
poore into Gawle, but returned with infinite riches and trea-
sure to Rome.

66 Howbeit suppose they had more wealth then they
haue, we would not enuie it them, if they came honestly by
it. That which principally in this case brings their religion
into suspition, is, that their very acts of that seruice which
they pretend is done to the glorie of God, and their very
opinions are gainfull; which cannot be said of any one set
or opinion of our religion. For albeit we haue the reuerfions,
and almost scraps of those spoiles which the Romans Glor-
gie left vnto succeeding ages, out of that infinite wealth
which

which they enjoyed in lands, tithes, offerings, mortuaries in kind, and such like; yet these they have where they rule, besides ten times more, and that for opinions which a man must hold vpon paine of life, or libertie at least: and that for such acts or seruices belonging to God, which should be performed of meere charitie and dutie, as they are Pastors of charges committed vnto them.

67 As Masses, holden with them the chiefe seruice of God, yet to be purchased with money or lands; and their sacrifices in them for quicke and dead, either by singles or fewes, by trennals or fardels, from the maister of the house to very horses in the stable, and swine in the sty, and hens in the coope, especially belike if they be country hens, for they are religious, that might be benefited by them. In so much that the contentious need not study from whence their Masse is deriued, from *Massah*, à mittendo, or dimittendo, or from *Meson*, because the Priest playes the cookes part, that dresseth and eateth all himselfe; or from *Mesenterium*, as it were the skin that couers the very intrailles of their deuotion. Plaine Latin or English may serue well enough. *Dicitur Missa à mussa*: it is called the Masse, because it is a grosse masse of idolatry, and bringeth in a huge masse of wealth to the Priests purses, who are euer digging in that barren ground, as *Pompeys* souldiers, when they had found a masse of treasure, and could hardly be withdrawne from digging though they lost their labour, as these Masse-priests do daily. Which agreeth well with the prophesie of *Daniel*, that in stead of God, should be worshipped the god *Mauzzim*, that is, of power and riches; for these *Mauzzim* or Masses are not honored onely with gold, and with siluer, and precious stones, and pleasant things on their altars and Priests backs, but also for gold and for siluer, with which they filled their purses and enriched themselves. Adde vnto this, Purgatorie aboue measure gainfull: Pardons of all prices, and for all purposes, for rich, for poore, and for meaner sort. Pilgrims from one country to another, from one Saint to another, with iewels and treasures more sumptuous then Kings, teste *Loretta & Compostella*.

Saint Antonies Pig. Alan. de Eucharist. Sacrific c. 32. Plin. nat. hist. lib. 10. cap. 41.

Plutarch. in Pompey.

Dan. 11. 38.

Loretta. Compostella. postella.

postella. Their offerings, from a great mans chaine to a beggers red herring or his egge. As I knew an old man, that protested he first misliked the Romish religion for that he saw rich men that gaue fat offerings, brought to the blessed Virgin or the Crucifixe, costily attired and curiously painted; but the poore that brought offerings of small value, to a picture of baser stufte and meaner aspect. Satisfaction for sinnes built so many Monasteries and Cels for Monks and Nunnes, that they became a burthen to the earth.

1. Tim. 1. 5.

Plutarch.

68 Annates, reseruations, preuentions, for appeales, for palles, for faculties, for dispensations in mariages among spirituall kindred, a meare purse-net to catch Conies; in legall affinitie, in naturall consanguinitie, for keeping concubines, for curtesans and stewes, for eating flesh in forbidden times, for whitemeats in lent, for canonizing Saints, for all kind of mortall sinnes, from murthering a mans father, to the stealing of a point; with many more trickes and deuices daily practised by them, reprov'd by vs, confessed by some of Romes more moderate and temperate sonnes, yet neuer amended, but where wisdom, truth and loue out of a good conscience and faith and vnfeined, hath slipt the collar, and have escaped out of Babylon the mother of fornications and fearefull abominations. These things no honest eare can heare without horror, nor Christian heart think on without indignation; which may bring their whole religion into iust suspicion, if not into detestation, and viter and finall condemnation. Is not this a great prouocation to the great Priest of Rome his Cardinals, his Bishops, his Priests, regulars and seculars, of all sorts and factions, to stand not onely stifly, but stoutly, for the defence of such treasures, so easily gotten? when many obiekt their liues to vtmost danger for lesse profite, as theeuers and robbers. When *Brutus* the Roman would adde courage vnto his soldiers in campe against *Octavius Caesar* and *Anthony*, he made them rich armours, the most of siluer and gilt; gaue them great gifts, and promised more, if they would acquite themselves like men. A powerfull policie indeed; for he thought it an *encouragement, which*
maketh

maketh them fight like diuels, that loue to get, or be afraid to lose, &c. This is the drift of the Romane Captaine and Bishop at this day, and his Cleargie too, they will fight like diuels rather then they will lose the possession of that they haue, or be deprived of their hope of getting more: not onely the fauour of gaine out of any thing is sweet, but also the hauing and handling of wealth, is a powerfull prouocation to stand out in the defence thereof.

69 I will not amplifie their pleasures with many words, or enforce them with violent exaggerations. They are such, so many, so great, that they match, if they do, not overtop Princes and Kings of the earth. Their diet delicious, their apparell sumptuous, their sites amenous, walkes spacious, their gardens pleasant, their vineyards and orchards fruitfull & profitable; their houses without, magnificent, within gorgeous, their attendance gallant and Courtlike, their fauorites and followers, *Sans* number. Besides their easie accessse vnto their neighbours wiues, by reason of their auricular confession, and close conueyances to passe wenches to religious beds, some of the monuments whereof remaine in this land vnto this day. I haue heard of a Parish, where after the coming of a lustie red headed Popish priest to be the Parson, most of the children borne after his coming were red headed, not one to be seene before. Either there was *fortis imitatio*, or foule play. The same may be said of Abbot *Wibrey* grandfather to Cardinall *Allan*, though another bare the name. But these things, all that haue written of the liues of Popes, of popish Votaries, of the swarmes of the Frierly and Monkish brood, haue discoursed and discovered *ad nauseam*, to very loathing. The suruey of Abbeyes registers at their suppression in this land, vnder their owne confessions, the skuls and bones of drowned infants, not onely in the fishpond that *Huldericus* the Bishop of *Augusta* speaketh of, where were found thousands; but also of most Abbeyes in this kingdom do sufficiently discover these works of darknesse. And not to ransacke all secrets that in this case might be reuealed, which could not but offend chaste eares to heare, and modest

*In god's name
and in the
name of the
Holy Spirit*

Vespasian.

*Baron Saule
anouched it
upon good in-
telligence to a
neare kinsman
of the Priests,
and as I reme-
ber, of his name*

Epist. Holden.

Archbishop of
Mentz, an En-
glish man.

modest eyes to reade; let the letter of *Bonsface* be obserued, who without all bitternesse wrote a religious Epistle vnto *Eshelbald* King of *Mercia*, to admonish him of his lasciuious life, and his Nobles by his example with holy Nunnes, or rather vnholly votaries, that liued in pleasure with them. What was there for honour, profit or pleasure, of offices, reuenues, huntings, hawkings, and all kind of royalties, which the Clergie had not equall with, if not aboue the temporall Lords of the land? Whom had they not vnder their girdles? with whom did they not dare to contest? Fearefull things haue bene written of thee thou Citie of pride.

1. Tim. 4. 8.

Purchas.

Ceparius de
vita Gonzag.

70 Neither can these maisters of misrule stop this gap with a few simple Friers of their straiter Orders, who perhaps macerate their bodies and chastise their carkasses with fastings, hard lyings, or whippings, and such like seuerer discipline. For these, as they are fewer in number, so they are not learnedest for knowledge, nor wisest for vnderstanding. Some scrupulous poore soules that desire to do for the best, but know no better, and therefore thinke by these bodily exercises which profit litle in comparison of better, to merite both for themselves and others, walke in this narrow way of their owne direction, without Gods approbation; like Portugals, of whom it is said, that they are *Pocos, feros, deuotos*, a few deuout, fots. But besides that it may be said vnto the best of these, *Whorequired these things at your hands?* the base hypocrisie of some, hath bene made manifest by many, euen of their owne children, vnto the view of all men. Not to speake of their more free Orders of ancient Monks, the Iesuites haue gotten a greater freedome, to flourish with more gallant shew vnto the world, and may in their ourroades, and compassing the world, enjoy the pleasures of sinne, without impeachment of waste. In so much that *Gonzagae's* friends thought it a good policie, to withdraw him from his chips betweene his sheets, his whippings with chaines of iron, and wearing spurs, not on his heeles, but at his sides to pricke him, which might shorten his life, or keepe him from sleepe, like a Nightingale, and such like voluntary crueltie vpon his owne carkasse;

kasse, to the Order of Iesuites, who would not suffer him to exercise vpon himselfe so great seneritie. An easier burthen were fitter for a tyred iade.

71 These were for the most part senselesse sots, not vnlike Saint *Francis*, who would beg lice to put on his own clothes, His Legend, and would preach to birds and beasts, and call them brothers and sisters: as his brother wolfe. What some in this kind haue done in secret it matteret not, perhaps not halfe so much as their friends report. A sober man would neuer dreame they could be so mad as their followers make them. But take the face of their outward Hierarchy, and there was neuer State or Kingdome or Empire flourished more then that which depended on the Romane Priestly Monarchs Court, and those who shrowded themselves vnder the shadow of his wings. But make the best of these their voluntarie worships and humiliations, what do they whereby they may iustifie the truth of religion? Do not the Infidels of the East and West Indies perform not only as much, but a great deale more in this kind in the seruice of their abominable Idols? which of the true Prophets of God euer lanced themselves with kniues, as *Bala* Prophets did? If Rome will boast of their Monasteries; the Pagans haue more: if their diuersities of sects, these haue more: if their watchings, fastings, frequent prayers, night rifings, whippings, lying on the ground, shauing of heads and beard, going bare foore, their Hermits, their votaries, their pretended chastitie, in all these the very heathenish Idolaters Purchas Asia go farre before them, and beyond them too. For they would lib. 5. c. 12. put themselves to death with most exquisite and horrible torments in their Idol seruice. What haue these Romanists done which the Greeke and Romane Philosophers haue not done in this kind of austeritie? Which of them euer attained vnto the Indian Gymnosophists, who made no bones to burne themselves aliue, and to glorie therein? As *Calanus* that burnt himselfe in a golden chaire before *Alexander* and his Nobles neare vnto *Babylon*. Such things may breed admiration with the ignorant, detestation with men of vnderstanding. They haue a shew of voluntary worship in not sparing the flesh,

flesh, but these with their devices are damnable before God. Perhaps we haue fewer outward shewes or rules of mortification then our aduersaries, deuised by our selues: but what hath Gods booke commanded, wherein we come behind them? This is so far from being an argument to proue truth, that it draweth nearer to the fashions and manners of the heathenish infidels and idolaters, then it doth vnto the Prophets and Apostles, or the Saints of God in the primitive Church.

72 To conclude, it was necessary this should be so: for otherwise neither were the Pope Antichrist, nor that sea the whore of *Babylon*, nor *Rome* with her seuen hills, the beast with seuen heads, which in her honor, profits and pleasures, hath bene long written, and is now read and interpreted by many a learned *Daniel*, who haue vnderstanding to iudge according to the iudgement of God, as he did the writing that *Baltazar* saw on the wall. The spirituall *Babylon* hath glorified her selfe, and liued in pleasure: she hath said in her heart, *I sit being a Queene, and am no widow, and shall see no mourning. The Kings of the earth haue liued in pleasure with her. Her ware was gold and siluer, and precious stones, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all maner of Thyne wood, and of all vessels of Inorie, and of all vessels of most precious wood, and of brasse, and of iron, and of marble, and of Cinamon, and of odours, and of ointments, and of Frankincense, and wine, and oile, and fine floure, and wheate, and beasts, and sheepe, and horses, and chariots, and seruants, and soules of men. What greater glorie? what greater riches? what greater pleasures? Such hath Rome and her Clergie long enioyed, and yet doth, where the gracious wisdome of religious Kings and States do not courbe their insolence, and stay them with bit and bridle (*sicut equus & mulus, in quibus non est intellectus: like horse and mule, that haue no vnderstanding.*) lest they fall vpon vs and them too.*

73 Our Religion challengeth none of these, no nor one of them. Our Prelats haue their offices and callings from God, their authoritie limited by his word, their government moderated

moderated by iust Canons and lawes; their censures Ecclesiasticall, applied rather to the reformation of manners, teaching of faith, and saving of soules, then violence to bodies, rapacitie of goods, & preiudicing the saluatiō of men, which is the only practise of the Roman Prelacie. Our Bishops temporall estates and honors they receiue from Kings, for which they do them homage and fealtie, as becommeth good subjects. They enter to nothing vnder pretence of *Peters* keyes, they claime nothing vnder colour of *Pauls* sword. Our religion, as before is obserued, hath not one opinion or act, that euer I felt or knew beneficiall vnto any clergie man. We are contented with the poore remainders that your Popish Prelates & Monasteries left vs to gleane vpon after their spoile; our tithes are gleabs in part, not in whole. But not one trick to fetch or filch in a penny of profite. As for pleasures, we haue none superfluous, but such as become Christian libertie, and that modestie which beseemeth the Ministers of the Gospell. If any out-ray, they are either punished by the Canons, or should be, and the more pittie they are not; or incurre infamie among the religious people, or are detested of their brethren, that grieue at their wicked conuersation, or idle debauchment. Their frequent preachings, that are as they should be, and we desire; the gracious gouernment, often opposed by the popular disorder; the profane oppositions of the ignorant & irreligious, and in many places popish multitudes; their paines in their studies, their watchings in meditations; some writing of matter of deuotion, some in points in controuersie, and such like exercises of their callings, will preserue conscionable and carefull Ministers that are resident vpon their charges and keepe hospitalitie, from surfetting of pleasures. For others I can say little; they haue better leisure, if they would imploy it, to answer for themselves. Yet this I dare say, they are no Puritans, nor troublers of the Church more then of their studies, as the Papists euery where are, and would be more, if the Law or power were in their owne hands.

74 My third consideration is of Tyranny and policy thus:

N n

That

That religion which is begun, and continued with tyranny and policie, is the worse religion; that which is begun and continued by meeknesse and evident simplicitie of truth, that is the better religion. The first is Rome, the later ours; therefore their religion is the worse, ours is the better. Shall I need to fortifie the first propositions, which are as certaine as Mathematicall demonstrations? Is it not plaine in the opposition of *Cain* and *Abel*? Doth not Saint *Augustine* build the Citie of God in the blood of the one; the citie of Satan in the murder of the other? The sonne of the bond woman persecuted the sonne of the free. And *Esaue* the profane, made *Jacob* in his simplicitie, flee his owne countrey, and leave his fathers house, and live in service many a yeare. Did not *Pharaoh* and the Egyptians with great crueltie maintaine their most grosse idolatrie, and keepe vnder the Israelites, the onely true worshippers and elected people of God?

Gen. 4.
De ciuitate
Dei.
Gen. 21. 9.
Galat. 4. 29.
Gen. 29. 1.

Exod. 1. 11.

75 The Church was deliuered out of captiuitie, with signes and wonders, with a mightie hand, and outstretched arme: but Gods Saints, *Moses* and *Aaron*, shed not one drop of blood; all reuenge was left in the hand of God. Throughout the whole Scriptures, the Church was euer defendant, or patient. The law was published with thunder and lightening, and searefull noise from heauen; no violence was offered to urge it, or to enforce it, no politique or quaine diuice to allure or perswade it. This would haue bene rather a prejudice then a furtherance vnto a worke of God, if an arme of flesh or the wit of man, had concurred with Gods power and wisdom. The temple was built without noyse of hammer or iron tooles: much more the spiritual temple without armor or weapons. Though we live in the flesh, yet we warre not after the flesh: The weapons of our warfare are not carnall, but mightie through God, to cast downe strong holds. Neither did the Apostle circumuent them by craft & guile whom he conuerted, but preached with power and the euidence of the Spirit, deliuering with simplicitie of words the high mysteries of godlinesse. It is abhorrent from faith to be enforced, *Persuadere potest, impelli non potest*. It may be perswaded, it cannot be compelled.

Heb. 12.

2. Cor. 10. 3. 4.

76. Though

76 Though our Saviour be called a Lyon of the tribe of *Juda*, it was as the defender of the faith, not a deuourer of the faithfull. And therefore he is called the Lambe of God, fitter to be slaine himselfe then to kill others. Some of the heathen, as *Plinius Secundus* & others, though they liked not Christian religion, yet they pitied Christians, abhorred the crueltie of their fellow Idolaters; & he labored by his letters to the Emperor to procure the beleeuers peace. When our Saviour chose his Apottles, he neither flattered them with faire words, nor terrified them with threatenings; he neither brandished a sword, nor fawned with faire speeches: but told them plainly whereunto to trust, and that was, not to offer, but to suffer persecution for the name of Christ. For God forbid that Christians subiects should either defend themselves with earthly weapons, *fire or sword*, or should be grieved to suffer where they should be tried. It is more lawfull in this religion to be killed then to kill. I will conclude this generall with *Tullie*, who maketh the same paire to concurre like *Symeon* and *Leuie* brethren in euill, to worke and effect mischief: *Cum duobus modis fiat iniuria, aut vi, aut fraude*: Whereas there are two wayes of doing wrong, either force, or fraud; fraud seemeth to be taken from the Foxe, force from the Lion, but both should be farre from a man: yet of all iniustice there is none more deadly then theirs, who when they deceiue most, would fainest seeme honest men. For as *Themistocles* told the *Andrians*, he had brought vnto them two gods; *Loue* and *Fear*: and they answered that they had two goddeses to confront them, *Pouertie* and *Impossibilitie*: so the man of Rome hath these as his two gods, *Tyrannie* and *Policie*, against which the Saints and seruants of God had nothing to oppose but *Faith* and *Patience*, which in part haue, and in time will vterly ouerthrow these Romane gods, and their profane worshippers.

77 These are the Romane Catholiques vp and down, who haue inuaded by force of armes, and terrified by the thundrings of Excommunications, Christian kings and nations, furiously ramping and roaring like Lyons; who haue vnder-

mined and surprised, not onely States, but consciences of credulous Christians, and so drowned them in bloud of Massacres, or enwrapt them in the nets of specious and plausible perswasions, that either they die, or are deceived. The Turks were neuer more infest & cruell to their bordering enemies, then these counterfeite Catholiques haue bene to true and tried Christians. They pretend loue and feare, but they haue neither loue of men nor feare of God. The Pope hath Synagogues for Iewes in his chiefe cities, and perhaps vpon suite would not denie Turks to haue their Mosques or Mosquites to worship their *Mahomet*. Both Iewes and Turkes, liue and traffique with him and his in peace & contentment, without hazard or dread of his deadly Inquisition. But he dares not suffer any man to bring into his kingdome of darknesse, one sparke of the light of Christs Gospel, lest it should grow to a greater fire of zeale, that would burne vp all superstition and idolatrie before it, and melt the triple Crowne vpon his head, and make him wilde like *Hercules furens*. Such as professe the Gospel are either murdered with exquisite torments, or subuerted by subtill deceits. They are vn-
to Christ as *Abfalom* to his father, by policie: vnder pretence of a sheepshearing he will gather his brethren together, and then wil slay *Amnon* with the sword; or nearer vnder colour of religiō, he wil draw simple harted men to a sacrifice, & then proclaime himsef King, and persecute his father with open rebellion. This hath euer bene the practise of the man of Rome, that sin full man, that man of sinne. Which though it may be exemplified by many passages of the Popes & Papists practises, yet by none more lively, then the famous infamous Massacre of France, especially in Paris, where the Peeres of the land were called to solemnize a mariage, and to honour a royall feast, this was the Foxes subtiltie; but all true Christians, without respect of honour, age, or learning, were most villanously murdered, against all faith and promise; and this was the Lyons crueltie: but all proceeded from the Popes Hollownesse, and his hellish League.

Seneca.

2. Sam. 13.

78 If I should repeate the cruelties executed, and the policies plotted from the cradle wherein the pride of the Romane sea was first rockt by vsurpation of the title *Vniuersall*, it would offer vnto all spectators, vpon the theater of times, the acts of the Romane Popes and their greatest and dearest children, as vpon a stage, the tragicall rampings, and ragings, and rendings of roaring Lions, or the comicall co-sinages, sleights, and cunning devices of craftie foxes. *Phocas* his bloody hand layd the first foundation of the Romane supremacy, as *Romulus* of his parricidall citie; when after he had murdered his maister *Mauritius*, he gaue to *Boniface* that vnlimited title of *Vniuersal*, either to reward his seruice, or to bind his affection. Shortly afterward followed contentions about elections, stickling betweene the East and West Emperours, the one quite overthrowne, the other remoued out of Italy; then claime to certaine Signiories and kingdomes. And these robberies intituled with the specious name of *Saint Peters Patrimonies*: the Popes by craft vndermining, or by poison extinguishing one another. Which rage reached not onely to the death-bed but to the graue, with digging vp bones, dismembriing dead carcases, derogating from their persons, abrogating their acts, disanulling their ordinations, disgracing their fauourites, and degrading the Prelates by their predecessors preferred.

From Formo-
sus many Popes
following.
Platina.

79 Then they grew able to make partie against any Emperour that gainstood their enormities, to excommunicate them, depose and dethrone them, assoile their subiects of their oathes, interdict their lands, expose them to rapine, to raise the sonne against the father; to combine with the Turk or Saracene to surprise the Christian Emperour. And were these tragedies acted without infinite effusion of blood, and exercise of vtmost tyrannie vpon the objects of their indignation? To these may be added the schismes among Popes, sometime two, sometime three at once, distracting the amazed Christian world into parts and followers; one king with his kingdome taking part with the one, another with another, till a third or fourth came, and deuoured the factious.

Platina.
Bale, &c.

All this was not without blood. Neither hath the Popes Court bene cleane without blood when the great Maister was offended with his seruants; the Pope against the Cardinals, and they against him: when noses and eares were cut off, their heads hung over the walls of the Castle *Angelo*, no Angelicall, but rather a diabolical tower: when Tiber receiued them by pokesuls. All this sheweth nothing but blood, most fearful and disastrous, so much as to enter into the heart with any thought of religion; so like is new Rome vnto the oldest, when it might be called the temple of *Mars* fighting.

Plutarch, in
Marcello.

So If thus among themselues, with their founders, fellows and best friends, what haue they done to their opposites, to Gods Saints, whom they haue called heretickes? not that they were so indeed, but that they traduced them to be such, because they ranne not into the same excesse of superstition and idolatry with them. This brings to mind the sauage and more then bestiall crueltie shewed to Cabriers, Merondall, and the poore people of Lyons, with many other scattered in other nations, from the ashes of *Wicklifes* so long buried bones, vnto the consumption of many godly, learned, honorable and most reuerend personages, who suffered most patiently the torment of fire for the profession of Iesus Christ and his truth reuealed in his word in the dayes of Queene *Marie*. Who hatcht, brought forth and enforced that scorpion scourge or whip with sixe strings, that is, those sixe articles, that turned men, women and children *ad materiam primam*, to dust and ashes, whereof they came, but the bloudie Clergie, that well perceiued their idolatry to be discovered? Who condemned and deliuered vp the bodies of as many as professed religion in sinceritie, into the inforced hands of the secular powers, to be most barbarously burnt, but the bloudy Bishops, who thought they did God good seruice when they put the Saints to death? In which case thousands of particulars may be inforced, which the very Turks and other Idolaters would blush to heare that they were done against their deadliest enemies.

The sixe ar-
ticles.

Gardiner.
Boncr.

Matth. 10.

81 I know but two things they can answer to all this that hath bene said: the one is, they will confesse the deed, and defend it to be well done: the other is recrimination; we haue done or do the like our selues. The former argueth their impudencie in defending a villanie: the other the lying spirit of Satan, that inuents vntuths, if not to quench (which all the water in the sea cannot do) yet to qualifie their owne vngodly and gracelesse designes, by laying to our charge that which they can neuer proue.

82 If they will defend an act of so great consequence to be lawfull and iust, they must haue either commandements of God, or multiplied examples of the faithfull, or direct deductions from Scriptures, or authorities of old Councils, or proofes from ancient Fathers, or report of antique histories, or vse of the primitiue Church, which commanded, or abetted, or exercised, or maintained, or reported the like to be done, or to haue bene done lawfully; or else the liues of men should be more precious in their sight. If they will pleade the executions done vpon the enemies of Israel, vpon idolaters, vpon *Babylons* priests, let them shew such immediate commandements of God, such propheticall spirits as *Elias* had, or at least such infidelitie or idolatrie in ours, as they committed that were so executed. If we should enforce these examples against our aduersaries, they would take hold on them, because they worship not God as he hath commanded. But whatsoeuer we are, we are neither infidels nor idolaters, not so much as by imputation from them that are our deadliest aduersaries. If they say, we be heretiques, we denie it, nor shal they be euer able to proue it. Let them proue that we are blasphemous Arrians or Anabaptists, heretiques in one point or other, in these dayes of light; and we will vndergo, not onely their censure for our correction, but their sentence of condemnation to our confusion, which our selues in these euill dayes haue iustly exercised against some incorrigible persons in this and other countries, as they haue well deserved.

83 What the Imperiall lawes provided for the correction

of the Arian or other hereticks, it proceeded out of a zeale according vnto knowledge, a wisdom for the peate of the Church and commonwealth; because they were turbulent and seditious, as the Papists are at this day. But neuer was there true Catholicke Bishop, that so dipt the least of his fingers in bloud, as they haue. Shew me a *Gardiner* or a *Boner* in the primitiue Church. They would haue them brought to heare, that they might be conuerted, not murdered in their sins that they might be damned. *Intrent, ut nolentes au-*

August.

“*diant, volentes credant*: Let them enter, that they may heare though against their wils, that they may belecue with a good will. *Chrysostome* with his golden mouth and pen, bath giuen

Hom. de natura humana.

a golden rule: *Dogmata impia & quae ab haereticis profecta arguere & anathematizare oportet, hominibus autem parcendum, & pro salute orandum*: We should reprove and accurse the wic-

ked positions, and what else proceeds from heretickes, but

we should spare the men, and pray for their saluation. Or say the worst; they are not fit to go abroad, for feare of hurting and infection; imprison them, confine them, banish them: say more, they are vnworthy to liue. Take away their liues with pitie, delight not in their torments without all mercy, which is the shame of Rome and her potent patrons. Neuer good Christian, nor honest man, either so applied Scripture, or so perswaded crueltie as *Baronius*, when he aduised the Pope to kill and eat the Venetians.

84 Their recrimination, that we vse the like, or as they pretend, greater tyrannie to them then they to vs, is an impious slander, and questionlesse against their owne consciences. They cannot truly say or probably proue, that one Roman Catholike hath bene executed with capitall punishment since the truth of Christs Gospell, which is the religion we professe, hath bene by authoritie of law published and established in this land; I say not one. For first, in King *Edwards* dayes, who reigned longer then *Queene Marie*, there was not one put to death for his profession of Religion. The *Deuonshire*, *Northern*, and *Norfolke* rebels, after an ouer insurrection, and the cruell murder of sundrie innocent persons,

Stow.

Holinshed.

sons, either because they professed the truth, or did the King service, or because they were Gentlemen, were in some of their Chieftains punished by death: but such as professed the same religion and liued peaceably, lost not a ioynt of their little fingers. *Gardiner* and *Boner* were for a time bound vp as Satan was, lest they should corrupt their flockes. But they liued to be loosed, as Satan out of his infernall pit, to persecute the Saints and seruants of God.

85 But in the shorter time of (shall I say) *Queene Maries* reigne, or the Popes and his Romane Clergies reigne, (for alas shee was a deuout woman, and of a milder nature,) a most reuerend Archbishop, the first that euer we reade of, was tormented by fire, and foure that were or had bene reuerend Bishops; besides Doctors and other Clergie men a good sort; of the Gentrie and other Laitie a great number, and these with others, without reuerence of age, estate, sexe, or any circumstance that might moue pitie in *Nero*, *Dioctlesian*, or *Julian* the Apostata. In which case we will not speake of the Dukes and other Nobles or Knights, which rose in armes against that Queene. We hold no rebels Martyrs, as the Romanists do both *Earles of Northumberland*, and others who rose in open rebellion or conspiracy against our noble, religious, and vertuous late *Queene Elizabeth*. In whose peaceable and happy dayes, with these of our present gracious, mightie and glorious King *James*, now threescore yeares compleate, there haue not so many by halfe bene executed, for any cause whatsoever, that so much as may be drawne to matter of faith, as were in that time for religion, and no other cause layd to their charge, or so much as pretended against them but religion onely.

86 For those popish Bishops before named, and diuers others in that famous *Queenes* reigne, they had faire imprisonment, and large maintenance, some with Archbishops or Bishops, others in their owne houses, some in prisons; but all at that case, that many a better Christian then the best of them, might then and would yet under the Roman tyrannie, sell all that they haue to liue as they did in all things, except their

their restraint. They held all points of the Romane faith, yet were they neuer questioned for their life. All the first eleuen yeares of Queene *Elizabeths* heppie reigne, vntill the rebellion in the North was moued from Rome by Roman Priests, few or none of the Laitie were so much as abridged of their libertie; but all enioyed their conscience and liued in peace, for the most part, by more then a good many. Then lawes began to be made for preuention of the like, and suppressing of such as might kindle a new fire.

87 Such mulcts as haue bene imposed, haue bene gently to many remitted, in part or in whole. They who haue payd their fines haue bene well able to spare them, and to liue richly without them. And I haue heard a Recusant taxe our gouernmēt of hard dealing with Catholikes, for that he was valued to ten pounds *per annum* in the subsidie, whē I was my selfe at aboue fourescore; and yet he had more in possession & neare possibilitie, then I had in my best value three or foure times. Which when he heard, it seemed for the time to soften his complaint of persecution. And I would know of our present Recusants, that haue one part of three at the least of their living left vnto them, and the whole valued at so low a rate, that vpon examination it will scarce proue that the King for his two parts hath the tenth part of their living, perhaps not the twentieth; whether their case for all their religion, which is opposite to ours, and blasphemous against God, be not as good in the iust seueritie of our statute Lawes, (not but that all our Non-conformitants are most deseruedly punished) as the vnreformed Ministers, that hold the same religion with vs in *toto*, and varie but in matters of Ceremonies: who are deprived of their benefices, and iustly disenabled to the exercise of their ministerie, if they submit not themselves to the present laudable gouernment of our Church; both receiuing chastisement, not for their opinions they hold, but for their disobedience to the State and Church; whereunto they are both refractarie. Whereby it is cleare that the penalties are not imposed for matter of religion, but for disobedience to the lawes of the land, whereunto all are obnoxious, as well

Pro-

Protestant as Papist.

88 The greater personages are over-rated perhaps with twentie pounds a moneth, as is said, they are very well able to spare it. The meaner sort with twelue pence for every Sunday. So is every Protestant that is but negligent in frequenting the Church, subiect to the same penaltie. And where the statute is carefully executed, more Protestants are leuied vpon, then the rankest Papists. If in this case we compare, they indifferently enioy the Lawes of the kingdome with vs, notwithstanding our difference in opinions. And therefore haue no iust cause of complaint, that they suffer for their religion, more then others on whom the Law taketh hold, though of the established religion. Certainly no pecuniary mōlt may seeme grieuous to them that could be satiate with nothing but bloud. Who would not giue any price for the redemption of his life? Wisdome will aduise, that it is better the King take their goods into his hand to repressse them, then to suffer them to be rich that may rebell against him: as *Caius Minutius* aduised the Senate against *Tarquinius* the Proud.

89 But what say we to the Iesuites and Priests that are sent from the Seminaries? These are drawne, hanged and quartered; their refecters and entertainers are executed with death. For what? Will you say for religion? If you do, it is false. Who amongst them all haue bene examined, or indicted, or arraigned, vpon any position controuerted betweene them and vs, in the booke of Articles or our Apologie, as for Transsubstantiation, Reall presence, reseruatiō, or adoration of that Roman Idol? for worshipping of Images, inuocating Saints, the Masse, Purgatorie, Merits, Freewill, or any the like? Not one, no not one. How many in England heretofore, and yet to this day, haue and do hold all the grossest and most hereticall opinions that are held in Rome it selfe, and yet are neuer called into question for life or limbe? *Queene Maries* Priests, that said Masse and serued the turne for all Actes of the Church Service, were perhaps some of them imprisoned, no one of them that I haue heard of euer executed. Neither certainly are the Iesuites and Seminarie

Priests

Priests put to death for their profession of the Romane faith.

90 Wherefore are they then tyed vp and slaughtered? In a word, for plaine treason. Yea, saith the Romanist, treason indeed, but of your owne making. And how else? or why not? Might not *Salomon* confine the person of *Shimei* that cursed his father, (a Beniamite, and therefore dangerous to his Crowne) to the citie of Ierusalem, or not to passe over the brooke Cedron vpon paine of death? And did not his disobedience iustly draw the severity of iustice vpon his owne head? Might he not haue liued long enough within the chiefe citie of the kingdome, with his estate, at his pleasure, without controlment? The same we say of that cursing and rebellious brood of *Balaams* of Spring. Our Princes, our Clergie, our Nobles, our Commons, haue found by good experience that this generation is dangerous to our State, offensive to the Crowne imperiall of this land. They haue bene made instruments of rebellion in Ireland, in England, after the Popes tyrannous and blasphemous Bull had bellowed the direfull and irefull sentence of excommunication against that noble Queene.

Sanders.
Felton.
Story.
Ballard, &c.

91 Her Maiestie for her lands safetie, her subiects securitie, her owne indemnitie, exasperated her blunter lawes, and set an edge on them. She confined her subiects to her owne dominions; made a law that who so being a naturall subiect borne should forsake her allegiance, or depart her kingdome without leaue, and then submitted himselfe to forreine iurisdiction, and returned home without detecting himselfe to some Iustice of Peace within three dayes, should be holden for a traitor. What word of religion, or that toucheth their soules? They may liue in the land, professing the Roman faith, and no traitors. They may continue long out of the land, and yet no traitors. They may returne into their countrey (not being banished,) and vpon their submission incur no perill of death. Suppose that a Minister should depart this land, and in forrein parts be seduced, and betake himselfe to the Bishop of Rome, as in the statute is contained, and

and returne into the land without submission, and yet vpon good aduice returne to all his former forme of faith. Yet the Lawes take hold on him, he may iustly die the death; it is the Kings mercy if he be pardoned. Or if a Iesuite or a Priest after his apprehension be conuerted to euery article of our faith, yet his pardon standeth not in his conuersion, but on the Kings clemency and mercy.

92 If any will except and say, all be not so turbulent and dangerous to the State as is pretended, and therefore at least they might be spared: I answer, that little foxes cannot do so much hurt as their fires, yet are we willed to take and kill Cant. 2. 15. them by the direction of God. And we haue good cause not onely to be ialous ouer the best of them, but to prouide that we may prevent them. For, if not onely the Prouerbe, *Seldome comes the better*, but ouer patiently long tried experience findeth, that later times do bring forth *progeniem vitiosiores*, a more viperous generation: then when we haue found the learnedest and deuoutest both Iesuites and Priests, plaine conspirators and traytors in the highest degree, yea and euen then when the seculars iustified themselves, and proclaimed to the world their owne integritie, and the Iesuites trechery, why should we trust any? If some fall not into the same excessse of villanie, it is not for lacke of will, but of wit to execute their diuellish deuices, or of power to performe their grand-maisters insolent instructions. And therefore according to the approued grammar rule, I see no cause why that which belongs vnto one thing, should not be put into the same case. Neither can a common Law so occurre vnto all particulars, but that it may fasten as well vpon the lesser as the greater offenders.

93 But for ought I can conceiue, supposing we did as they say, that is, punish them with death for their religion, I see no reason but we may lawfully do it, I meane vpon their owne grounds. For if heretickes may be burnt, or must be, as themselves hold, and vpon that foundation they murder vs; I would gladly know, why we may not put Priests to death for their not onely heresies, but open idolatries, as well as they

Psal. 137. 8. 9.

they did vs and ours, vnder pretence of heresie. If either partie be such in truth as they are with them, then they make it no question but the transgressors should die. If the case stand doubtfull whether be in the right, it will equally incline to vs as to them. And why may not we receiue the Prophets blessing without fearing the Popes curse? *O daughter of Babel, worthy to be destroyed, blessed shall he be that rewardeth thee as thou hast serued vs. Blessed shall he be that taketh and dasheth thy children against the stones.*

94 Their policie is as potent, if not more virulent then their tyrannie. For as by the one they terrified the people from the truth, so by the other they led them into hellish error blindfold, not knowing whither they went, or what they did: and so were induced in their ignorance to loue and embrace that which, had they knowne, they would haue abhorred from their heart. Of this kind was the couering of the Scriptures vnder the veile of an vknowne tongue, which kept the world in ignorance; their auricular Confession that kept all men in feare, not of God, but of the Priests: their Merits, by which they built Monasteries, and pampered their bellies: Pilgrimages, by which they enriched their Churchmen, and made them powerfull. Pardons, whereby the Popes treasure was increased, leauing the duty of preaching to a few begging Friars, and interposing themselues in Princes affaires, as the men that onely managed the gouernment of the world. Not to speake of their creeping insinuations into the fauour of Princes, their subtrill extortions vnder pretence of fighting against Saracens and Turkes, for recovery of the holy land, and of the holy sepulcher; their exhausting of kingdomes with all kind of exactions, as if Rome were as insatiable as hell it selfe. By these meanes they got their riches, increased their power, established their errors, and turned deuotion to superstition, truth to falshood, charity to hypocrisie, simplicitie to deepe reaching policie, zeale to fire, and finally perswasion and teaching, to plaine treacherie and subtilty. And this is the state of the Romane Church to this day.

95 Vnto all this may be added their inhibitions of all our bookes, so much as to be read by one of their Profelytes, yea by their Diuines, Doctors, Bishops, Archbishops; or to call into doubt, or to aske a question of their Roman faith, vnder paine of seuerer Penance, to be imposed by their first Ghostly father to whom they shall confesse it, not without terror of the Inquisition if he doubt long. Their false and fearefull corruption of Fathers, yea and their owne writers, a thing vheard of in ancient times; a stratagem fitter for Iewes, Turkes and Infidels, then for such as professe themselves the onely Catholickes of the world; but indeed they haue but a forme of godlinesse, and yet deny the power thereof. 2. Timoth. 3.

96 If the ciuill Law, do not onely lay a great pecuniarie mulct vpon the violation of sepulchers, or demolishers of the tombes of the dead, but also condemne it to infamie, to banishment, to slavery, because they seeme to commit a double villanie; *Nam & sepultos spoliunt destruendo, & viuas pollunt fabricando*, for they spoile the dead, by plucking downe (their monuments,) and defile the living, by building (so profane vses:) what shall we say to these seeming religious Romans in comparison of these ciuill though heathen Romans? those ancients, so carefull to preserue, perhaps the vaine pompe; as the best, the friendly memory of well deserving men? these nouellants, so lasciuious in corrupting the integrity, defacing the truth, discarding of old, insoylting of new writings? If those violaters of sepulchers were worthy punishment by purse, by infamie, by deportation, by slavery, as an offence neare to sacriledge; these corrupters of the Fathers writings, the monuments of their faith, the glory of the ancient Churches, the instructions of future ages, what punishment in earth can be great enough for them? They are referred to the iudgement of God in that great day, except they repent them of this great sinne. For they haue dealt with these famous rivers, as their ancestors did with the fountaines of liuing waters; they committed two euils, they forsooke them, and digged vnto themselves broken pits that would hold

Archbishop
of Spolado.

Cod. de se-
pulchro vio-
lato.

In insulam de-
portantur aut
relegantur ad
metalla.

Cod. eodem,
leg. 4. qui se-
pult.

Proximum
sacrilegio in
eodem. l. 5.
pergit auda-
cia.

Iere. 2. 13.

Plutarch.

hold no water: These haue cōmitted also two euils, they haue dishonoured their forefathers in corrupting their writings, and they haue abused their posteritie in destroying their faith. I omit their trickes to cofin and delude the simple people, with the rolling of eyes, mouing their lips, beckning the hand, sweating, weeping, and speaking of Images, that hazarded many a poore Christian soule, mistrusted and found to be a cofinage among the heathens.

97 These haue bene their ouert policies, which they haue not onely executed, but defended as good, lawfull, and religious. But if I should ransacke the histories of their owne writers, for the particular tricks and policies of the Romane Popes, their Cardinals & Clergie, either among themselves in compassing their ambitious promotions; or against Emperors, Kings and States, to reuenge or currie fauor, it were to leape into the Ocean at Mexico, with hope to swim and land at Lisbon. All the Histories that haue written any thing of the Papacy, and the occurrents of the Roman Clergie, are so full that they cannot be exhausted, and written in so great letters, that he that runs may reade them. I appeale to *Mathew Paris*, *Platina*, *Sabellicus*, *Papirius Massonius*, *Guicciardine*, yea to *Baronius*, though he be passing partiall for his great masters honour.

98 Neuer was there tyrannicall State on the face of the earth supported with greater or the like policies. It maybe very well thought and with good probability, that *Nicolas Machiavell* had a modell of the papall gouernment purtrayed before him, when he enlarged his Atheisticall Commentaries of the managing ciuill States in all his bookes. What he wrote was but a warbling descant vpon a sure plaine song, as the Nightingale vpon the Cuckoe: & his books but a discovery in writing of that which was practised in Popish Churches and common wealths. For he knew no other, except he were acquainted with the Turkes, or the kingdome of Beelzebub. Poysonings in the host their dreadfulllest sacrament; tumbling stones from vaults, fearefull rumbling in the nights, walking of spirits, counterfeited voyces to perswade the

the resignation of a Popedome, no small bit to be easily digorged. Yet these things haue bene acted, and by them great designes effected, to the enriching and aduancement of the Romane sea, and vtter subuersion of Christian Religion.

99 Our aduersaries cannot deny these premises, they are so pregnant, so euident. If they would ingenuously confesse them and be sory for them, they might find some conuincencie from their opposites, and haply fauour and mercie at the hands of God. But they must first put off the chaines of darknesse, and adorne their necks with the halters of submission. They not onely approue in their thoughts, but would proue with their pennies, and with their pikes too, if they durst, that all these tyrannies were but due executions of iustice, and these policies but honest carriage of their great affaires, and so couer foule facts with faire words. But now they haue in these euill and malicious dayes, deuised a tyranny neuer heard of before, a policie neuer thought of in former ages.

100 The time hath bene when Princes persecuted the Church, but now Priests tyrannise ouer Princes. Their ancestors saw the day when a heathen would not lye, nor deceiue, to saue his life: now the pretended preachers of truth, are become teachers of the art of lying. Saint Hierome layeth to ones charge, that he hath *voluntatem mentendi*, but not *artem fingendi*: A will to lye, but no art or cunning in counterfetting: but these haue both the will and the trick of it. Murthring of Kings, equiuocating for aduantage, are broached as the *ultimum refugium*, the last refuge of the Romane Synagogue. In which case if there were but one that murthred the Prince of Orange; or an other *James Clement* slier Iacobine, that had stabd *Henrie* the third King of France: or one *John Chatell* a yong Iesuite that attempted, or a *Rinaliacke* that acted the murder of the late French king: or one *Garnet* a Iesuite, or one *Gerard* a Priest, or one *Catesby*, or a *Percy* forlome gentleman, and such like, out of malice ingendred in themselves, or motions from other; Assassins that had plotted and perpetrated those cruell and vnnaturall acts, against Princes, Kings, whole

1. King. 10. 31

Plutarch. in Pericl.

Regulus.

Hieron. ad-

uersus Ruffin.

Balhaz. Sirac

whole States, they might be colourably excused, that they were mad: or commended as zealous, or their facts qualified and extenuated by circumstances; or their desperate state pitied; or their facts turned vpon their owne heads, and be adiudged by their owne fellowes to be worthy of condigne punishment for their rash attempts and exorbitant executions: whereby the eyes of the simple might be bleared, as if it were farre from the Popes Holinesse, or the Clergies deuotion, to haue any such thing done, no more then the Iewish Priests would put Christ to death.

Sixtus Quintus Orat.

101 But that which goeth beyond all extent of impudencie, and extenuateth the Cannibals crueltie, and the Cretans lying, is the Romanists teaching, and defending, and practising and praising of all Dionysian cruelties, and Bartholomean massacres, all Machiavellian treacheries, coggings, lyings, sophistifications, dissimulations, surreptions, falsifications of faith and promise, euasions, mentall reservations, equiuocations in priuate and publique, vpon word and oath, in friendly questioning, and in iudiciall examining: That if they cannot breake loose by violence like Lyons, yet they will escape by craft, like Foxes, making no conscience of any thing that wil stand them in stead *ad bonum ordinis*; to the benefit of their profession. For it is now nothing for a Cardinall *Camero* to absolve a traiterous *Parrie* to murder his noble Queene and best benefactor, and to binde him to the execution by receipt of their Sacrament. Nothing for a Iesuicall *Wrestler*, or prouinciall *Garnet*, to illude all questions of State by equiuocating vpon oath. These are but priuate mens errors and slips, to reuenge their conceiued wrongs, to compassse their desired liberties, to obtaine a name, as he that burnt the temple of *Diana*; or perhaps of blind zeale, as thinking they did God good seruice; of whom our Saviour long since foretold, and whose condemnation sleepeeth not.

102 But vpon long study, mature deliberation, frequent consultation, and approbation of Superiours, very many not Lawyers only, but professed Diuines, not Seculars only, who may seeme to fauour of the world, but Regulars, who pretend the

the abrenunciation of the world; not in private writings, which may be easily suppressed; but in print, to the view of all the world; not in contemptible pamphlets, but in great dispersed volumes; not as chull discourses, but as religious treatises and matters of faith, propose & defend, that it is lawfull for the Pope to depose Kings; meritorious for subjects to rise against them, to take armes against them, to murder them.

Bull. Gregor.
13. Domino.
Kiriculhini
in Hibernia.

103 And as for lying and equiuocating, it is made an art, it is defended, commended, pretended to be proued by Scriptures, by the example of our Sauour Christ himselfe; and from their Legend, by Saint Francis the fire of his hypocriticall order. I am verily perswaded, that if any of our honest Papists, (if there be an honest man among them) or a deuout one, that made any conscience at all of fame, if he could be suffered to reade our bookes, and to know these villanies, he would detest their whole religion, and say of a truth, The diuel is in them of their profession. What would these do if they had Gyges ring? Would they preferre *honestum* before *utile*, Cicero offic. honesty before profit?

104 Concerning the reuelation, and publication of that true religion, which was taught by our Sauour Christ, committed to writing by the Euangelists and Apostles, professed vnto the effusion of bloud in the primitiue Church, neglected at first, afterward persecuted by the Romane Synagogue: and about three hundred yeares since, found as the Law by *Hilchia*, that was hidden in a wall, and againe published, and made manifest in diuers nations, England, France and Bohemia, and now professed vnder protection of noble Kings and States, defenders and maintainers of the faith: we may iustly say, and evidently proue, that it was proclaimed in peace, without any violence, preached in loue without any policie. God would neither haue the power of the mightie, nor the authoritie of the Nobles, nor the drifts and deuices of the prudent, but he brought strength out of weaknesse, wisedome out of follie, and things that are, out of things that were not; that no flesh might boast, but that all glory might redound to himselfe. 1. Cor. 1. 27.

Christis

Mat. 10. 16.

Christs disciples were sheep among wolves, they were deuoured, they worried not. The primitive Fathers and Bishops of Rome suffered all violence, crueltie and tyrannie; they offered no wrong. The beleeuing world was wonne, and ouercome by the foolishnesse of Preaching, not by the policie of Statesmen.

105 Such as was the information, such hath bene the reformation of the same religion, begun by contemptible men, proceeded in by the simple, long continued by suffering, neuer hauing warre offensive, but onely defensive, when they haue taken the wall at their backes, and could flie no farther; and onely not suffered their persecutors to cut their throates, but either put off their blowes, or betook them to their heels, to saue their liues. So sometime in Germanie: yet rather for their liberties then religion, some free Estates haue refused and resisted the yoke. So some few in France betake themselves to the field, lest they should be murdered in their houses, or the streets, as in the horrible massacre at Paris, euen till Sequana was died with bloud.

106 What policie vfed the poore men of Lions? the professors of Merondoll, and Cabriers? They went like sheepe to the slaughter, they were killed and increased; out of their bloud there issued a noble offspring of beloued Saints, true professors of the Gospell of Iesus Christ. What craft was found in *John Wicklife* our countriman and his scholars? They preached and taught not like the Scribes and Pharises, nor as the Schoolmen and Canonists, their owne wittie deuices, and pretended traditions, but according to the extant and written word of God. Those which followed them were burnt, or otherwise slaine by the brood of Antichrist, that yet could neuer since quench the diuine flame which they inkindled in the hearts of beleeuers, & shall neuer be obscured, or at least put out while the world lasteth. *John Husse* and *Hierome* of Prage came like simple scholars to the Councel of Constance, were there intercepted against the Emperors safe conduct, and burnt as hereticks, when they were better Christians then their best persecutors. Whether was the policie, in them that beleued

leeued their aduersaries word to the losse of their liues, or in them that falsified their promise, to the shame of their religion.

107 *Luther* a poore Friar came forth of his cloyster, and opposed the Popes pardons, by plaine preaching and disputation, without policie or inuasion. He had no weapons but for a spirituall warfare, whereby notwithstanding he threw downe strong holds. *His girdle was veritie, his brestplate was righteousness, his shoes were the preparation of the Gospell of peace, his shield was faith, his helmet was saluation, his sword was of the Spirit, which is the word of God,* whereunto were ioyned prayers and supplications by him, and for him, and by the whole Church of the Saints. When the Emperor, the Pope, and almost all the States in Christendome detested him, conspired against him, sought to stop his mouth, to stay his pen, to shorten his life; without strength or policie he was preserved, and liued maugre and in despite of them all, vnder the mighty hand of Gods mercifull protection, vntill his great climactericall yeare, the fatall period of most excellent men, and gaue vp the ghost in his bed in peace; his friends about him; with confession of his faith, bewailing of his sinnes, renouncing his owne merits, calling for Gods mercy. Wherein God shewed his might in his defence, when his enemies had spit their malice for his destruction: and that which is said of him may be said of others, who were euer persecuted, but neuer offered violence. As *Phaoninus* the Philosopher wondered at three things in himselfe: *That being a French man he spake Greeke well; being an Eunuch he was suspected of adulterie, and hating the Emperor Adrian so extremely, yet died in his bed.* So *Luther* may moue maruell vnto all that duly consider his estate, he was bred and brought vp a Friar, and yet found out the truth; he liued in chaste marriage, yet accused of inconstancie; he hated the Pope extremely, and the Pope him, yet he liued to be old, and died in his bed.

108 Now let vs consider the authoritie by which the reformed religion was published, established, and maintained. And we shall find, that as the teachers were such as hath bene said,

said, so the instruments which God raised in the civill Estate, to strengthen the Gospell with their statutes and municipall lawes, were such as that no glory can be attributed vnto man, but all ascribed vnto God; who by his direct prouidence was both the beginner and finisher of this so excellent a worke. God would not haue King *Henry* the seuenth, lest the glory might be attributed to his wisdom and policy; nor King *Henry* the eight, lest the honour might be giuen to his valour and mightinesse: but God reserued it for a young *Iosias*, a child, King *Edward* the sixt; and for a *Debora*, a woman, a Virgine Queene *Elizabeth*, who maugre the Pope, the Spaniard, the vnholly League, the diuell and all his angels, held it out their dayes, and all this without sword or shield; without killing of Kings or poysoning of Princes: without perjury, without treachery, without villany: and haue now left it to a potent hand, our most noble, learned, and religious King, from whom they shall neuer wrest the least line of Christs Gospell, more then *Hercules* club out of his closed fist.

Psal. 90. 10.

Prou. 21. 30.

109 And that which in this case is a matter most remarkable, that noble Queene (of whom posterity will glory to the worlds end,) held out our faith with iust support of lawes, and escaped all the wicked plots and practises of the Papists, that by many deuices sought the shortening of her dayes; yet died in her full age, even that period which the Spirit of God set downe for the age of man in the dayes of *Adoses* the man of God, threescore and ten, and neuer lost one drop of bloud: whereas *Henry* the fourth of France, a potent King, wise and rich, yet reseruing his purposes more close, and practising his policies with a little earthly wit, perhaps to compasse peace vnto the Gospell (for ought is knowne,) lost not onely a tooth by *Sharels* stroake, but also his life by *Rinaliak* stab; monstrous villanies on so glorious a King, who should not haue bene touched, much lesse murdered; especially by Papists, of who he had well deserved: to teach mortall men to be carefull how to cary themselves in Gods matters, that they may learne of wise *Salomon*, that as there is no wisdom, no understanding, no counsell against the Lord: so will he not bring

bring good things to passe but by good meanes, lest he should lose the glory of his owne worke; that he may euer truly say, *I the Lord haue done these things.* As for vs we haue found by good experience, that *they haue taken counsell together, and it hath bene brought to nought; they haue pronounced Decrees, but they haue not stood, for God hath bene with vs.* Isay 8. 10.

¶ 110 The fourth and last consideration I propose vnto indifferent Christians that would faine be saued, and yet know not in what way, is this: *That religion which most pleaseth the senses, the naturall and outward man, that is the vniuersall religion to be true and pleasing vnto God. But such is the religion of Rome, not of England; therefore that is the vniuersall, and least pleasing to God.* The ground of this argument is drawne from the inexhaustible fountaine of all wisdom and knowledge, who saith, *The hoare cometh and now is; when the true worshippers shall worship the Father in spirit and in truth, for the Father requireth euen such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth.* Which, what other meaning hath, it then that the multitude of the legall ceremonies should cease, and that God in the kingdome of grace would be worshipped without such ceremonies, of place, time, shewes, sacrifices, offerings, incense, musicke, whereby the senses of a rude people were exercised and drawne vnto an outward seruice of God, yet to moue their meditations to better things to come. John 4. 23. 24.

¶ 111 Therefore the Law is called a carnall commandment, Heb. 7. 16. opposed to the power of endlesse life. *A shadow of things to come, the body whereof is Christ; the rudiments of the world, impotent and beggarly rudiments, and not after Christ, which kept the Israelites in a kind of bondage, as an heire yet a child, and therefore not differing from a seruant.* Which the author of the Commentaries vpon the Romans, bearing the name of Saint Ambrose, Coloss. 2. 17. Ibid. verse 8. Gal. 4. 3. 9. expresseth thus: *Quantum distat seruus a Domino, tantum distat lex ab Euangelio, non quod lex mala sit, sed quod Euangelium melius.* The Law differs as much from the Gospell as a seruant from his maister, not because the Law is euill, but because the Gospell is better. That was a good seruant, but Ambros. in Rom. 1. this

this is a better maister. Reade the Law, it is full of ceremonies; some of greater moment, as their Sacraments; some of lesse, as their sprinklings, and washings, and such like. But reade the Gospels, and all the writings of the Apostles, and you shall find onely two Sacraments, *Pauca pro multis, eaque factu facillima, & intellectu augustissima, & obseruatione castissima.* Few for many, and those easie for performance, and high for mysterie, and for obseruation most chaste, as is Baptisme, and the celebration of the body and bloud of the Lord: but very few, or no other ceremonies to be continued in the Church, but are all left to decency, order and edification, without precise prescript of any. Prayers with pure hands, praises from repenting hearts, reformation of our liues, obedience to the commandements of God, mortification of our earthly bodies, and subduing them to the Law of Christ; charity towards our neighbours, sobriety in our selues, faith towards God; are the best sacrifices and ceremonies that our blessed Sauour hath left vnto his Church, other I know none.

1. Cor. 14. 112 For this cause Saint Paule feared the Corinthians, lest their minds should be corrupt from the simplicitie that was in Christ; and his owne reioycing was this, The testimonie of a good conscience in simplicitie and godly purenesse, not in fleshly wisdom, &c. Euer harping vpon this string, that the Service of God after Christs consummatu est, should not stand in shewes and shadowes, or in things delighting the outward man, but in the plaine euidence of the Spirit which giueth life; not in the letter which killeth: which our blessed Sauour againe affirmeth; *It is the spirit that quickneth, the flesh profiteth nothing, the words that I speake vnto you are spirit and life.* At this all the Prophets of God aimed, to bring the people of the Iewes from the carnall shew to the spirituall substance of Gods Commandements, euen in this matter of ceremonies: as our Sauour reformed the mistaking of the morall Law, by giving it a more spirituall vnderstanding then the letter of it selfe did seeme to afford.

113 Therefore the Prophet David in the person of God saith, *I will not reprove thee for thy sacrifices and burnt offerings,*

that haue not bene alway before me, &c. Offer vnto God praise, and pay thy vowes, and call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me. Here is a spirituall sacrifice substituted and required in stead of a carnall, as better pleasing vnto God, and more profitable vnto them. Therefore againe the same Prophet after his greatest sinnes which required highest propitiation, and the best meanes to procure Gods fauour, renounced all sacrifices but spirituall; as, *Thou desirest no sacrifice, else would I giue it thee, but thou delightest not in burnt offrings. The sacrifice of God is a contrite spirit, a contrite and a broken heart, O Lord, thou wilt not despise.* The Prophet *Esay* likewise singeth the same note, in his first and last Chapter; and the Prophets *Amos* & *Michas*, make vp the comfort. If God then when the Law was not yet abrogated by the coming and death of Christ, so farre preferred spirituall before carnall sacrifices; how much more now when Christ hath cancelled the Law, and fastened it on his crosse, and hath called vs vnto a more gracious and glorious libertie, to serue him in holinesse and righteousnesse all the dayes of our liues. *Let vs proceed according to this ground, in triall of the truth, and let the more spirituall seruice of God beare not onely the bel, but the Church away. That is ours without all question, we need not proue it, our aduersaries will not deny it. But as for them, they haue glorious sights of candles, and tapers, not onely at midnight, but at noone day: the shining of gold and silver on their Priests backs, paintings & guildings of their images, curious caruings, and embossments of histories: Their women Saints set forth in exquisite beautie, their necks & breasts naked, their apparell set out with pearles and precious stones, their gold lockes hanging about their eares, and what not meretricious shewes besides? fitter to ingender lust then moue deuotion. *Lycurgus* was afraid of this in a common Town-hall: Their he Saints some on horseback, some on foote, some with armour, some naked; some like gyants, some like dwarfs: with such varietie for delight, to dazell the eyes of silly people, as if it were a very stage play, or May-games, or*

Psal. 51. 16. 17.

Esa. 1. 11. 66. 3.

Amos. 5. 21. 1.

Mich. 6. 6. 7. 10.

1. 2. 8. 11.

Luke 1. 10. 2.

1. 1. 16. 2.

1. 2. 11.

1. 2. 11.

1. 2. 11.

Plutarch Ly-

curg.

1. 2. 11.

1. 2. 11.

Lodouic.
Vices in
August. de
Ciuita. Dei.
lib. 8. c. 27.

Col. 3. 1.
Acts. 7.

Gal. 3. 1.

a shew of antickes. Besides the conforming and pourtraying of the inuisible, immortall, and all-glorious Lord God, like an old man, and the blessed Trinitie like a monster with three faces in one head; which can neuer conuey a religious thought to a profane or deuout heart: it rather withdraweth from the meditation of heauen to earth, from spirituall contemplations, to carnall and grosse speculations, not to be imagined or thought of in the seruice of God. To these may be added, their crosses, their banners, their carpets, their vestments, their miters, their crofiers, their gloues, their canopies, their pixes, their triple Crowne, with all gallant pompe and shew, with their *Corpus Christi* playes, detested of their owne friends, and such deuices fitter to cosin the idolatrous Indians; then to edifie honest and gracious hearted Christians.

115 This made their eyes full of all spirituall adulteries, and vtterly withdrew them from the sweet, ghostly and comfortable meditation of Gods Maiestie, in the creation of the world, of Christs mercie in our redemption by his blood: of the worke of the holy Ghost, in the sanctification of our liues. We haue no such allurements of our eyes, but lift them vp to heauen, where Christ sitteth on the right hand of God his Father; we set not our mindes vpon things of the earth: we haue no other pourtraiture of our Sauour, but such as Saint Paul exhibited and presented to the Galatians, by preaching and writing, to whom *Iesus Christ was before described in their sight, and among them crucified*. I maruell this hath not bene by some Papiſts taken for painting, or caruing of Crucifixes, set out to the bodily eyes of the Galathians.

116 As they haue these glasses to deceiue mens eyes, so haue they soulds to deceiue their eares; fitter to delight vaine curiositie, then to promote the glory of God, to the edification of his Church. Bels blessed, if not christened, to stirre vp deuotion forsooth, to allay tempests, to coniure diuels, to fether soules to go on merily in their iourneyes to Purgatorie, as the lasttie forehorse of a strong teame. Their Organs and curious Church-musicke, which could passe no further then the eare which heard it, or perhaps to delight the heart a little for

for the time, like musitians that sing to their instruments some pleasant tune without a dittie. The people sare but like a *Chorus* in a play, seeing antiques, and hearing melody, but neither knew what was piped or harped, what was sung, or what *1. Cor. 14. 7.* was said.

117 We retaine Church-musicke, we confesse, but so, as that it needeth not any reformation. They haue it, and abuse it; we retaine it, and vse it, and desire it may not be abused; so did they ill, and so may we do well: we tie no holinesse vnto such things, as if the Seruice of the Church were lesse acceptable to God, or lesse comfortable to the people, in countrie villages where such things are not, neither well may be, then in Cathedral Churches, where they are laudably retained, and may be continued to Gods glory; where if any thing were amisse, it might be easily reformed, as indeed it hath already bene in the 49 Iniunction. Therefore our vse may be well endured, when their abuse missoundeth to their owne friends eares.

118 In which case as the sonnes of Rome haue complained, so haue the fathers of our Church reformed their meretricious musicke. *William Lind* at first a Deane, then a Bishop, by his owne experience, not onely sawe and heard, but inueyed against such musicke in the Popish Cathedral Churches: *Psalmistarum locum inuadunt isti musici, non tantum ut de Choro Lindan. Pacisciant et dignissimi.* It is ouer long to write the Latine, in plaine English, it is this: The place of Psalmists is invaded or usurped by these musicians, who are most worthy to be thrust out of the Quire, not onely for the wickednesse of their life, wherein they are euerywhere euer moueable, & for their tunes of vnchaste fast songs, or of unworthy warres, mixed with the holy praises of God, but also for their theatricall or stage-like rather confusion of sounds, then any religious modulation of piety & deuotion, which they are knowne to ingender euerywhere in godly minds. For now musicians by their singing, do not so excite the mindes of their hearers to the seruice of pietie, and the desire of heavenly things, (as they call them) as auri & estrange them from it: for I know myself to haue bene sometime hearing those diuine praises, when I haue

ned

ned most attentively, what haply was sung, and verily I could not
 understand one word; so were all things shuffled with repetitions of
 syllables, and confusion of voices, &c. How can we speake more,
 or say worse of this their abuse? Yet himselfe speaketh some-
 what worse, *Non esse musicam, sed inconditam nebuloniam lasciuia,*
templis exurbanam: That such their singing is not musick, but
 an vnfauoric wantonnesse of knaues, to be thrust out of the
 Church. Whereat my selfe notwithstanding somewhat mar-
 uell, whereas but for the Deane himselfe, and a few of the
 Church, it was all one, whether it were prick song or play song.
 For it was in Latine which the people vnderstood not. And to
 say the truth, I can not see how one can speak against the one,
 and not against the other, as it is in their Church. For whether
 tends to edification, which the Apostle would haue be all in
 all. Let all things be done to edification, no maruel then that he dis-
 graced that which ministreth no grace vnto the hearers. *Erastus*
calls it a confused sound of voices, & a dissenting from Saint
Paul. Polydore Virgil, Franciscus Petrarcha, and others found
fault with it in their times, by like inuections.

Q. In iunct. 49

119 This hath bene reformed by the late noble Queens
 Injunctions, where we may learne, how this fault should be re-
 dified, & reduced to that forme which may best serue to edi-
 fication. There should be distinct songs, so used in all parts of
 the common prayers of the Church, that the same may be as plain-
 ly vnderstood, as if it were read without singing. And no other,
 except an hymne before and after morning and euening prayers, in
 more curious musicke, for comforting such as delight therein. If
 there should be superstitious ringing, or such lasciuious sin-
 ging as is in the Roman Church, it is inquirable in visitations,
 and punishable by the Ordinaries. And therefore we hold this
 golden rule of the Apostle, both in praying and praising God:
 1. Cor. 14. 15. *I will pray with the spirit, and I will pray with the understanding*
also: I will sing with the spirit, and I will sing with the understand-
ing also.

120 To please the sense of smelling, they haue their fran-
 kincense, their perfumes, their censings of dumme Images;
 as harlots perfume themselves and their chambers, to allure
 their

their louers vnto fleshly fornication, so these to entice simple fooles vnto their spirituall adulteries. Which is as pleasant to God as the *Incense brought from Shaba, and sweete Calamus from a farre countrey, or the smell in Israels solenne assemblies,* Iere. 6. 20. Amos 5. 21. Esay 3. 16. or the *sweete balles or Pomanders* of the mincing daughters of Sion, which the Prophets reprobued, and God doth detest. And therefore God may well, and will certainly aske them, *What required these things at your hands?* The Iewes vsed perfumes as they were commanded by God; the Gentiles vsed perfumes to their Idols by the instigation of the diuell, and to their statues as *Tullie* saith; but in the new Testament, not one fillable to command it as necessary, or require it as needfull: but of the woman that spent her sweet odors on the head of our Sauour, which asketh no imitation of vs, more then the fingers washing Christs feete with her teares, and wiping them with the haire of her head. Which all Christians are obliged vnto in spirit, but not in outward action. And therefore of this vanitie, we say *We haue no such custome, neither had the (Primitiue) Church of God.* Esay 1. 12. Cic. de of. fic. 1. 3. ad can. thus & cere.

121 For tasting, they haue not onely their maundies and feastings in their Churches, with al variety of curious iunkets and delicate wines, as if they had no houses to eate and drinke in, and must defile the Church of God: but can make a religion of it, and improve it to merit to abstaine from one flesh and eate of another. But the consecrated wine in the cup at the holy Communion, may not be casted of the people. To eate the daintiest fish for the grossest flesh, as if it were an acceptable fasting in the sight of God, is holden most holy; to eate fresh Salmō, Bret, Congre, or Mulets, in stead of beefe and mutton, is great deuotion. And more meritorious it is, to fast with sucket, marmelad, all curious fruits, roots, candied and condited, then to feast or satisfie hunger, with butter or milke, or cheese, or a rustie red herring on a good Friday. You may not touch, nor taste, nor handle some meats some times, because it is a law of the Church, without suspicion of hereticall prauitie. But you may breake Gods fabboth, sweare not onely vainly, but falsly too, and committ forni-

fornication, and what not in the breach of Gods commandments; and neuer be called into question, farther then walking to a Confessor, doing a short penance, and to it againe like a perfect Roman Catholicke. These we are sure are transgressions of Gods morall & ever binding Law. The other are at the best, but after the *commandments and doctrines* of men, and at worst, as Saint Paule elsewhere teaches them, *doctrines of diuels, proceeding from spirits of error, speaking lies through hypocrisie, and vsed by men hauing their consciences burned with an hote iron.* Of whom I would aske, in their owne religions, whether the Christian Friars that eate nothing but fish, be better then all other orders that abstaine but in Aduent and Lent and other ordinarie dayes? I thinke they do not so esteeme them themselues: which notwithstanding they should, if it be so good as they make it, to eate fish for flesh. Howbeit this plant, let it taste neuer so pleasant to the Roman palate, shall be rooted out also, because it was neuer of Christs heauenly Fathers planting. As for vs, *We desire to taste and see how sweet and gracious the Lord is, blessed are they that put their trust in him.*

Coloss. 2. 22.

1. Tim. 4. 1. 2.

Math. 15. 13.
Psal. 34. 8.

Vaux his Catech.

Eph. 5. 12.

122 Finally, their feeling is also allured by kissing the Pax at Church doore, and the crosse at the high altar. Besides his holileffe pantophle, vpon the Popes blessing, and cursed feete. Onely the people may not touch holy things with their hands, for that is reserued for the annointed, and the annointers the Priests alone, as a priuiledge onely belonging vnto them. Who in their extreme vnction not onely annoint the eyes & the eares of men & women, & the places most apt to concupiscence or neare vnto them: but also in exorcismes, the place of conception must be preserved onely for the Priests speculation and worse, &c. It is a shame to name those things which these haue done in secret, that neuer in pulpit handled the word of life. But the profane people (for so they account them who haue not their crownes shauen, nor haue receiued the marke of the beast) may not so much as touch the Popes merchandise, not their chalice, not their holy vessels or vestments, except they be permitted to kisse the hemme

hemme of the Priests garment, not to cure any of a bloudie Malignitie, but to infect many with a plague of the Roman leprosie. Christ our Saviour by touching cured, and cleansed all kinds of diseases; these will touch many, but they cure none. And they touched those whom it was not good for them to touch. I know not how to deliver their wickednesse in better termes. We haue no such allurements in our religion, all our profession is cleane without such whorish trickes, defilement of the flesh; we teach not to touch any vncleane thing whereby we may be defiled in body or soule, but to lift up pure hands vnto God as the Apostle exhorteth. And so we desire to approue our selues in the sight of God and man, as workmen that need not to be ashamed.

1. Cor. 7. 1.

1. Tim. 2. 8.

2. Tim. 2. 15.

123 These sensible or rather sensuall inducements and allurings, may easily and do often draw men, as children that are vnexperi in the world of truth, and are carried away with every blast of vaine doctrine, by the deceit of men, and with craftinesse, whereby they lie in wait to deceive, vnto their owne perdition. For they haue a shew of voluntary worship and seruice of God, and draw disciples more frequent and fast then the euidence of Gods truth delucred by the plainnesse and simplicitie of preaching. As we see profane and godlesse men, preferre a play before a sermon, and will rather giue money for a good place on a stage, then receive or accept a station as a religious exercise; whereof there is no other reason but this, that nature is much more apt to admit and accept euill then good, and to please the outward, then the inward man. As a sicke man whose taste by cholet is disempere, taketh sweet for soure, and soure for sweet, loatheth medicine, and lusteth for meates most hurtfull for his disease: so those who are soule sicke through ignorance and want of faith, take superstition for religion, loathe the onely soveraigne saluie of their soules, and entertaine any thing that pleaseth their present fancie and appetite, though it increase their disease to their condemnation.

Heb. 5. 13.

Eph. 4. 14.

Colossi. 2. 23.

124 This appeareth not onely in the Israelites, preferring the onions, garlick and flesh-pots of Egypt before the Manna

manna

Exod. 32. 6. manna of heaven; but their visible golden calfe, before the invisible God of heaven: and their dancing to it, before their deuotions to him. Neither may this seeme strange, if we consider how abhorrent nature is in conceiuing the things that are of God. Look on the wisest heathen Philosophers, who diued as deepe into the secrets of nature as naturall eyes could possibly discern; yet in the knowledge or worship of the true God erring as farre as the East is from the West, or earth from heauen. Was it not as strange the Chaldeans should worship a golden image, a thing without sense or motion, with solemnitie of assistance, and proclamation, musicke, and what not? being so wise and powerfull a people, that they had encroched almost the world into their victorious hands? or that the Persians who conquered them, should worship fire, which if it were not supplied with fewell, would die before their faces? or the Egyptians, a wise people, and in idolatrie deuour, that worshipped an Oxe, a Cat, a Crocodile? The like may be said of the Grecians and Romans, as wise, as learned, as victorious nations, as Cicero Tuscul. Histories report of; yea and for morall conuersation many of them so vertuous, that they shame many Christians? As that ignorant Christians should be led; or learned vnsanctified Christians leade vnto the vaine superstitions of their times, & beleue that, and support it with reason and syllogisticall dispute, which is abhorrent from the Scriptures which they wilfully forsake? It is no new thing, neither vnforetold by the Spirit of God, that they who will not obey the truth shall beleene lies. They that shut their eyes against the light, when they open them shall be dazeled, and not be able to enioy the vse and benefit of it.

2. Thes. 2. 10.
11.

Cicer. Tuscul.
Q. 1. 5.
De natura
decorum, l. 3.

¶ 125 These foundations thus layed, and weighed with due consideration, let an honest and vnpartiall Christian iudge, whether our religion as it is professed in the reformed Churches, be the safer, the sounder, the plainer, the holier, and more spirituall in all respects, then that of the Roman Synagogue. We desire no man to beleue lesse or more, as necessary to saluation, then what we can proue out of the written

written and vndoubted word of God. They will loade the people with traditions, for number infinite, for burthen most intollerable, not onely not agreeable, but quite contrary vnto the Scriptures; which can neuer giue any the least satisfaction to an vnlearned man, and therefore are confessed to be vnnecessfull for such a one, yea for any to beleue. So saith *Andradus*, that had the very quintessence of the Trent Council distilled into him: *Quæ non literis, sed sola traditione innotescunt, ignorari possunt, sine dispendio salutis*: Those things which are published not in the Scriptures, but onely by tradition, may be vknowne without prejudice of saluation. Then certainly any Christian may be saued by the reformed religion, though he know none of the Romane opinions, because all ours is written, all or verily the most part of their religion dependeth vpon traditions vnwritten, whereof men may be ignorant without prejudice to their saluation.

Defens. Council. Trid. l. 2.

126 To call vpon God onely *in the name of Christ*, is written; to call vpon *Angels* or *Saints*, is a confessed tradition. Ours must be beleued, or else we be infidels; theirs may be vknowne, and neuer the further from saluation. We say that Christ our Sauour is our Mediator, Aduocate and Intercessor; this must be beleued, or else we perish: to haue more mediators, aduocates or intercessors, is a confessed tradition; if a man be ignorant hereof, yet he may be saued. We affirme that as there are two wayes in our life, the broad and the narrow; so are there two places after death, hell and heauen; this is plainly written: our aduersaries make a third and a fourth, the one to last till doomes day, that is Purgatorie, which then shall be emptied: the other *Limbus puerorum*, which is the place for infants vn baptized, & for ought I know must continue for euer. For in their learning they shall neuer attaine vnto the vision of God, as the Saints shall. All these are confessed traditions, therefore if they do neuer know them, they are neuer the further from saluation.

Math. 4. 10.

Ioh. 16. 23.

1. Tim. 2. 5.

1. Ioh. 1. 9.

Mat. 7. 13.

127 The same may be exemplified in the Masse, in prayer for the dead, in *Peters* primacie, in reseruatiō, circumgestation, and adoration of the Sacrament; in all their ceremonies

of oile, salt, spittle, crossings, gestures and gesticulations, and as I said, almost in euery particular that standeth in question betweene them and vs. For ours we haue the direct word of God; for theirs they haue onely tradition, whereof a good Catholicke may be ignorant, *sine dispendio salutis*, without preiudice of saluation. Then if any Romane Catholicke embrace our doctrine, he may be saued; for it mattereth not whether he know his owne religion, as much as it differeth from ours, or not, because his hangeth all vpon tradition.

128 From this position of *Andradus*, there arise two dangerous consequences, and fearfull to themselves and to all Christianitie. For that the Popes and the sea of Romes supremacy, is a tradition not written, they cannot denie, because that it is written they can neuer proue. Then if men had neuer knowne it, they had bene neuer the worse, and for professing it, they are neuer the better. Then is it not as they would make it, *de necessitate salutis*, of the necessitie of saluation, to beleue that the Romane Bishop is the vniuersall Bishop, or that Rome is the mother of all Churches. Which being granted, as it is, by *Andradus* his rule, and standeth with good reason and Scriptures; then all Popery falleth to the ground. We need no sharper axe to cut downe that poisonous tree, no better fluce to draine the Church from the puddle of all heresies. Yet a greater imputation of blasphemie to be layd on that Synagogue, will follow hereof: *Traditions*, saith *Andradus*, need not be knowne, or may be vknowne, *sine dispendio salutis*, without preiudice of saluation. But the Scriptures, saith his fellowes, are no Scriptures, but as we receiue them by tradition: therefore we may chuse whether we will euer take knowledge of the Scriptures, and yet neuerthelesse be saued. Which indeed they hold, as hath bene proued before, to the great dishonour of almightie God, and the vtter subuersion of many a Christian soule. What shall we say to baptizing of children? to the mystery of the Trinitie, and other high points of faith, which some of them haue said, are not to be proued by Scriptures, but by tradition? Therefore by Romane diuinitie these may be vknowne without

Vbi supra.

Chap. 6.

without prejudice of a Christians saluation.

129 What may I then say to my beloued countrymen, who yet please themselues in that more then Cimerian or Egyptian darknesse of Rome? and are led from twilight to midnight, from darknesse to blindnes, from one abomination to another, though not of wilfull and factious obstinacie perhaps, but rather of a deuout, yet ignorant zeale? but onely exhort them at the last to open their eyes, and behold the way of truth, which is now laid broad before them, to heare, to see, to handle the word of life, and to trie the spirits, whether they be of God or not; to depart from Rome, which is neuer in all the Scriptures called, or named, or so much as by any probable inference or insinuation inferred to be the *mother Church*, or hath any prerogatiue aboue other Churches; no not so much as spoken in commendation thereof more, or so much as the Thessalonians, as hath bene proued. But vnder the name and title of Babylon, it is called the mother of fornications and all abominations, Which cannot be taken for the state of the Romane citie vnder the persecuting Emperours, as the Romane leaders would make the world beleeue; but for that Church of Rome, which from a chaste spouse, is degenerated to be a prostituted harlot, and hath committed fornication, and spread abroad the infamy of her wicked whoredomes vnto all that passe by her. Which is cleare by this, that the Gentiles haue neuer spirituall adultery laid vnto their charge, because they were not espoused vnto God. But the Iewes before Christs coming, and the Church after his coming, are said to become adulterers and adulteresses, when they fall from their first loue, and betake themselves vnto idolatries, errors, heresies, and such like wayes of perdition, whereby they forsake their God that hath taken them for a chaste spouse vnto himselfe.

1. Iohn 1.1.

1. Iohn 4.1.

1. Thess. 1.5.

130 Come forth therefore from this Babylon: flie from Rome as *Ioseph* from his alluring mistress, lest being partakers of her errors and sinnes, you be also partakers of her plagues and destruction. And who shall be able to auoide or endure them? You haue light offered, it hath long appeared: sit not

Luk. 1.74.

still in the valley of darknesse the shadow of death, but craue of God to direct your feete into the way of peace. You are called to libertie, that is, not to licentiousnesse, as your Romane teachers would perswade you; but to a Christian freedom of conscience, wherein being deliuered from your enemies, you may serue God without your perils or feare, in truth, holinesse and righteousness. Take no longer pleasure in your bondage. Take your euidences into your hands, view them, peruse them, rest vpon them, and you shall liue, and be saued by them. Accept this mercie of God so louingly offered, you shall enioy that glory which is so faithfully and liberally promised. For this is the end of that faith which the Apostles taught, and we now preach vnto you, euen the *sa-
uing of your soules.*

1. Pet. 1.9.

Muri ciuit.
sanct. fund. 11.

131 Vpon all the premises of this whole precedent book, which standeth for all, not onely certaine antiquitie of Scriptures, but for all probable antiquitie of Councels, Fathers, and Histories, against all Nouelties; I will conclude euen in the words of an aduersarie, by him partially misapplied to his partie: *Nullum est erroris periculum in tam trita via: There is no feare of error in so beaten a way (as we propose:) but suppose there be, which cannot be, yet is he worthy of pardon: neither can his error be damnable, that followes (the Scriptures of God,) so many Councels, Fathers and Martyrs. If a man erre with these guides, not he which followeth, but Gods providence (which is horrible to thinke) is to be accused, which provided (not Scriptures, if this were true, but) false teachers, so long a time, for the whole world. We reioyce and praise God for his providence, who hath leste vs all these sound and certain meanes of our saluation, which how to make the Romanists partakers of, we know not, because they will not heare. For the same is their prejudice against our religion, which was Nathanaels against Philips report: Can any good thing come out of Nazareth? Can there be any good found in the Protestants Church? We answer with Philip, Come and see. So shall you find as Nathanael found Christ our Saniour, & the truth of God reuealed in his word, which the Romane Court shall neuer be able finally to gainstand.*

Ioh. 1.46.

132 But what if some be so wilfull and obstinate, that all this light notwithstanding, they will not see the truth, nor come to our Church with all this invitation? I would be loth to deuise any cruell weapons to fall vpon them, as *Doeg* against the Priests, or any sudden massacre, as *Elias* or *Iehu* vpon the Prophets of Baal: but I could gladly set an edge, and sharpen those wholesome lawes which are established against them, with due execution; because they waxe proud & bold, and dare say that we haue no lawes to execute them, but our late Parliaments which make new lawes against the old religion. We haue already by many books yet vnanswered, proued the most points of Poperie to be plaine heresie; and therefore Papists to be notorious heretickes: and then aske themselues, and *Simanca* an author of their owne will tell you how heretickes should be serued. *Simanca in Enchirid. c. 1.*

CHAP. XXI.

Seeing our Aduersaries will haue no other witnesses but domesticall, against whom we may iustly except: no other Iudge but the Bishop of Rome their obliged friend, our capitall enemy; often ignorant, vniust, and wicked, and therefore partiall and incompetent; we vpon so iust cause appeale, from Babylon to Ierusalem, from Trent to Nice, from Romes new Consistorie in earth, to Gods Tribunal in heauen; from that pretended Vicar, to God the Father, and to Iesus Christ his Sonne, the iust Iudge of quicke and dead, with the holy Ghost the sanctifier of the Elect, for a faithfull and final sentence, whether Protestants or Papists haue and hold the truth of God in their Religion.



Ow ancient, frequent and necessarie the vse of Appeales is, no man is ignorant. For it preuenteth or correcteth the ignorance or iniquitie of Iudges, saith *Vlpian* the Ciuilian. *Hippodamus* provided for his Citizens this wholesome remedie, that there should be *Confessus, cuius*

F. de Apellat.

li.

Aristot. Polit.

lib. 3. c. 6,

summa esset potestas, ad quem referri oporteret res, quae minus bene iudicata viderentur: A Councell, which should haue supreme

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Aristot. Polit.
lib. 3. c. 6.*

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F. ibid. l. Serui.

Plutarch. in
Publicola.Ext. de rescrip-
tis c. SciscitatusBarth. Fumus
de Appel. §. 2.
2. q. 6. c. Cum
omnis.
Tho. Aquin.
2. 2. quæst. 69.
art. 9.

power, whither matters, not well determined, might be referred. A maister may take the benefit of it for his seruant, or a seruant for himselfe, *Si sententiam tristem passus est*, if his sentence be over rigorous. And therefore it is much more to be allowed vnto free men, that haue equall right in the same gouernment. The cause must be the feare or feeling of grieuances & iniustice past or to come; because the Iudge is either ignorant, and so vnable to discerne the truth; or partiall, and therefore not likely to giue sentence for the truth. It must be also from an inferiour to a superiour Iudge. Thus vpon confidence of a good cause, a man with a good conscience may appeale, saith the Popes Angelicall Doctor. In prosecution of such Appeales, many circumstances are required, as in the seuerall titles, in the Digests and Code of the Ciuil law, and the Decretals and Decrees of the Law, and in the Summists and other Doctors at large is discussed, which are not needfull here to be repeated.

2 This remedy so naturall, so legall, so conscionable, I will now vse against our aduersaries, in our iust cause, from their Iudges vniust and wicked sentence, whereby as much as in them and their great Bishop lieth, our cause is preiudiced, our credits empaiied, and our persons condemned vnto temporall, our soules vnto eternall condemnation. This is a fearfull sentence, to be pronounced heretickes, to be excommunicated and cut off from the blessed body of the Sonne of God, and that without cause proued; and therefore we appeale.

Muri ciuit.
sanctæ, fun-
dam. 11.

3 To enlarge the causes of this our Appeale, I need not by law. It is sufficient we haue already felt, and haue good cause yet to feare manifold, vn sufferable and intollerable grieuances, from that ignorant, passionate, partiall, and vn-righteous Iudge, to whose onely Consistory our aduersaries would draw vs, that is, from the Bishop of Rome: *Index ut officio recte fungatur, à studio partium, & fauore liber sit necesse est*: That a Iudge may do his office as he should, he must be free from partialitie and fauour to either partie, by any meanes. Therefore the Pope can neuer be our Iudge, who hateth vs, fauours

fauours his owne friends our mortall enemies, and maketh theirs his owne case. From him therefore aboue all others, we haue great cause to appeale. In which case *Robert Grossthead* that learned Bishop of Lincolne brake the ice for vs almost foure hundred yeares ago, who vpon iust cause of grieuance appealed from Pope *Innocent* the fourth to Iesus Christ; and vpon very short summons the Pope was cited by the stroke of death, before that high tribunall of the great Iudge. But Saint *Paul* is a better president and warrant vnto vs; when *Festus* asked him whether he would go vp to Ierusalem, and there be iudged of those things whereof he was accused? hauing good cause to suspect his aduersaries of subornation or violence, the place where he had suffered wrong, the Iudge who sought fauour of the Jewes; he appealed vnto *Cesar* the then supreme Iudge vpon the earth. Even so it fareth with vs: we are accused of the Romane Catholicks for hereticks: we are cited to Rome to be tried before him that would curry fauour with our aduersaries, & curry our coates for their sakes. The place is vnto vs dangerous, the high Priests will suborne false witnesses against vs, we haue no hope of equall triall or iust sentence, we haue many reasons to suspect and feare ouer hard measure from such a Iudge; therefore we appeale, not to the Pope, for he is principall partie in the action, and if he sinne in his sentence, he may grant himselfe pardon, and absolue himselfe from his penance: though in his Doctors opinion it were better he gaue facultie to his ghostly father to dispense with him both in penances enioyned, and in vowes intended. May we not appeale from the Pope to such his ghostly father? We dare not trust him, they might be and may be lightly, especially lately, false harlots both.

4 From whom, to whom, or from which, to what shall we appeale? Shal we prouoke to any or to all Christian kings and the Emperour? Our aduersaries will tell vs, that is from the hall to the kitchin. The Pope is the Sunne, the Emperour is the Moone, then Kings are but *inter minora sidera*, among the lesser starres. His Holinesse is the head, they the feete; he

Baleus in vita
Innocentij 4.

Act. 25. 9.

Act. 23. 14.
Act. 27. 30.
Act. 25. 11.Hen. Henric.
de Indulgent.
lib. 7. c. 3.Extra. de Ma-
ior. & Obedi-
ent. cap. Solite

Plutarch.in
Fabio.

spirituall, they temporall, or rather in comparifon carnall. There lieth no appeale from fo high a floud of pride, to fo low an ebbe of debafement. Who can endure it? It might well ftand from the fonnes to the father, but from the father to the fonnes, that were *hysteron proteron*, the cart before the horfe, except they will vrge vs with *Fabius Maximus* his fon, who when he was Confull, commanded his father to light from his horfe, and come on foote, while he fate in his chaire of ftate.

Extra. de re-
fcript cap. 11.
Ad audientiā
in Gloff.

5 Shal we appeale from the Pope to his Cardinals, whom he calleth brethren, and may not call them fonnes, for that is a word of debafement, fitter for Kings and Emperours: nay, were they his brethren indeed by nature or fellowfhip, as indeed they be in malice and crueltie, yet *Par in parem potestatem non habet*, that were no iust appeale to a brother of the fame confistory, when but from a brother. But what do we talke of them? they are his creatures, he makes them. He that can aduance them by fhipfooles in his Romane fea, can emptie them by fackfuls into the riuer Tiber. They are his feruants, or rather his flattering flauces; he doth but call them brethren of courtefie, not of condignitie, because he is fo pleased, not because they deferue it, howfoeuer they defire it. Yea they are nearer and dearer then brethren, for *they are part of his bodie and of his owne bowels*.

Gigas de laza
Maieft. l. 1.
Rub. 4. q. 5.
cu. 6.

Vide Præfat.
ad Conſent.
Ief. & Chriſt.
682.

Muri ciuit.
fundam. 1.
Ibid. fundam.
12.

6 Shall we appeale to the Scriptures? Thoſe are with the Romanifts, but *Protagoras* principles, *Sphinges* riddles, goole-quils, a dead letter, a dumbe Iudge: which is all true, or elſe they are moſt wicked and damnable blaſphemers. If we flie from the tribunall of Rome, *Wherein can the Scriptures benefite an hereticke?* *Ad tanta ſuperbia monſtroſiſſimum faſtigium ducit, falſarum hodie religionum fundamentum, de ſola Scriptura, &c.* That foundation of falſe religions at this day, to trie by onely Scripture, hath brought men to that moſt moſtrous height of pride. No talking of Scriptures with Romanifts, except a man would caſt his ſtomacke, or turne his braine; ſo do they vilifie and blaſpheme them, as the old heretickes did in the time of *Tertullian*. At a word, our aduerſaries appeale as eagerly from theſe

De Præſcrip.
aduerſ. hæreſ.

these to the Pope, as we do from the Pope to them. They will neuer suffer vs to prouoke thither, they hold them ouer-par-
tiall on our part, they are all for vs. They will not be allowed
as witnesses without manifold exceptions, much lesse as
Iudges.

7 Shall we appeale to a generall Councell? That is but
from the head to the members, from the landlord to his te-
nants, from the lord paramount to his liege subiects. This
they refuse and refute as a grosse absurditie: sometimes indeed
ventilated in the world, in the time of schisme, yet by the
learnedest that then liued: but not dogmatically concluded,
though by fact executed, by the deposition of three *Anti-
christ*s, and substitution of one in their places, and that with-
out the Roman Conclauē. Yet now the contrary opinion pre-
dominateth: The Pope is aboue the Councell; he calleth it
onely; he begins it, he onely inspires it, he ends it, he doth
what he will in it, and with it; and without him it can do no-
thing. A Councell is the Church dilated, the Pope is the
Church contracted, he can do what he list without it, & there-
fore to it there can lie no Appeale from him.

8 What will they say to the Scriptures as they are expoun-
ded by the most ancient Fathers of the primitiue Church? Nei-
ther will they grant this. For all Fathers are the Popes chil-
dren, he is *Papa, pater Patrum*, the father of Fathers. *Non habet*
in Ecclesia ullos patres sed omnes filios. The Pope hath no fathers
in the Church, but all sonnes; not in the Church indeed, but
in hell he hath. *James Gretzer* hath disclaimed this before. All
ancient writers are at their great Maisters commandement. If
he say the right hand is the left, and the left the right, he must
be beleeued, whatsoeuer any other speaketh or writeth to
the contrary. How then, or whither? To the Bishop of Romes
person? That is, *identica predicatio*, from him, to himselfe; and in
his person he may erre. Therefore to his office? Therein he may
erre in matters of fact, though not in questions of faith. Then
in articles of faith? But not at all times, nor in all places, but in
his chaire, and at a Chapter, not when he speaketh interlocu-
torily, but resolueth definitiue. But in this case, nay in euery
of.

Bellar. de R. 5.
Pon. l. 2. c. 27.

Supra cap. 8.

of these cases he hath erred, ignorantly, obstinately, wilfully; if he should do otherwise, it were against himselfe, and what Iudge will condemne his owne cause? Then no appealing to the Fathers, by them selues, or in him.

Tibi data est
omnis pote-
tas.
Anton. in
summa. part.
3. tit. 22. c. 5.
Cant.

9 Seeing there is nothing left in earth, no person, no place, but either we or our aduersaries, do, or may, in our opinions except against it: whither shall we appeale? to heauen? The Pope claimeth power of heauen, as well as of earth and hell. Shall we prouoke to the Angels? they also are at the great monarke of Romes command: himselfe is *diuinum numen*, which is more then an Angell, as Maister Stapleton stileth him. Shall we seeke the fauour of Saints? the Pope claimeth the onely right of their canonization. No more a Saint without the Popes leaue, then a god without the Senate of Romes admittance. Is there no place where Christs *unica columba*, his onely doue may rest her foote, but this rotten and stincking car-kasse, and filthy dunghill, Rome and her Bishop? Not in earth, not among creatures, say the Romanists.

Rat. 1.

De Præscrip.
aduer. hære-
ses.
Breuiarium
Rom. refor.
Cathed. Petri.
Ianuarij 18.

10 We will appeale to the holy Ghost. *Campion* maketh a iest of this, and in the learning of Rome he is appropriated to the Popes chaire: and if *Tertullian* call the holy Ghost Gods Vicar in earth, our aduersaries giue the same title to their man of sinne, and a greater to them is he, in equall, or higher, not in subordinate authoritie to the holy Ghost.

F. quis, à quo
appellatur.

11 May we appeale to our Sauour Christs Vicar? First S. *Peter* himselfe to whom they are not afraid to say; *In fine mundi Iudex eris seculi*: In the day of doome thou shalt be iudge of the world. *A vicario non appellatur ad eum qui dedit vicarium, sed ad superiorem ipsius dantis*: We may not appeale from the Vicar to him that made him his Vicar, but to some superior Iudge aboue him that so made him: but Saint *Peter* and the Bishop of Rome are more, for they must be *Christs successors*. Now we are at a nonplus: who will find vs a *plus ultra* beyond *Hercules* pillars? There is none aboue thee, O Lord Iesu Christ: as thou art *Alpha*, so art thou *Omega*, as the first so the last, and who can number thy generations? Whither shall we appeale from thy presence? Shall we say from Christ the sonne of

Vt supra.
Psal. 86. 8.
Math. 28. 18.
Reuel. 1. 11.
Esay 53. 8.
Psal. 139. 7.

of man, in respect whereof all powes *was giuen him in heauen* Math. 28. 18. *and in earth*, to man the Sonne of God wherein he is equall to John 17. 2. his Father, and created the world? Let it be granted by con- Philip. 2. 6. cession or in imagination. Yet are we not hereby aduantaged, Hebr. 1. 2. if our aduersaries are to be beleued. For if the eternall Sonne of God, be *Dominus Deus*, the Lord God of the Christians, so call they the Bishop of Rome *Dominus Deus noster*, The Lord God of the Roman Catholickes. But we will haue him not Extrauag. Io. 22. c. 4. glossa onely in the communion of properties, but in both natures conioyned in one person. The Roman Bishop is that also; for *Margarinus de la Bigne* applyeth all that place to *Pope Gregorie* Epistola dedi. 13. which is written of our Sauour, the Lord Iesus Christ the ad Greg. 13. Sonne of God, in the Epistle to the Hebrewes: *For we haue not* Hebr. 4. 14. *an high Priest, which cannot be touched with the feeling of our in-* Supra. *firmities, but was in all things tempted in like sort; and let us there-* Ad thronum fore go boldly vnto the throne of grace, that we may receiue mer- gratiarum tuarum vt cy, and find grace to helpe in time of need; as before hath bene al- misericordiam consequar, & ready obserued. inuenciam apud te gratiam in tempore opportuno.

12 May we appeale to God the Father of our Lord *Iesu* Job 12. 12. *Christ*? The Romanists paint him like an old man with a gray beard; they will yeeld wisdom vnto old yeares, and vnderstanding to gray haire, and therefore preferre him before his blessed Sonne, whom they yet picture like a little babe. And aske an old superstitious popish woman, and she will tell you there is no reason but the mother should be better then her own childe, and therefore our blessed Ladie must be preferred before her Sonne; whence it is, that some who thought themselves wiser then old wiues, could say, *By the right of a mother* Offici B. Mar- *commandeth Sonne*. If this right be in the mother, much more rix Breuiaria. is there in the Father. Will they then admit our appeale vnto the Father? That may not be, for *Dei & Papa est idem Consistorium*: Hostensis de God and the Pope haue but one Consistorie. And that elect & elect. impudent Antichrist our capitall enemy, is ordinarily stiled potestate. c. 4. *Vicarius Dei*, the Vicar of God, (the Vicar of hell sooner;) per- Non pueri haps they thinke Christ the Sonne too meane, because he hath hominis, sed veri Dei vicem gerit in some mixture of earth with heauen, of Manhood with God- terris. head (pardon the speech, their wicked doctrine and absurd, ter- presseth

preffeth the occasion:) and therefore they will haue him the Vicar of God, as well, percase rather then of Christ. Then lyeth there no appeale to God from his Vicar, as is before supposed, and in the Roman learning proued.

De antiquo
iure Roma-
notum in
præfat.

1. Cor. 3. 7.
Præfat. ad
Clement 8.
de Indulgen-
tijs.

Numbers 22.

Parcus.

13 Neither can they excuse these more then monstrous, blasphemous, and idolatrous attributes vnto the Pope, as giuen in the time of dunserie, or by Canonists, or Glosers, the notorious flatterers then of that sacred Sea; but they are yet continued, offered and accepted in the time since the Councell of Trent, when all things were promised should be reformed. *Carolus Sigonius* doth not onely call *Pius quartus salutis author*, which I know not better to interpret then the *Author of saluation*: but also that his *autoritas* is *diuina*, he hath *diuine authoritie*, and is *quasi propitium numen aliquod*, as a certaine diuine Godhead. Another more apertly, more blasphemously, and yet more ridiculously withall a great deale, *Schoppius* would needs dedicate his booke to *Clement* the 8, and that chiefly to be blessed of him. *For not he that watereth is any thing, but he that blesseth and giueth increase, euen God. Tu autem Deus es à summo Deo constitutus, & non quod benedictus sit cui benedixeris, & maledictus in quem maledicta conieceris.* But thou art God appointed by the great God, and I know that he is blessed whom thou blessest, & he is accursed against whom thou castest thy curses: Where first he most plainly calleth the Pope a God, most blasphemously applieth one Scripture to proue him a God, and most ridiculously abuseth another, in entitling the Pope his Patron, with that which *Balaam* the son of *Zippor*, gaue to *Balaam* the sonne of *Beor* that wicked Prophet, when he would haue the people of God cursed. May not a man write vnder this, as one did vnder *Adrians* inscription, vpon his hospitall at Louan? *Traiectum me plantauit, Louanium me rigauit, Cesar incrementum dedit*; one wrote vnder, *Ergo Deus nihil fecit*: this flatterer belike will neither haue God plant nor water, and the Pope must giue increase; there God needs do nothing, as indeed he hath nothing to do with the Popes pardons or doctrine.

14 All this notwithstanding we must and will appeale, but

but whither? Seeing they haue left vs neither heauen, nor earth, God, nor man, but onely the god of this world, and the man of sinne, to whom they will admit our Appeale: let them appeale while they will, *à superis ad Acheronta*, from heauen to hell, from *Iehouah* the God of Israel and his holy word, to *Beelzebub* the god of *Eccron* and his impostures. Let them vse armes of flesh and carnall weapons, and bring with them all these powers and principalities, and spirituall enemies in heauenly places (as the Apostle describeth the) yet our trust shall be in the name of the Lord our God. For he being on our side, we need not feare what man can do vnto vs. If he iustifie vs, no man can condemne vs; we will not feare though ten thousands rise vp against vs, and compasse vs on euery side: for the Lord sustaineth vs. An honest cause can neuer quaille before a iust Iudge. In confidence whereof we appeale from earth to heauen: from Roman Babylon below, to the new Hierusalem which is aboue: from the man of sinne, to him who is Sonne of man, and the Sonne of God without sinne: from earthly consistories, to the tribunall of Gods eternall Maiestie; from the father of lies who ruleth in the children of vnbeleefe and disobedience, to the Father of lights and of spirits, who is a God, blessed for euer and euer. Amen.

15 Howbeit it may be our aduersaries, though they cannot except against our iust cause of Appeale, nor flatly deny the authority of that Iudge to whom we appeale, yet they will alledge, that the cause being a matter not of iustice, and but of mercie, it belongeth not vnto God to meddle with it, much lesse to determine it. For as in the learned Poets who distinguish the nature of gods, they designe the woods to *Faunus* & his Satyrs; the riuers to *Nereus* and his Nereiades; and the one intermeddled not, nor intruded into the iurisdiction of the other: Or more familiarly, as when by the Popes policie the Empire was ill deuided, (which was before well vnited) into the East and West, the one interposed not himselfe in the affaires of the other, nor inuaded his kingdome: So, seeing they can proue out of moth-eaten Legends, and our blessed Ladies most deuoted Chaplaines, that God hath bene pleased to deuest

deuest himselfe of that throne of mercy whereunto guilty persons might appeale, and hath reserued onely iustice to himselfe; and therefore this case belongeth not vnto the iust God, who must giue sentence according to right, but vnto the mother of mercy, who will pardon any sinnes done against God, for a loafe cast at the beggars head that askt it in her name; or will set vp a light in hell to anger the diuell, for ones sake that neuer did good deed, but offered vnto her one taper: or with her beads will weigh downe the ballance wherein a wicked soule had bene found too light if she had not pitied his dolefull estate, and thereby sent away the diuels that pleaded for it, dreadfully howling.

Mariale Bar-
nard. de Bu-
sto. part. 3. ser.
3. fol. 96.
F. de appellat.
Recip. l. Im-
peratores.
Extra. de ap-
pellat. cap. Si
duobus.

A diuina iusti-
tia.

16 For this Empresse is of so great authoritie in the heauenly palace, that passing ouer all intermediate Saints, it is lawfull to appeale vnto her in euery griuance. For although by the course of the ciuill law, due order should be kept in appeales, yet notwithstanding herein is obserued the style of the Canon law, whereby omitting all meanes (in the way) we may appeale vnto the Pope. Therefore euery man may appeale vnto her; whence we may say that of her, which is written c. ad Romanam, 2. q. 6. where it is said, Vnto her must all that are oppressed appeale and runne as vnto a mother, from whose breasts they may be nourished, by whose authoritie defended, and from their oppressions deliuered. For a mother neither can, nor ought to forget her owne child. Therefore let euery one confidently appeale vnto her, whether he be oppressed with the diuell, or of any tyrant, or of his own body, or of Gods iustice. Of which mine author exemplifieth the first three by one Theophilus, that gaue himselfe to the diuell vnder his hand-writing; and by Saint Basil, who prayed against Iulian the Apostata, and at whose request our Ladie sent one Mercurie (belike the old messenger of the gods) and lent him an horse and a lance, with which he killed the tyrant: and Marie Egyptiaca, who by her ouercame concupiscence; (and then of the fourth saith) *Licet ad ipsam appellare, si quis a Dei iustitia se grauari sentit*: It is lawfull to appeale vnto her, if any man be oppressed with the iustice of God, which was signified, Hester 5. where it is said, That when King Assuerus was angry with the Iewes, Queene Hester came to appease

appease him: to whom the King said, I thought thou aske halfe of my kingdome it shall be giuen vnto thee. Therefore this Empresse did prefigure the Empresse of heauen, with whom *Deus regnum suum diuisit*, God deuided his kingdome. *Cum enim Deus habent iustitiam & misericordiam iustitiam sibi in hoc mundo exercendam retinuit, & misericordiam matri concessit: & ideo si quis sentit se grauari a foro iustitie Dei, appellet ad forum misericordie matris eius.* For whereas God hath iustice and mercy, he hath reserued iustice to be exercised by himselfe in this world, and granted mercie to his mother; and therefore if any man be grieued or vexed in the court of iustice, he may appeale to the court of his mothers mercy. Is not this strange learning? Yet it is fortified with a worthy example by another, and the testimony of the diuell also: for when a young man had renounced the most High for the diuels helpe, it was no bargaine except he would also forsake the mother of the Highest. *Illam enim quae maxima damna nobis infert. Quos enim filius per iustitiam perdit, mater per misericordiam & indulgentiam adducit.* She bringeth greatest losse to vs. For whom her sonne destroyes by his iustice, those she relieueth by her mercy and pardon. And by their learning she can giue leaue to a Monke to commit adultery, if he salute her altar, and fast for her sake vpon the Saturday, she will saue grosse sinners from damnation: the Romanists haue more proued her affection toward them in his kind; which being so we dare not trust it.

De B. Virgine
exempla post
term. discipuli

Ibid.

A me licentia
accipiebat.
Supra cap. 20.

17 When a simple or ignorant Roman Catholicke reades or heares this, he will either vterly deny it as neuer written by a Catholicke; or disclaime it, as ouer impudent, shamelesse and blasphemous: or he will appeale vnto his learned teachers, whether any such thing be written; or if it be, how it may stand with the glory of God who hath said, *that he will impart his honor to none other*, as before is euidently proued. They must of necessitie answer, either that there is no such thing written in their bookes, and then they most impudently lye. Or they must say it is written by some outworne dunse and obscure fellow, that was neuer acknowledged for a classically author; and then they lye as falsly: for *Barnardine* is entituled *venerabilis*

Similes ha-
bent labra la-
stucas. Like
booke like pa-
tron.

In most of his
Legends.

Iudicium &
misericordia
cantabo.

Luke 1. 47.

John 2. 5.

venerabilis & eruditissimus, venerable and most learned: he did dedicate his book to *Alexander the sixth* then Bishop of Rome, which seemeth to haue bene thrice printed, if not oftener; as I haue seene *annis 1511. 1515.* and very lately, 1607. with this commendation to the sale in the title thereof: *Quod quidem peregregium opus, non solum verbi Dei concionatoribus & parochis, sed & omnibus sacrae theologiae studiosis, summam afferet utilitatem.* Which excellent worke verily will bring great profite, not onely to the Preachers of the word of God, and parish priests, but to all students of Diuinitie. Or they will say, it is but one Doctors opinion, and so priuate, which they are not bound to defend, (then why do they so often print it, and neuer correct it?) Which is also false, for many haue the same blasphemie beside *Burnt Barnard*. Or they must stand to it like a Iesuite, that with an odde distinction will defend that the Crow is white, because there is somewhat blacker; which not one of ten thousand of the people, nay scarce any among themselues can vnderstand, or dare expresse their meaning in plaine tearmes. And so are the simple people betrayed, and made beleene that the creature is as much about the Creator, as mercy exceedeth iudgement; the same in effect may be said of the other author, as absurd and blasphemous as he is.

18 Howsoeuer our aduerse Catholicke Romanes would perhaps wish in their vaine hopes, that an Appeale might in our case be made vnto her, yet neither dare we tender an Appeale to the mother, and passe by the Sonne; or to the wife, and refuse the husband; or to the aduocatrix, as the soberer Papists will haue her at the most, and leaue the Iudge; or finally to a meere creature though neuer so holy and excellent, and forsake the Creator who is blessed for euer, not among women as the holy Virgine, but about all things in heauen and earth. Neither if we should appeale vnto her, would she presume to admit it, seeing nothing is more deare vnto her then the honor of her Sonne, who is her Sauour, and she his handmaid, he her maker, & she his workmanship. Aske her, and she will not say, do what I bid you, but, *Whatsoeuer he saith vnto you do it.* For it is he, and he onely, that can not onely turne our water into wine; but can wash away our sinnes with the water of life, and cheare

cheare our hearts with the fruite of the vine in his Fathers kingdome. Therefore to the blessed Virgine, though by the superstitious she be seated about the Sonne, we may not appeale.

19 Considering all the precedent difficulties, after a short repetition of the rest of all those places and persons, from which and from whom our aduersaries do peremptorily debarre vs, or our selues can by no means be induced to trust; I will in despite of Rome and Antichrist, lay my Appeale to that place and person, whither with safetie we may haue accesse, and with whom we are sure to find no iniustice.

20 Shall I name hell? This is the kingdome of darknesse, wherein the highest throne of the Romane Antichrist is aduanced; thither are many Popes and Cardinals already gone before, and are infranchised as chiefe princes to that monarchie, or rather popular confusion. Their Legends teach, that their Saints can cosin the diuell, and force him to teach the Psalmes, which euery day said, will saue the soule of him that sayes them. That another caught the diuell by the nose with a paire of tongs or pincers, in despite of his face, and would not let him depart without licence, (many a better man would haue bene glad to be rid of him with lesse intreatie.) Another could make him hold his candle till his finger burnt, that he roared againe: as if Saint *Dominick*'s candle burnt a boue the fire and brimstone of hell, wherein the diuell and his angels are tormented. Besides, they can exorcize and coniuere the diuels when they list. They haue holy water to appease him, though in this the diuell was deceiued by *Me-* *Dunstan.* *Dominicke.* *Melancth.* *Ioh. 18.* *lancthon;* or crosses to terrifie him, which we haue not. They will equiuocate for him, and he will lye downeright for them; I trow he was president of the holy League: and of him the Pope holdeth all the kingdomes of the earth, as in see. Christ our Sauiour refused them himselfe, he neuer bestowed them on any other: his kingdome was not of this world; and therefore Rome hath forsaken him, and hath betaken her self to the prince of this world, that ruleth in the aire, and overruleth and reigneth in the children of disobedience. Though our

our aduersaries would full faine haue vs, yet we will not appeale to that place or that Iudge.

21 What shall we say to Purgatorie? That is the Popes peculiar, all the soules there are his owne prisoners; the intolerablenesse of their torment, and the hope of his pardon, will easily draw all voices to his partie. We dare not put our fingers into that flame, which is equall with the paines of hell, saue onely for perpetuities. The Pope onely built this mansion, and set vp this kingdome. Our powerfull Creator, in whom we haue our greatest, yea onely confidence, neuer made it, he knowes it not; neither meane we to come there: neither that place nor the persons therein are competent iudges, we dare not commit our selues or our owne cause vnto them: and if we would admit the place, yet we know not where it is, nor can they themselues agree where it may be found.

22 Their *Limbus puerorum* can affoord vs no iudge; they are but children, yea infants that died before baptisme; they neither caried skill with them whē they went thither, neither are they permitted the vision of God, or comfort of light, or conference with the more learned Saints; therefore they remaine ignorant and know nothing, they cannot discern, much lesse determine.

23 *Limbus Patrum* was emptied at the coming of Christ, neither Patriark, nor Prophet, nor righteous man remaineth there. The Romanes can find no tenants for that Lordship, and therefore in despite of Philosophie, there is *vacuitie*.

Vacua remanet.

Bellar. de
Purg. l. 2. c. 6.
Idem ibid.

24 The fift subterranean place, where good soules are, which needed no purgation, and were not fitted for the blessed vision, though it seeme not improbable to Cardinall Bellarmine, because to venerable Beda it seemed a very probable vision; yet for that all the Schoolemen hold but foure places, he dares not affeure it, and resolue vpon it, wherein me seemeth he need not to be very scrupulous. For *Limbus Patrum*, although it was a kind of prison for the time, yet it was but *quasi carcer quidam senatorius atque honorarius*, as the Cardinall saith of his newfound nothing, for ought I know, or he can proue,

proue, a certaine noble and honorable prison, (rather like the Tower of London then Bishop Bonners cole-house:) and so perhaps was *quoddam quasi pratum florentissimum, lucidissimū, odoratum, amœnum, in quo degebant anima, sed tamen ibi manebant, quia nondum idonea erant visioni beata*: As it were, a certain meadow, most flourishing, most lightsome, odoriferous, pleasant, like the old Poets *Elisij campi*, which were pleasant fields, where the soules conuersed, and yet stayed there, because as yet they were not fit for the vision of God. Why may not Bedæes or Bellarmines fift place be the Schoolement fourth place, and so no place added, nor any left empty, but an old repaired, and new tenants put into possession? How weake a foundation will superstition build vpon?

25 Let vs repeate, not *ab ovo ad malum*, from the egge to the apple; but *à nido ad malum*, from the very nest of the Popes infancie, to the very top of his blasphemy and mischief; and we shall see how either in his owne right and proprietie, or by his forgery and vsurpation, he hath so forestalled and ingrossed all into his owne hands and power, as that no man, not endued with light and wisdome from aboue, can find either place and person, whither or to whom he may appeale. The Pope as in his owne right hath hell, Purgatory, with their members and appurtenances, or lims, if you will, both of children and fathers. We are rid of them and their inhabitants. From thence the Church was poisoned; they are worse then Scorpions, they can sting to death, but neuer cure to recovery. He claimeth all the earth both in temporall and spirituall, ciuill and Ecclesiasticall gouernment. He possesseth as much as is not ours: he entitleth himselfe to that which we enioy, as infranchised into Gods inheritance. His owne he holdeth as his vassals, vs he reputeth as his enemies; we may not be tried by him and his; he will not be iudged by vs and ours. For they are indeed our malicious and sworne enemies, we are their opposites and aduersaries for Christs sake: therefore neither earth nor earthly men, nor places in the aire or vnder the earth, can affoord vs either place of iudgement,

or iust iudge in their or our perswasion.

26 Heauen also is vsurped by the Romane Bishop, whereunto he pretendeth title in fee taile to himselfe, and to his heires male, though once the Salicke law was confined in Pope *Ioane*. We haue heard how there he commandeth Angels, indenizeth and canonizeth Saints, tieth God the holy Ghost to his chaire, keepeth God the Sonne either in a boxe over the altar, or laking and playing with beades in his mothers lap, or ouerruled by her importunitie, if not by her authoritie. He hath God the Father but his equall at most, if he be not his better; for he can bind where God looseth, and loose where God bindeth; he can make Gods truth error, and the diuels error truth. And finally, the blessed Virgin (whom I name last, as in their going proceffion, because they esteeme her most) I cannot admit; or at least their Lady, whom they not onely blaspheme, as is before nored, and God in her, but also make her a midwife, with the help of Angels, at the birth of an Abbesses bastard, and drudge to Saint *Bettrice* while she wandred a whoring, and bawd to them both, while she kept their counsell, covered their sinne, smothered their shame, and preuented their punishment. Fearfull things to be spoken or thought of the Saints of God, yea the mother of God.

Discipulus de
miraculis B.
Marie.

27 They haue neuer done railing vpon vs, as if we derogated from that blessed Virgine Christs mothers honour; which is most false, and with great impudencie laid to the charge of our Church. But we may say to the king of *1. King. 18. 17.* Locusts, as *Elias* the Prophet to *Abab* the tyrant, *Not I, but thou and thy house*: It is not we, but the Pope and his synagogue that trouble the seruice of God, sometime playing and dallying with the Saints, sometimes mocking them, blaspheming them, and yet most sacrilegiously dishonouring God for their sakes: and indeed sinning and shaming themselves with their open and impious idolatry and blasphemy.

28 May I not proceed and tender this Appeale to the blessed and glorious Trinitie? They for the most part yeeld that we are orthodoxe in the truth hereof, and we will be content

content to yeeld them their part in the same truth. Yet herein have they not left vs without scruple. For what if a Pope hath said, that Saint *Peter* was taken in *Consortium indiuidue Trinitatis*? Is it not to proue himselfe to be admitted into the same fellowship of the indiuisible Trinitie? *Peter* would not, the Pope should not, so blaspheme. Me thinks that the super-excellent honour of that most glorious maiestie should also be much impeached, not onely by those monstrous pictures and resemblances, mentioned in the last Chapter before, but also by giuing almost all the attributes belonging to the euerlasting Deitie, vnto their Lady; and that of mercy, euen aboue that God who gaue his Sonne; that God, that gaue himselfe; that God that inspired Christs humanitie, and proceeded from the Father and the Sonne; one God, three persons, to be euerlastingly glorified for euer. Amen. Which certainly they do most sacrilegiously, when they not onely make the blessed Virgine Christs fellow, which is more then should be, but when they attribute onely iustice to God, all mercy to their Ladie, as hath bene said. When they take all the Psalmes of *Dauid*, which he most diuinely directed onely to the glory of God, and turne them, and wrest them to their Ladie, foysting in *Domina* for *Dominus*, *Ladie* for *Lord*. And among the rest, if not aboue all other blasphemies, when they are not abashed to take that which our Sauour applied to his owne person, *The Lord said vnto my Lord, sit thou on my right hand, till I make thine enemies thy footstool*; and whereby he put his aduersaries to such a foyle, that after no man durst aske him any moe questions; and giue it to their Ladie, *Dixit Dominus Domine mea, sede mater mea à dextris meis*: whereby they do not onely misapply the Scripture, but, whereas here is God the Father speaking to God his Sonne, the Sonne is put into the Fathers place, the mother into the Sons roome, and God the Father vtterly excluded, as if it appertained not vnto him.

Leo Epistola
89.

Catharinus in
Concil. Trident.
Bonauentura.

Psal. 110. 1.

Math. 12. 46.

29 Let the quintessence of any quaint Roman Iesuiticall wit, presse out any better meaning of this blasphemous passage out of the Seraphicall Doctors, if not illiterall, yet vndi-

Psal. 116. 11. vndiue words, if he can. I professe that I cannot. But it may be as the Prophet said in his exesse, all men are lyers; so the wisest of our aduersaries may confesse, that these haue bene excessive lyers. In hope whereof, notwithstanding all exceptions and aduantages they haue giuen vnto vs, we will now at the last tender our Appeale.

Reuel. 17.

30 Seeing the whore of Babylon, who hath openly and without shame committed fornication with the Kings of the earth, that is, the Romane Synagogue, hath entred action and commenced suite against the gracious & chaste house of Christ, because she will not partake in her spirituall adulteries, which are plaine idolatries: and hath preferred her libell, full of malicious slanders and lyes, which neither as yet she hath, nor ever shall be able to proue; bringeth none but her own priuate, pretended and corrupted euidences, against such common principles, vnrazed, vndefaced, not questioned for their truth, on either partie, as by vs are auouched; and produceth no witnesses but domesticall, and such as are suborned to say what she listeth, against faithfull, true, legall witnesses, as against whom no iust exception can be taken: will haue no place for consistoricall proceeding, but Rome the seate of the most deadly & direfull enemy of Christs Spouse, against the tribunall of the ever blessed Sonne of God: No iudge but Antichrist the man of sinne; now openly reuealed vnto the whole world of Gods Church, against the glorious Iudge of quicke and dead: no assistants, but Cardinals and Bishops of her owne making, sworne to her obedience, liuing by her pensions, honoured by her titles; against the foure Euangelists, and foure and twenty Elders, the Prophets and Apostles that stand about the throne of God: No hearers, but the silly ignorant people that scarce know their right hand from their left, or some factious and preiudicate gentles, who vpon priuate obligation of pardons, dispensations or the like, are readie to clap a *plaudite*, and reioyce at euery word she speaketh against the communion of Saints, in heaven and in earth, who behold the glory of God in the face of Iesus Christ, and know the truth of God as it is reuealed

Reuel. 4

led in his holy word: Therefore this holy Spouse appealeth vpon iust causes, for these so many grieuances, to the Lord of heauen and earth, his blessed Sonne her Saviour Iesus Christ, and the holy Ghost the sanctifier of his elect, in this manner:

31 *In the name of God, Amen.* Before you all publicke persons, Kings, Princes, and Magistrates, with Bishops, Deanes, Doctors, and learned men, and many other witnesses worthy credit, now present and living in this world; we the true and faithfull Ministers of the Gospell of Iesus Christ, called lawfully to be the publicke Preachers of the same Gospell, as Preachers in the name of our holy mother the militant Church, part of the vniuersall communion of all Saints, do say and alledge, and vnder our hand-writing with a mind and purpose to appeale and prouoke, and principally of the nullities, or nullity in law, do alledge: That whereas the late and present Bishops of Rome, the pretended Vicars of God and his Sonne Christ, (who is heire of all things, by whom the world was made, the lawfully appointed Iudge of quicke & dead) and so carying himselfe to be, in a certaine pretended cause of heresie and defamation, which before them the said Popes, betwene the whore of Babylon of the Church malignant, the pretended actor or plaintife of the one partie, and our holy mother and mistris, the true Spouse of Christ on the other partie, hath long bene questioned and hung vndecided and vndetermined, and (sauiug their reuerence) without all right and reason proceeded, and manifestly fauouring the cause and person of the said whore, haue giuen a sentence in the late Councell or Conuenticle of Trent, and in his owne vnlawfull Consistory, (if it may be called a sentence) in her behelpe: which they haue reduced into writing, read and published, at the instance, request, and sinister suggestion of the said whore, all order of law viterly neglected and despised, to the great preiudice, infamy, losse and grieuance of our said holy mother and mistris. Whereupon we the said Ministers and Preachers well perceiuing and vnderstanding, that both our said mother and mistris, and we her Ministers and Preachers

Heb. 1.1.

Apostolos.

chers on her behalfe, and for her sake, are by the premised grieuances, iniustice, nullities, and other enormities, vniustly and intollerably vexed and wronged: and fearing and mistrusting to sustaine more grieuance and vexation in time to come, from the said pretenced and partiall sentence and definition, as vnduly and vniustly giuen, and from the publication thereof; we directly appeale vnto the good, iust, mercifull, glorious, omnipotent and onely wise God, and his onely begotten Sonne our Lord and Sauour Iesus Christ, in that high Court of his iust iudgement, when he shall iudge this world with equitie, and his people with truth. And we require messengers, or at least effectuell letters testimoniall, once, againe, and the third time, instantly, more instantly, and most instantly, for vs and our said mother and mistris, from you all Kings, Princes, and magistrates of the earth, to be made, giuen & deliuered vnto vs, or our said mistris. And here we protest that we will stand to, and prosecute this our Appeale with the aduenture of our estates, bloud and liues, in the sight of heauen and earth, Angels and men, before the throne of the Ancient of dayes, and the Lamb, and the whole host of the euerliuing and euerlasting God, vnto whom we most humbly tender this our hearty and humble petition.

Psal. 43. 1.

32 Iudge vs, o God, and defend our cause, against the vnmercifull people (of Rome,) deliuer vs from the wicked and deceitfull man of sinne: for thou art the God of our strength: put vs not away, let vs not go mourning, while the enemy oppresseth vs. For whom haue we in heauen but thee?

Psal. 73. 25.

and we desire none in the earth with thee. Send the light and thy truth, let them leade vs, and let them bring vs to thy holy mountaine and to thy tabernacles. Vp Lord, let not man preuaile, let the (Papists) be iudged in thy sight: put them in feare, o Lord, that they may know themselues to be but men: cut off their flattering lips, and their tongues that speake proud things. When these wicked ones are exalted, it is a shame for the sonnes of men. Vp Lord, disappoint them, cast them downe, and deliuer our soules by thy sword, which is thy holy and written word. Awake, o thou Lord God of

Psal. 9. 19.

Psal. 12. 3. 8.

Psal. 17. 3.

Psal. 59. 5.

Awake, o thou Lord God of
hoasts,

hoasts, O God of Israel, awake to visit all the heathen, be not
 mercifull to them that sinne maliciously: yet slay them not,
 lest thy people forget it, but scatter them abroad by thy pow-
 er, and put them downe O Lord our shield. For the fume of
 their mouth, and the words of their lips, let them be taken in
 their pride: and for their periury and lies which they speake,
 consume them in thy wrath, consume them that they be no
 more, and let them know that God ruleth in Iacob, and vnto
 the ends of the world. Breake their teeth (O God) in their
 mouthes, breake the iawes of the yong Lions, O Lord, hold
 not thy tongue, O God of our praise: for the mouth of the
 wicked (Romanists) and the mouth of deceit are opened
 vpon vs, they haue spoken of vs with a lying tongue. They
 haue compassed vs about with words of hatred, and fought
 against vs without a cause. For our friendship they are our e-
 nemies, but we will giue ourselues vnto prayer. They haue
 rewarded vs euill for good, and hatred for our loue. Turne
 their hearts O Lord, if they belong to thy election of grace,
 and be ordained vnto euerlasting life, that thou mayest take
 mercie vpon them: but rather then they may hurt thy little
 flocke, and lay waste thy dwelling place, or supplant the foot-
 steps of thine annointed, let them be couered with shame and
 dishonour, let them fall in slippery places, and let the Angell
 of the Lord scatter them. O daughter of Babylon wasted with
 misery, blessed shall he be that rewardeth thee as thou hast
 serued vs; yea happie shall he be that taketh thy yong chil-
 dren, and dasheth their heads against the stones. But help vs,
 O Lord God of our saluation, saue vs according to thy mer-
 cie. Though our enemies curse vs, yet O Lord blesse vs, and
 let the light of thy countenance shine vpon vs. Be fauourable
 vnto vs, O Lord, be fauourable to thy people which serue
 thee in truth, according to thy holy word. Leade vs O Lord
 in thy righteousness, because of our enemies, make our
 wayes plaine before our face. O let the malice of the wicked
 come to an end, but guide thou the iust: for the righteous
 God trieth the hearts & reines. Haue mercie vpon vs O Lord,
 consider our trouble which we suffer of them, thou that lif-
 test

- Pfal. 17.** rest vs vp from the gates of death. Heare the right *o* Lord, and let our sentence come forth from thy presence, and let thine eyes behold equitie. Shew thy marvellous mercies, thou that art the Sauour of all that trust in thee, from such as resist thy right hand. Shew vs thy wayes *o* Lord, and teach vs thy paths, leade vs forth in thy truth, and teach vs, for thou art the God of our saluation Remember thy tender mercies, for they haue bin euer of old, and thy louing kindneses, for they haue bin for euer. And finally, this one thing haue we desired, which we will require, that we may dwell in thy house all the dayes of our life, to behold the beauty of the Lord, and to visite his temple. Which if in thy mercy thou shalt vouchsafe vnto vs, then will we sing of thy power, and will praise thy mercy in the morning. Yea seuen times a day will we praise thee, and call vpon thy Name. We will magnifie thee all the days of our life. For our heart is prepared *o* Lord, our heart is prepared, we will sing and giue praise. And we will call vpon thee in the day of trouble, that thou maist heare vs, and that we may glorifie thee. For they that offer thee praise, shall honour thee: and to them that dispose their way aright, thou wilt shew the saluation of God. Yea we will praise thee *o* Lord with our whole heart, we will speake of all thy wondrous works. Let the Lord liue, and blessed be our strength; and let the God of our saluation be exalted, so will we sing and praise thy power. *O* God be mercifull vnto vs and blesse vs, and shew vs the light of thy countenance, and be gracious vnto vs: that thy wayes may be knowne vpon earth, thy sauing health among all nations. That with one heart, and one voice, and one soule we may glorifie thy blessed Name, and say, *Come Lord Iesu, come quickly.* End these dayes of sinne, compose all controuersies, trample vpon the head of thine enemies, and let those that feare thy Name, say alway, *All honour, and glorie, and praise, and power be ascribed to him that sitteth vpon the throne, and to the Lambe, and to the holy Spirit proceeding from them both, for euermore, Amen.*
- Pfal. 35.**
- Pfal. 37.**
- Pfal. 63. 4.**
- Pfal. 57. 7.**
- Pfal. 50. 15.**
- 23.**
- Pfal. 9. 1.**
- Pfal. 18. 46.**
- Pfal. 21. 13.**
- Pfal. 67. 1.**



Errata.

Page 5. line 11. for Example, read Epistle. p. 29. l. 9. *ed. r. eos.* p. 31. l. 5. ha-
uen. r. heauen. p. 32. l. 11. enled. r. entitled. l. 12. their. r. other. p. 45. in marg. mun.
r. mur. p. 51. l. 30. breath. r. breach. p. 67. l. 29. *dedere. r. obedire.* p. 68. l. 24. r. with
his owne hands. p. 100. l. 6. r. of the true Church. p. 143. l. 7. r. Bishops seeme. p.
160. l. 24. *afces. r. faces.* p. 170. l. 30. received. r. reuerend. p. 174. l. 4. *displacet. r. dis-*
plices. p. 199. l. vlt. *Nullus. r. Nullius.* p. 202. l. 11. 48. r. 58. p. 226. l. 23. *effei. r. esse.*
p. 229. l. 10. *vsuall. r. vnusuall.* l. 17. *præscribe. r. proscribe.* l. 34. of. r. against. p. 236.
l. 27. first. r. fift. p. 239. l. 12. *assuetū. r. assutum.* p. 257. l. 27. thing. r. hinge. p. 263. l. vlt.
thing. r. things. p. 293. l. 18. can. r. cannot. p. 312. l. 34. our. r. one p. 316. l. 5. old. r.
owne. p. 317. l. 2. *Gyrifonians. r. Grysonnians.* p. 321. l. 19. *Anachis. r. Anacletus.* p.
325. l. vlt. described. r. descried. p. 330. l. 3. *ferreir. ferrea.* l. 36. liues. r. lies. p. 347.
l. 14. pray. r. pay. p. 356. l. 27. made. r. may. p. 361. l. 26. coast. r. cost. p. 383. l. 25. Of.
r. Or. p. 389. l. 10. He. r. Here. p. 403. l. 22. *Catholickes. r. Catalogues.* p. 543. l. 33.
Caluannus. r. Calanus.

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